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THE WAR

AND THE

GREAT WORLD CHANGE

TO FOLLOW

A LECTURE

BY

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

*Delivered at the Queen's Hall, London
23rd February, 1915*

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THIRD EDITION

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FOREWORD.

The following foreword is taken from Mr. Rawson's book, *How to Protect Our Soldiers at the Front*, after revision and additions by the writer :

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

Any Difficulty Overcome.—

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

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

Mr. Rawson's Technical Knowledge.—

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

It is interesting that with all the criticisms of him, and they have been many and various—all, however, as far as I know, proceeding from those professing religion and a high moral standard but differing in their religious ideas—I have never heard a word against his technical knowledge

and the accuracy of his reports. Everyone has admitted his ability and technical grasp of difficult subjects.

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

Results the Only Proof.—

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

Instantaneous Healing of Blindness.—

The second time that I met Mr. Rawson was when he was asked to give a public lecture at Forest Gate. As I had received such practical benefit, I asked a friend of mine to come to the lecture, who was nearly 70 years of age, and who had been for many years practically blind. The following week Mr. Rawson kindly came again to the Hall chiefly to answer questions. After the meeting my old friend, who was led up to Mr. Rawson, said: "Sir, do you mean to tell me that I can be healed of my bad sight?" Mr. Rawson looked at him. "You never had bad sight," he said, "the sight God gave you was spiritual and perfect. You are now and always have been a son of God, with perfect sight, divine, in Christ." "Why have I to wear these glasses?" the old man asked. Mr. Rawson replied: "You have been humbugged by the devil; you have perfect sight; you are, and always have been, the son of God, with perfect sight." "Good God!" cried the old man, "I can see, and I never knew it. Good God! I can see and I never knew it. No more humbug of the devil"; and down he dashed his glasses to the floor, saying: "I will never wear them again. I am a child of God, with perfect sight." The old man stood there, his face strangely white, his hand upraised as though taking an oath. Mr. Rawson, I could see, was silently treating for him. I felt almost awe-struck. As the old man was leaving, I went forward to assist him, as there was a big drop at the bottom step. He put his hand up, saying, "Don't touch me, I am the son of God." It was a two-mile walk to the old man's home, and to my amazement, up and down the kerb stones, and across the streets, he walked without any assistance on a dark February night.

A few weeks afterwards I went to examine the old man's

sight, and found that he could see better than I could, reading the smallest print without the slightest difficulty, and, as everyone said, he seemed to be at least ten years younger.

An Atheist Converted.—

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

Paralysis Instantaneously Healed.—

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

Incurable Chronic Disease Healed.—

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

Incurable Ulcerated Stomach Healed.—

The wife of this clergyman had a bad tumour and other troubles, such as an ulcerated stomach, and had been given up by the doctors as hopelessly incurable. She was treated

by Mr. Rawson, and the pain ceased in the first treatment, whilst the tumour disappeared under treatment in a few days.

Malignant Growths Cured.—

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

Hæmorrhage Healed Instantaneously.—

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

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

Ptomaine Poisoning Healed at Once.—

A further occasion was still more interesting. I held an important position in the City at that time, and on one occasion had to see Mr. Rawson on business. We went to lunch together with three or four other men, and in the middle of lunch a white-faced man, a Doctor of Physics, with beads of perspiration on his forehead, came in, helped by a friend. He was in a panic, and sat down on a seat, as he was in great pain. Turning to Mr. Rawson, he said: "I am poisoned. Do treat." In about ten minutes his colour came back, the perspiration disappeared, and he was

quite well, and went out laughing. I was told afterwards that it was a bad case of ptomaine poisoning, and that the doctor he had consulted had ordered him at once to go to bed, as it was an extremely serious case.

Double Hernia and other Troubles Healed.—

One very well-known man present then asked whether Mr. Rawson could help him, as he had something in his eye all the morning which he could not get rid of, and which was giving a good deal of pain, making the eye very red and inflamed. A moment later he said: "By Jove! it's gone." He then asked whether Mr. Rawson could heal him of double hernia, a damaged knee, where he had been kicked when playing polo, gouty eczema, and other troubles. I was only a beginner at that time, but Mr. Rawson asked me whether I would take the case, assuring me that I would be able to help him. I took up the case, and the double hernia was healed entirely in three weeks, and the patient left off a heavy double truss that he was wearing. The other troubles also disappeared in a very short time, none of them ever reappearing.

Tuberculous Glands Healed at once.—

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

Life worth Living.—

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

Business Acumen.—

Several times I have met Mr. Rawson on important

business matters, and when in difficulties he has quickly helped me out of them by treatment. As a business man Mr. Rawson is keen and thorough in any business in which he interests himself. He would have the main points, and even the merest details, at his fingers' ends in a very short time. With new inventions he has been of the greatest practical help to me, supplying often the requirements to make the business a success.

Unselfishness.—

To my knowledge he has for many years been of great assistance to his fellow-men. When in the thick of business—and he had many rooms in his office filled with those at work for him—he always at once gave his time freely to anyone who came for help, often for hours at a time, and not only without remuneration, but often incurring considerable expense to help them. He lives a most abstemious life, and gives up the whole of his time to helping others, whoever they may happen to be, and to gaining a more spiritual understanding of Truth. I am told by those who know him well that he is always helping people, and has always put other people before himself.

Loving our Enemies.—

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

Mr. Rawson's Biography.—

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

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

Technical Knowledge.—

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

Business Experience.—

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

Military Experience.—

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

Success at Games.—

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

Not likely to be Deceived.—

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

Family Record.—

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

"He is a scion of a well-known and distinguished family, which has put science and religion in the forefront of their activities. His father was Sir Rawson W. Rawson, C.B., K.C.M.G., President of the Statistical Society, Vice-President of the Geographical Society, and of the Imperial Federation League. His grandfather was Sir William Rawson, who won his knighthood in the medical profession, and received the thanks of Parliament and a vote of £10,000 in acknowledgment of his services on the battlefield. His brother is Colonel Rawson, C.B., R.E., Vice-President of the Royal Meteorological Society, who held the distinguished technical position of Secretary to the Royal Engineer Committee. His kinsman, Admiral Sir Harry Rawson, G.C.B., was chief technical expert to the Admiralty at Portsmouth, and later Governor of New South Wales."

The Opinion of a Leading Business Authority.—

In a lecture that Mr. Rawson delivered at the Queen's Hall, London, in February last, called "The War and the Great World Change to Follow," which we have here published as a booklet, the Chairman was the Managing Director of one of the best known London businesses. He is admittedly one of the most successful business men in England, and probably one of the best judges of character. In his speech introducing Mr. Rawson, he said, amongst other things: "Mr. Rawson, until he retired, practised as a consulting engineer, and was in the front rank of his profession. He was considered the leading authority on new inventions and discoveries in the City of London, and has been retained frequently on very important work. His opinion, I know, was considered by the Government to be very valuable."

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

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

"Now with regard to myself in connection with Mr. Rawson, whom I have known for some time, I have to thank him for helping me to understand myself, and I have received such splendid assistance through him that I have no hesitation in saying that to-day I am far more helpful to my co-workers than I ever was before. For that I am immensely grateful.

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

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

W. O. HUGHES.

Cranfield, Victoria Drive, Leigh-on-Sea.

Since the appearance of the 2nd edition of *The War and the Great World Change*, I have been working with the R.A.M.C., where I was able to study various phases of disease. My experiences have been very interesting. Recently we had sent to our hospital from an American convoy, seven men with septic pneumonia and pleurisy. I had better say "so-called," as the doctors simply did not know what the disease was. These men were sent in to die. The nurse who was on the ward with me worked like a heroine, and whilst these men were under our charge,

some four to six weeks, we only lost one. I hear that all the cases sent to the other wards, and there were many, died. The nurses and sisters all knew my views, and on one occasion the nurse said to me, "Well, I suppose you have changed your beliefs since you have been in the Army and seen things as they are." I replied, "Yes, I have, nurse. Before I joined the Army I thought the doctors knew something of what they are doing to cure disease, but now I know that they know practically nothing of the cause and very little of the cure of it."

I feel that upon the occasion of publishing the 3rd edition of *The War and the Great World Change*, all I can say to its readers is: Try right thinking, and keep on trying, and by so doing you will find you have the golden key which unlocks all human problems, and opens the consciousness of man to understanding God our Father-Mother as a very present help in time of trouble, and a living fountain from whence all can drink and live.

W. O. H.

LECTURE
BY
F. L. RAWSON, M.I.E.E., A.M.I.C.E.,
ON
**The War and the Great World
Change to follow.**

Delivered at the Queen's Hall, London, on Tuesday, February 23rd, at 8 p.m., with the answers to questions incorporated and details amplified.

PREFACE TO THE THIRD EDITION.

Since the first edition was published great changes have taken place. The so-called effect of thought is now almost universally recognized by leading medical men, and many of them are looking into the different systems of mental working, so as to see which is the most effective.

The value of my investigation for the *Daily Express*, the results of which are practically set out in *Life Understood*, my principal work, is not to prove that all disease is mental. Medical men are rapidly coming to this conclusion. It is not to prove that you can cause matter to appear and disappear in accordance with thought. I show how it can be done in two different ways. The first is the way in which the sorcerers and witches of the past worked, and as do the black magic workers of to-day, namely, by using the human mind, in which the electrical tension of the lines of force constituting the ether is altered; the other, the way in which our Lord worked, by turning in thought to God, whereby the lines of force at right angles to each other (the crossing of which results in the electrons, of which matter is composed) are short-circuited, and together with the electrons themselves cease to exist.

The value of the investigation is to show the

difference between the right and the wrong method of mental working, and this is clearly set out in the present lecture.

Nearly five years have elapsed since the first edition appeared, and yet there has been practically no change required in the views expressed, except that December, 1917, instead of being the end of all matter, as I had thought, has turned out to be the end of one of the recurring periods into which the history of the material world is divided. It is evident that, as I had foreseen, a great change took place on December 3rd, and a new era commenced.

The Bible prophecies showed that on that day an important circular would be sent out all over the world, and on the 3rd of December President Wilson's speech was wired to every newspaper agency throughout the world. This was the commencement of a complete change in the international relationship of nations, and has had a far-reaching effect.

The serious troubles foretold also took place, and I anticipate that other troubles of a still more serious nature, and probably the issue of a circular of a more important character, will finally take place at the end of the last period, the end of all matter, when everyone appears to wake up and find themselves perfect beings in a perfect world governed by a perfect God.

I have been asked when I think this end will come; up to the present I do not know. The second coming of the Christ has been taking place recently more or less throughout the world. This Christ is the true idea of God, one with the Father, a knowledge of which man is gaining with untold advantage to himself and those around him.

The tremendous spiritual illumination which everyone expects, and which some believe will precede the reappearance of Jesus in the clouds,

spoken of as "The Great Trump," etc., must shortly take place.

In an editorial of the issue for November 17th, 1917, of the weekly paper, *Active Service*, which gives publicity to everything I hear of that is likely to help people, I gave details of a manifesto signed by ten of the leading London clergymen and ministers, testifying to their belief that The Second Coming of Christ "may be expected at any moment." In the issues of January 12th and 19th, 1918, I gave details of the three meetings at the large Queen's Hall, London, convened by the ten signatories in order that they might publicly give their testimony as to the momentarily expected Second Coming. The hall holds 2,500 people, and was practically filled at each meeting.

On February 2nd, 1918, particulars were given of a manifesto signed by ten Irish theological leaders, in which they say "that while neither the day nor the hour is within our knowledge, the personal return of our Lord may not be very far distant." There have also been many letters in the press, and public meetings at the Cannon Street Hotel, and elsewhere, which have been numerous attended, thus evidencing the growing interest now being taken in the subject.

The fall of Jerusalem is another of the signs of the times, showing that we are right at the end. It leads to the fulfilment of the prophecy which I have pointed out for many years, namely, that the Jews and the British, just before the end comes, will be under one king.

All men are admitting the great changes that are now taking place. Thinkers are appreciating the so-called effect of thought. It is now for us to turn them to the only correct method of thinking, namely, by the realization of God. Let each of us do our best, irrespective of results. These lie in the hands of God.

THE LECTURE.

EVERYONE must more or less recognize the revolution that has come about during the last few years, not only in every branch of natural science, but even, to a lesser degree, in religion and metaphysics.

In order to understand man's coming dominion over evil, the effect of this upon the War, and to appreciate the great and glorious world change that is universally to follow, and the important part that each of us can play in bringing this about, it is necessary to explain to you not only what the material world is, but also to give you an idea, even though slight, of the world of reality, the knowledge of which is beginning at last to break through this nightmare of a world, weary of its overwhelming burden of sin, misery and limitation of every kind.

THE GREAT WORLD CHANGE.

All thinkers recognize that we are on the eve of a great world change. The only question is, What will it be? Through the world's advance in the knowledge of truth, for the first time religion, science, and metaphysics now agree. Each has had to change its ideas on vital points: the religious world, its densely material concept of God; the natural scientists, their fundamental ideas of matter; and the metaphysicians, their limited ideas with regard to the nature of infinite Mind. The most fixed dogmas are fast disappearing, creeds are becoming spiritualized, men are anxiously expectant.

Science.—

The position of the scientific world to-day was very well expressed to me by one of our leading practical research chemists, who writes: "It is

a notable thing that from every branch of science there is the same conclusion of its workers, that the dogmatic finality of the thought of the last generation was a sterilizing and paralysing influence upon spiritual growth, now happily yielding to the truer exigencies of man's higher nature."¹

Metaphysics.—

In the metaphysical world, one of Huxley's last prophecies expresses the position well, namely, that the next great discovery was going to be in the realm of mind.

There are now millions of metaphysical workers throughout the world who claim to do so-called miracles, and they are rapidly reaching a scientific basis, and consequently obtaining the resultant benefits, the culminating triumph of this great school of thought.

Religion.—

In religion we find the leaders all reaching out for some more logical aspect of truth, a more spiritual view of life, a higher and more infinite idea of our great and mighty God, ever available for the relief of an oppressed mankind. We have the Modernists amongst the Roman Catholics; the Reformed Jews; in the Church of England

¹ In a recent letter from this correspondent, who has had nearly forty years' personal contact with Germans, he points out that there is a convergence of testimony that Natural Science, with all its achievements and contributions of positive result, has not added to *wisdom*, and he thinks that this results primarily from the confusion of phenomenal life with Life. He very pertinently points out the evidence on a large scale of this failure of "Science" in the attitude of Germany to the world. The German intellectuals have drifted into a cynical agnosticism or aggressive atheism—and neither the narrow cosmology of the Lutheran-Calvinistic creed nor the mysticism of the Catholic Church avails to qualify the pure paganism of the German on the warpath. *In bello veritas.*

cults, the miracles of which were done with the human mind and not by the action of God. There were over 300 healing temples of Asklepios alone. The great temple of Epidauros, of which Strabo says "the temple is always full of patients," has recently been excavated. There were 140 little cells for patients, round four courtyards, the cures being recorded on the pillars that have been unearthed.

Gibbon writes: "During the age of Christ, of his Apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the laws of nature were frequently suspended for the benefit of the Church."

Jerome, in his translation of the Bible, known as the "Vulgate," instead of using the word "miracle" used a Latin word meaning an act of power and sign. Later on, when the Church had to account for the reason why its followers could not prove the truth of its teachings by acts of power and signs, the word was changed to "miraculum," meaning a miracle or an effect contravening law. As a matter of fact a law is no law if it can be broken. God is the Principle of all law and order, and therefore could not do anything that was not in accordance with his own nature. The miracles of Jesus were not supernatural but divinely natural. The power that he demonstrated is a God-bestowed capacity that each and all possess, and a proof that man is divine.

The power of doing so-called miracles divinely, disappeared about the year 300 A.D. Christianity was made a State belief, and spirituality fled. The priesthood was then so debased that the healing was claimed as their prerogative. In the fourth

century the Council of Laodicea actually forbade anyone to exorcise devils unless they first were duly authorized by the Bishop. Christianity then, instead of a living flame, became but a bare name, the teachings of Jesus mere words, and their practical significance was lost until the year 1866, when the secret of the miracles of the Christ was re-discovered.¹

Professor Agassiz says : "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible; next, they say it has been discovered before; lastly, they say they had always believed it." We have now, at last, come to the final stage, for many are saying that the Bible shows that the power that Jesus demonstrated has always been available, and that divine healing is natural and should be universal. "*He that believeth on me [the Christ], the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father*" (John xiv. 12). There is no reference to any time limit here or elsewhere.

Well-known Healers.—

As most people have not the slightest idea of the amount of mental healing that has been done, and as it will conclusively show you the value of looking further into what I shall say to you to-night, I will give you the names of a few of the best-known healers since the time that the Christian miracles ceased.

St. Patrick in the fourth century and St. Bernard healed the blind. The latter is said to have healed eleven blind and eighteen lame people in one day at Constance.

¹ Mr. Rawson here dealt with details connected with the Second Coming of the Christ, which have been amplified, and can be obtained as a separate pamphlet (price 1s. 3d., postage 1½d.), from the Crystal Press Ltd., 91, Regent Street, London, W.

In the eighth century we have St. John of Beverley.

In the eleventh century, Bernard of Clairvaux.

In the twelfth century St. Francis of Assisi was famed for his many miracles.

In the thirteenth century the documents of the canonization of St. Thomas of Hereford record 429 miracles performed by him.

In the sixteenth century, Gorres writes that St. Sauveur, of Horta, cured 6,000 people at the Feast of Annunciation.

In the seventeenth century, Martin Luther healed Melancthon. The healing undoubtedly was done hypnotically, for, as his troubles showed, Martin Luther was a strong thinker.

Crowds thronged round Valentine Greatrakes to be healed of all kinds of diseases. He devoted three days a week, from 6 a.m. to 6 p.m., to healing, and Flamsteed, the celebrated astronomer, testifies to several of his cures.

In the eighteenth century Gassner healed many. His cures were not permanent, although he received the sanction of the Bishop, and Professor Coulter states that before he died he lost power and respect.¹ Perhaps the best-known healer of that time was Cagliostro, who instantaneously healed the Prince de Soubise, after he had been given up by the doctors. Farmer-General Laborde says he attended over 15,000 sick people during the three years he was at Strassburg, and that only three of them died. Madame D'Oberkirch writes: "I cannot deny that Cagliostro possessed an almost demoniacal power, and it was with difficulty that I tore myself from a fascination I could not comprehend, but whose influence I could not deny." His end was similar to almost all who have had this fatal hypnotic power. After

¹ *Three Thousand Years of Mental Healing.*

having been driven out of most European towns with scorn and disgust, he lost his power, when he sank into an abject state of poverty, and at last, arrested by the Holy See, he was condemned to perpetual imprisonment, and was lowered into an underground dungeon, where in time he perished miserably.

John Wesley and George Fox the Greater also healed. They believed that it was by the power of God.

In the nineteenth century, Richter cured thousands of sick people in the open fields. The best-known healer of this century was Prince Hohenlohe-Waldenburg-Schillensfurst, Canon of Grosswardein. The ex-king of Bavaria has put on record his own healing by him, and Professor Onymus of Wursburg reported a number of cases that he had seen cured.

When we come to the present time we have Father Ignatius, who not only healed but, like the witches of old, gave people diseases, though he thought that God was punishing them for their sins.

Francis Schlatter, an American, who would never take any payment, and who disappeared in 1909, was perhaps the most prolific healer of the present day. He healed instantaneously as many as 600 people in a day. From 2,000 to 5,000 would congregate in a line passing in a never-ceasing stream. Standing bareheaded on the platform he held their hands for a moment, when many were instantaneously apparently healed. There were also many who were not affected.

A few years ago, Antoine, a coal miner, who recently died, healed so many that a petition was signed by about 200,000 persons to the Belgian Government to allow the erection of churches for his creed, but without effect.

A friend of mine, a little over ten years ago,

saw a Swiss, the son of a gardener, who healed by faith in God as many as 200 to 300 people in a day, most of them instantaneously. He came and spent a couple of days at home with me, and the information he gave me was most interesting and instructive.

Father John of Crönstadt, who died in 1908, was thronged by crowds who came to be healed.

Healing by the King's Touch.—

In the healing by King's touch we have almost a continuous record of healing done mentally.

Many miracles were attributed to Edward the Confessor. Dr. Tooker, the Queen's Chaplain, and William Cowles, the Queen's Surgeon, both testified to the healing done by Queen Elizabeth. This Queen made the same mistake as the faith healers of the present day. She made the true statement, "God alone can cure your diseases," thinking that the healing apparently brought about was done by God and that it was true healing. Lecky, the historian, says that the efficacy of the King's touch "was asserted by the Privy Council, by bishops of two religions, by the general voice of the clergy in the palmiest days of the English Church, by the University of Oxford, and by the enthusiastic assent of the people." In 1669 King Charles II touched 2,983 people and 8,500 in 1682. In 1684 the throng was so great that six or eight of the sick were trampled to death. According to Macaulay's *History of England*, the total number he touched was 92,107.

Dr. Samuel Johnson was one of the last persons to be touched in 1712, when he and about two hundred others were touched by Queen Anne. The gold coin he received on this occasion can be seen at the British Museum.

None of the above, as far as I can tell, healed in the way that Jesus the Christ performed his miracles.

THE TWO METHODS OF MENTAL HEALING.

Why is it that mental healing and the so-called performing of miracles have never even been accepted in latter years by the leaders either in religion or science? The reason is because the world has not recognized that there are two entirely different methods: one absolutely right, leading to holiness, health, and happiness; the other hopelessly wrong, leading to sin, disease, and death.

It is for this reason that Dr. Schofield, of Harley Street, a well-known medical authority and deeply religious man, writes: "Everywhere the name of Christ is blasphemed through the wild excesses and fanatical outbursts of Christian, or so-called Christian, men and women. Such has been the case in all ages of the Church, and the wildest insanities have been permitted under the name of Christ and Christianity. . . . Right in evangelical and ultra-protestant circles deeds are done and scenes enacted that by half the spectators are described as manifestations of God's Holy Spirit, and by the other half as demonstrations of Satanic power."¹

I can best show the difference by saying that some years ago I was asked by a well-known consulting physician, one of the leading authorities on the human mind, to go to his house one afternoon to help what he called the spiritual healers, namely, the faith healers of the Church of England, whom he stated were all at sixes and sevens. This medical man, I may mention, is intensely religious, and spent two years examining into faith-healing all over the world.

¹ *Christian Sanity*, p. 6.

Faith Healing and Supplicatory Prayer Unscientific.—

He commenced by saying he had found that faith healing was done all over the world, by faith in God, drugs, doctors, massage, holy wells, amulets, coloured waters, electricity, electric light, and he ran through twenty or thirty different things. As far as he could tell there was no difference between the healing done by these different faiths. In fact, at one end of Lake Zurich there was an establishment where they healed by incantations to devils; at the other end they healed by prayer to God. He could not distinguish any difference, and, indeed, thought that the healing done at the devil end of the lake was, if anything, the better of the two. The records were certainly better kept.

He then said: "Does this mean that all this healing is due to the action of God?" No one answered. He then turned to me, asking if any difference could be pointed out.

My reply was that if anyone were ill, and if either the patient, or another person for him, thought a lie strongly enough, namely, that the material patient was well, the sufferer would appear to be well instantly, and he could precede thinking that lie by asking God or by incantations to devils. Neither had anything to do with the apparent healing, as the action was solely due to the human thoughts of the material man, and was therefore purely hypnotic, and of no permanent value.

Return of Trouble.—

The above is not true healing. Although the person may appear to be well, in about three months after trouble arises: the earliest case I know of is two and a half and the latest four and a half months after. All but one have been within

three and a half months after. The reason why this has not been previously known is because sometimes the same disease comes back, sometimes another disease, and sometimes even some form of sin.

In every case of direct hypnotic healing that I have investigated, the trouble that ensued was worse than the original one. In addition, it is most trying and harmful to the healer.

Supplicatory prayer, I pointed out, was equally unscientific. Whilst thinking of God, the action of God takes place, in proportion to the length of time and the earnestness of the realization; but whilst asking for the trouble to be removed, you are intensifying it. If it were not for the fact that the benefit is permanent, and the harm done temporary, supplicatory prayer would be actually harmful. In addition, by specifying the way in which the want is going to be supplied, or the difficulty overcome, as the case may be, you are preventing the action of God in cases where the demonstration is going to be made in an unexpected manner. With all reverence, supplicatory prayer may be looked upon as teaching God his business. *In true prayer the suppliant only thinks of God and His manifestation*, and never can tell what will happen, except that he will be out of his difficulties sooner or later.

I then told them how a well-known doctor, who had been for some time trying to heal by supplicatory prayer, had come to me for advice in a case of cancer. Before he gave me any details, I gave him the results of my investigation into the method of healing in the way that he was working, *i.e.*, by asking God to remove the cancer. This was to give him confidence. I told him that, working in the way he did, he could get rid of cancer, but that about three months later trouble would arise; either the

cancer would reappear, or the patient would suffer from another form of disease, or even a form of sin, such as anger. He then said: "Why, that is extraordinary. I will tell you what has happened. I got rid of the cancer, and three months afterwards it came back. I got rid of it again, just three months ago. Now read the letter just received from the husband of my patient." This letter was to the effect that the cancer had not come back, but that the wife had developed fits of anger so excessive that they practically amounted to mania. He could not keep her in the house, and asked what was to be done.

Permanent Healing.—

How different this is to true healing. If a person is saved by the realization of God, the healing is perfect and permanent, whilst exhilarating and permanently beneficial to the healer, instead of exhausting and increasingly harmful. My own experience has been that I have never had a case of healing of sin or of any of the severe diseases, such as growths and consumption, where there has been, as far as I am aware, any return; except that in one apparently hopeless case of drink mania, two further treatments were necessary.

Jesus drew attention to the two methods of healing. Matthew xvii. shows us that when asked by the disciples why they could not heal the lunatic, Jesus replied: "*Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer* [true prayer, conscious communion with God] *and fasting*¹ [fasting from evil]."

¹ These two words do not appear in the best versions.

The first portion of this is merely one of the five statements of Jesus' showing what is the fact, namely, that if you think a thing strongly enough it will happen. There is no limit to this. If you think strongly enough you are dead, you are dead. If you could think strongly enough that this desk is sticking up against the ceiling, at once it would fly up and remain there. This fact was the basis of all the witchcraft, sorcery and black magic in the past. If a man, however, works in this way he invariably comes to grief sooner or later, and in the meantime does not know what happiness is, instead of being intensely happy as when working properly.

At the end of the statement Jesus pointed out that difficult trouble of this kind could not be healed hypnotically, but only by true prayer. This is why, before healing the lunatic, he said, "*O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me*" (ver. 17). They had not followed his injunctions. It must not be forgotten that until about the time of the so-called "ascension of Jesus into heaven" the disciples were unfortunately on a purely material basis. Immediately before his betrayal he said: "*Hitherto have ye asked nothing in my name: ask, and ye shall receive*"² (John xvi. 24). When the Samaritans refused to receive Jesus, two of the best of the disciples, James and John, said: "*Lord, wilt thou that we command fire to come down from heaven and consume them, even as*

¹ Matt. xxi. 21, 22, Mark ix. 23 and xi. 23, Luke xvii. 6.

² The Greek word "*ὄνομα*," translated "name," gradually came to have such meanings as nature, character, authority, and power. See John ii. 23. v. 43, and xvii. 6. Mr. Eustace Miles, who has tried to give the exact rendering of many of the New Testament Greek words, translates "in his name" as "with the characteristics of God the Father, and in his Spirit."

Elias did?" (Luke ix. 54). They also said: "*Grant unto us that we may sit, one on thy right hand, and the other on thy left hand*" (Mark x. 17). The others were "*much displeased*" (v. 41) thereat. There was also "*a strife amongst the disciples*" who should be the greatest (Mark ix. 34). When he was crucified they deserted him, thinking that his mission had been to establish a material kingdom and that he had failed ignominiously. Peter actually used a sword instead of the omnipotent power of God that is always available to protect those we love by bringing about good. Their materialism would have been incredible were it not that we see it repeated around us amongst some of the very best of men, men living saintly lives. Later they at last understood the teachings of their Master and rose in a measure to his divine heights, lifting those around them.

NO PROOF OF ANY THEORY BUT RESULTS.

There is no proof of any theory but results. "*These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover*" (Mark xvi. 17, 18). In fact, no theory is of the slightest value except for the benefits obtained thereby. My earliest experiences may therefore be of interest, as anyone can obtain similar results if they are open-minded, unselfish and persistent.

Stopping Wrong Thinking.—

The first result that astonished me was once, when for a few minutes I had failed to get rid of thoughts that were attacking me (which in the old days I was unable to get rid of for perhaps ten or

fifteen minutes), on thinking, "Well, it doesn't matter, sin is merely a false concept of thought," they instantly disappeared, without again returning. This, whilst not being, as I now know, the best way of getting rid of wrong thoughts, in that case was very effective and greatly astonished me.

Ruptured Sheath of Muscle.—

Two or three days after I was retained by the *Daily Express* to examine into mental healing, I ruptured the sheath of the large muscle of my back, which I had done twice before. The first time it took a week of massaging under Dr. Wharton Hood, the celebrated surgeon, and the second time a month, before it was well enough to cease the massage. Dr. Wharton Hood advised me to give up playing golf altogether, as if I had it a third time it would probably lay me up for at least six months. On the third occasion I did not go to Wharton Hood, but had present treatment on the Saturday. On Sunday I was on the sofa in pain all day and received absent treatment. On the Tuesday I again saw the healer and had treatment, and on Wednesday I woke up absolutely well. I then played golf for half-an-hour and have never been troubled again with it.

One thing that the healer told me pleased me very much. He said, "You need not believe a word that I say. You can prove it all for yourself." I repeat this now to you. Man has absolute dominion over every form of matter and evil, and you can prove this for yourselves. This was the religion that I wanted. I had long ago lost my belief in the broken reed of blind faith. A man's religion, as a rule, solely depends upon the religion of his parents. I wanted to be able to test and prove my religion in the way that we can test and prove everything else worth having, and I at once saw that if what I heard were true I

would be able to help others in the way that I had never dreamt was possible. This helping of my fellow-men had been my one aim and desire in life. I had thought, however, that it was necessary to make a name for myself and a fortune before I could do this adequately. It took me some time before I found that matter, or "treasures on earth," could not be of the slightest real value to anyone.

Eczema.—

That night I thought I would try the result of treating myself for eczema, a disease from which my father had died. I had suffered from it for fifteen years. Instead of putting on the ointment that was necessary each day to avoid trouble, I tried the effect of treating instead. The next morning all trace of the disease had vanished and I have never since had any trouble therefrom.

Treatment is the name given for true prayer, by the realization of God, as distinguished from supplicatory and other forms of prayer.

Growth.—

A week later I treated for a growth about the size of a walnut, which had been steadily increasing for about two years. It immediately shrivelled up to the size of a pea, became quite soft, and in two or three days was entirely gone, and for ever.

Catarrh.—

I used to suffer from a slight sore throat several times every winter. I had so few troubles to overcome that when my first sore throat came I made it as bad as I could by, for instance, standing about in the snow with my coat off in the early morning. The cold extended to the chest and rapidly got worse until blood showed when I coughed. One night, as I lay in bed, the noise and vibration were so bad as I breathed that I

got frightened. I knew my danger and at once treated. That moment was the last of the noise and vibration, and in a day or two there was no sign of the cold.

Eyesight.—

For many years I had had to wear spectacles. Two leading oculists said nothing could be done as my eyes were completely worn out. A year after I commenced my examination, when I was going through one of the Christian Science classes, a fellow-student said, "Why do you wear glasses, getting the results you do?" I told him that I did not trouble about it; the time would come when I would know I had to leave them off.

I never saw those glasses again.

A few days afterwards, whilst treating and trying to read, suddenly I found my sight perfect. I was about to say to Mrs. Rawson, who was working by my side, "There has been a miracle—my sight is perfect," when I thought, "Oh! that is egotistical; besides I do not know that my sight is perfect." And when I started again to read I found it was as bad as ever. A fit punishment.

A few days afterwards, whilst again treating and trying to read, suddenly my sight began to get better, until it was perfect, then it gradually dimmed until I could barely see, and then again it improved. It went up and down like this, every two or three lines, whilst I read for about a couple of hours. I then went upstairs. When half undressed, and thinking over the position, I suddenly said to myself, "I am going to scotch this devil," and going downstairs I treated to the very best of my ability whilst I read two or three pages of the smallest print possible, diamond print, with the same varying result. The next morning my

sight was perfect, and for the first time I was able to read my newspaper in the tube without spectacles.

As will be explained hereafter, when a man turns in thought to God and denies the existence of the trouble in heaven, he obtains temporary relief; that is to say, he opens his human mind and the action of God destroys the thoughts doing the harm. To obtain permanent relief, he has to use what is called in the Bible the two-edged sword of truth; that is to say, after denying the evil, he has to realize as clearly as he possibly can, the existence in heaven of the opposite to the trouble that has been denied. If the healing is done by the realization of the reality, it is permanent.

In the case of my eyesight, I realized that there was no bad sight, man's sight was divine. The treatment was enough to keep my eyes perfect for something like seven years; then, as time went on, it gradually began to get weak again. I was then much too busy to give the necessary time, which might be half-an-hour or an hour's treatment every day for some months, for the mind to be completely right in this respect. At that time I suppose I seldom got to bed before 6 o'clock in the morning, and was always up before 8 o'clock.

Since then it has caused me no inconvenience and I have not felt the matter of sufficient importance to give up helping others, for my own benefit. I knew that as time went on, the result of my treatment would become far more effective, and the healing would take place with very little treatment. Twice recently, each time for about half-an-hour, my sight was perfect, and then as the class of thoughts that were doing the harm began to attack again, so it again got worse.

THE HIGHEST THOUGHT PRODUCES THE BEST RESULT.

I soon found that things were as we thought, and true thought was true prayer. The highest thought, therefore, I considered ought to give the best result. The highest that I could think of was turning in thought to heaven and thinking of the absolute love of God. By doing this I obtained instantaneous results of every kind and description.

One of my first results was when, in the middle of the night, Mrs. Rawson asked me to try and stop some four or five dogs howling next door, as they had kept the servants awake the previous night. Directly I realized the love of God, they stopped instantaneously. The next night they started whilst I was undressing. Upon treating they stopped in two or three seconds. When they stopped there was a most extraordinary sense of absolute helplessness. I felt as if I was merely a puppet, a lump of clay, and that the result had nothing to do with me whatsoever. The same feeling in a less degree has come over me whenever an animal in trouble at a distance at night was relieved, which has nearly always been instantaneous. The most common trouble is a cow lowing for her calf. In order to obtain really good results a man has to gain selflessness and freedom from any sense of personality. This does not mean any loss of active consciousness but, on the contrary, continuous mental activity, deep conscious communion with God. This is true prayer.

The Unity of God.—

For many years I took every opportunity of seeing every spiritual worker of any repute that I could reach, sometimes going on board ship, when they were going away, in order to learn all that I could. At one time I met a lady, who explained to me what she called realizing the unity

of God, which I may express as the dwelling in thought on God and heaven. On asking how long I should treat in this way, she said, "It is not a question of time, but when you get your thought clear, the person is healed." "How do I know when I get my thought clear?" "Well, I cannot explain; but you will know," she replied.

Later on, in the middle of that night, I had been for a couple of hours explaining to Mrs. Rawson what I had learnt, when a trained medical nurse in the house knocked at the door, asking for help, saying that she was in agony. Immediately I turned in thought to God, and tried to realize as clearly as I could the unity and infinity of God. Almost instantly a wonderful realization or spiritual enlightenment came. It is almost impossible to describe it, but I can give some idea by saying that it was like an immense, soft light, marvellous and beautiful. Another method of describing it is that the whole world seemed to be laid out before me, full of glory. The feeling of absolute happiness that flooded my consciousness is indescribable.

The following morning the lady told me that she had lain down on her bed not expecting to live more than a few minutes, when suddenly she felt absolutely well. The trouble was a serious one which necessitates very careful and skilful surgical assistance with instruments. This was about fourteen years ago, and I saw her a few months ago, when she told me that she had never had any recurrence of the trouble.

The Healing Proportionate to the Realization of God.—

Another result obtained a few days later is instructive.

A lady was suffering great pain, her temperature being about 105 degrees, and she asked for help. I

knew from the past-mentioned experience what I had to strive for. In those days I used to commence with a comparatively low thought and gradually rise in thought until I had attained the clearest realization of God that I then was in the habit of obtaining. When I arrived at this, I used to stop and commence working for the next patient. On this occasion I was unable to get my realization clear, so I started again from the beginning. Again I failed, and again, and it was not until the sixth time that I succeeded and started to help the next patient.

The following morning the lady said: "Such a marvellous thing occurred, Mr. Rawson, last night. Soon after you left me the pain began to lift, and it lifted and lifted until it had entirely gone. I was just saying to myself, 'This is glorious!' when down it came like a thunder-cloud as bad as ever. In a moment it again gradually lifted, then again it returned. It went up and down like this for about half a dozen times, and then disappeared entirely. I fell asleep in about ten minutes, and woke up in an hour, quite well, but very weak. This morning, I am perfectly well; in fact, I never felt better in my life." This is an important case, because it shows that as I obtained a clearer realization of God, so did the action of God take place upon the patient.

The Realization of God as Principle.—

A third case is instructive. I had been told that I would get an excellent result by trying to realize God as Principle, an ever-active, omnipotent Principle, the Principle of all law and order, the Principle of good. The following day I got my first chance of testing this statement. The space in front of the Mansion House was full of people. Evidently something had happened. Without trying to find out what had occurred, I

turned right away in thought to heaven and tried to realize God as Principle. Instantly a horse rose in the middle. On asking a policeman, he told me that it had been down for some time. The importance of this case was that it at once differentiated between this method of healing and all other forms of healing with the human mind then known to me; because in these it was necessary to know what was the matter before getting rid of the trouble. The next dozen horses that I saw down rose directly I treated. At a dinner given to people who wished to meet me a well-known medical man told those present how he had watched me when a horse was down, and found that directly I saw the horse it rose.

**Permanent and Instantaneous Healing of
Drink Mania.—**

One of the most important early results was the healing of drink mania, of which I have had a fair number of cases. The editor of a well-known newspaper used to live near me, and several times a week, coming down by the last train at night, I would see him intoxicated, sometimes almost helpless. I tried to get him to go to a practitioner, but without avail. He was a Roman Catholic, and said that if he followed the advice of his priests he could be cured, and that his trouble was his own fault. One day I said to him, "I am only a beginner, but would you like me to try and help you?" He gripped my shoulder as it were with a vice, and said: "If you only knew what a hell upon earth it was, you would do anything you could to save me." His troubles were over. The last time I saw him was a year and a half later, when he told me that he had never had any difficulty since that night, not that he had been a teetotaller, as he sometimes had a glass of wine, but he never had the slightest desire to drink to excess.

Perhaps the most instructive case of the healing of drink was that of the son of a Christian Scientist. He was over forty years of age, drinking himself to death at Brighton, having had nothing but drink in his room for a fortnight, and being in the last stage of *delirium tremens*. At the time I was in my office in London. His mother asked me for help, as the practitioners to whom she had applied would have nothing to do with him, because he was violently antagonistic to anything of the kind. I rather imagine he was an atheist. I said that I could not take him as a patient as I had too many people waiting to be taken, but that I would give him a treatment, which I did. He never touched anything again. The mother several years afterwards called upon me, saying that as she was passing through London she could not help calling to thank me again, as he had never had any trouble since.

Personal Treatment.—

I may here explain the difference between the way in which the majority of practitioners treated when I was investigating spiritual healing, and the way that I think the best. They used to think of the spiritual reality of the patient, consequently, not more than one practitioner would help a patient at the same time. Further, they would not take a case, other than people out of their mind or children, unless the patient himself asked for help.

The conclusion I have come to as to why they were right in this course, is that when one thinks of the person, even the spiritual reality of the patient, it is difficult, until the worker has had considerable experience, to prevent thinking more or less of the material person. If the patient has asked for help it is a sign that his mind is not very much out of order. Consequently, if one does think of the material patient at all, not much harm

is done. If a person's mind is bad then harm may be done by thinking of the material man during personal treatment. You are always harming a person, more or less, when you are thinking of his material self, and always helping if you are thinking of God with the intention to help him.

There are also other advantages. If a person asks for help he probably can easily be taught to gain a knowledge of Truth and to heal and teach others. These are the patients that one wants to help, as this is the primary object in taking a patient. Again, having only one practitioner to a patient prevents the wealthy monopolizing the workers. It is always difficult to get a good worker, as they are so very full of work.

Impersonal Treatment.—

In working in the way that I have practised from almost the commencement, I do not think of the person at all, neither of the material man nor of his spiritual reality, the real man of which we see the counterfeit in the material world; but I try to drive out of my own so-called mind my false belief in there being a material man who is sinning, diseased, or in trouble, as the case may be. If you can do this, the person is healed, as there is only one subconscious mind, and consequently if you destroy the belief in your own mind it is destroyed in that of everyone else. If the healing is done by the realization of God it is permanent.

For fourteen years, whenever a man has come to me for help out of sin, the result has been instantaneous,¹ and so far as I am aware, there has only been one relapse. This was a specially bad case of drink mania. The man was drunk again three times and then it was over. Recently

¹ I have since had one failure. A soldier wrote for help, but did not tell me what the sin was, and he was shot a day or two afterwards.

one of the leading clergymen in London being ill, went away for a holiday, taking *Life Understood* with him. When he returned he healed instantaneously a drunkard whom for six years previously he had tried to help by supplicatory prayer, but without effect.

WHY THESE RESULTS ?

Jesus gave us the key when he told us to know the truth, and the truth would set us free.

Buddha stated it in these words : "Ignorance of the truth is the cause of all misery. Come to me and I will teach you the truth, and the truth will dispel your sorrows."

Pilate's momentous question, the answer to which is only now being grasped, was, "What is truth?" This truth is the facts about God and man.

The Bible a Priceless Treasury.—

The Bible is a wonderful and priceless treasury and collection of writings. When one understands how to uncover the pearls of great price which lie hidden within it, the danger is in giving up too much time to its study, time that should be spent upon helping our fellow-men. As one advances it will be found the most fascinating book possible, and it is most difficult at times to tear oneself away from it. Even when partially understood it is an unfailing guide to man, and of practical use in every department of life.

The inspired Word of God is a final Court of Appeal in all matters, but you must know how to gain inspirationally the knowledge that is sealed therein. We cannot pretend to have a real knowledge of the Bible until we gain the understanding of the principle of its numerical structure through unfoldment of the meaning of its numbers and names. It is also necessary to understand the wonderful symbolism used. To show how little

is understood of the Bible by the ordinary theological student, I may mention that I was once consulted by a Swedish professor who had found something like forty different codes in the Bible. The one that I was consulted about was in Ezekiel. It showed where all the specie and golden ornaments of the Jews had been buried, and described in detail the subterranean passages leading to the hiding place. As far as they have been opened out up to the present the description is correct.

The Apocalypse of St. John is a history, in accurate detail, of the portion of the world known then as the Roman Empire, from the time it was written right up to the so-called end of the world. 2 Esdras also is full of prophetic description of the events of this century. For some years I have been watching with intense interest the fulfilment of the events prophesied in these two books, comparatively few of which fortunately remain now to be fulfilled. These prophecies, and the fact that most of the important events in the history of the English-speaking nations and their ancestors are described in the Bible, differentiate it from all other religious books, and must ultimately lead to its almost universal acceptance.

Apparently Two Creations.—

Every passage in the Bible has at least three meanings, the spiritual, material, and intellectual. This is why we have the endless arguments and disputes as to the interpretation of particular passages. One man takes the material, another the intellectual, and the third the spiritual, and they fight like cat and dog as to which is right; whereas all three are right.

As an instance, let us take the first chapter of Genesis; spiritually it is a description of heaven, intellectually a perfectly accurate statement of

the spiritual evolution of the material world, materially it is a description of how the material world was created. The second creation in the second chapter is the Jews' idea of how the material world started.

One of the many incomprehensible things to me in the Bible, in my early days, was the continual reference to what may be spoken of as the two creations.

In the Bible we find two absolutely different types of men. In Genesis i. 5, we are told that God made man in his image and likeness. In Genesis ii. 7, it is said: "*The Lord God formed man of the dust of the ground.*" In the third chapter of John, Jesus draws attention to the difference when He says, "*that which is born of the flesh is flesh, and that which is born of the Spirit is spirit.*"

The Human Mind Material, and therefore Destructible.—

The Bible speaks of body, soul, and spirit. The human mind in appearance may be said to be exactly similar to the human body, and to fit into it as a hand fits into a glove or water permeates a sponge. Even when a man is alive, and much more easily at the moment of so-called death, the mind can leave the body and move about. This is one of the two reasons for seeing what are called ghosts shortly after or at so-called death. I am constantly consulted by people who wish to know how they can prevent temporarily leaving the body, as the pain on return—in some cases—is so great. In one case it used to last for ten to twelve hours.

This so-called human or carnal mind is, from a scientific point of view, a very fine form of matter, so fine that it is more correctly spoken of as ethereal. The experiments in France and

America show that it weighs about an ounce. It was the human mind of Jesus that was seen by Mary in the garden after he had dematerialized his body in the tomb, and she first materialized the body of a gardener on to the human mind of Jesus. When he spoke, she recognized him and materialized the proper body and clothes of Jesus on to his human mind. This human mind in the Bible is called the soul. The spirit is the real perfect man that has life eternal. The fact that the mind is as material as the body, and therefore can be dematerialized and cease to exist, at once alters our view of matters, and we have to look about and find the real man, to which the Bible gives the third name of spirit.

The Spiritual Man, the Reality.—

Nothing that God made can perish, for God is Life. "*For God made not death . . . For he created all things, that they might have their being: . . . and there is no poison of destruction in them, nor the kingdom of death upon the earth [the real, spiritual planet]: (For righteousness is immortal:) But ungodly men . . . called it [death] to them: for when they thought to have it their friend, they consumed to nought*" (The Wisdom of Solomon i. 13-16).

God could not possibly make a man capable of sinning, nor could anything that he created cease to exist. If man ever existed in the image and likeness of God, Spirit, he must be spiritual now. We find this confirmed right throughout the Bible. In Hosea i, we read, "*Ye are the sons of the living God*"; and in 1 John iii. 2, "*Now are we the sons of God.*" Jesus, as recorded in John x, not only quoted the 82nd Psalm, "*Ye are gods,*" but drove it home by adding, "*and the Scripture cannot be broken.*"

The Material Man, the False Sense of the Real.—

In Romans ix, Paul writes : "*They which are the children of the flesh, these are not the children of God.*"

Jesus stated the key to the position in John viii, when He said : "*Ye are of your father the devil . . . there is no truth in him . . . he is a liar, and the father of it.*" It is interesting that to make beginners recognize that the material self was not them, I used to make them speak of their material selves as "it." Later on I recognized that this verse showed who "it" was.

The word "*truth*" is more accurately translated reality. In the old days they believed that the devil was very real. They still show the ink marks on the wall made when Martin Luther threw his inkpot at him, and I believe if you had been there you would have seen him, horns, hoofs, tail, and all, hypnotized to see him by Luther's strong thought, even if it was not strong enough to actually materialize his idea of the devil so that it could, for instance, have been photographed.

Mr. Arthur Balfour's description of the material man expresses the position. He says : "As far as natural science is concerned, man's very existence is an accident, his story a brief and discreditable episode in the life of one of the meanest of planets." This is quite true. The first time I ever got an idea of the immensity of the universe was when an uncle of mine, a well-known specialist on sun-spots, pointed out a small luminous portion of the heavens about the size of the moon. He told me that this was a group of stars, into which the whole of our solar universe could fit with ease. Neptune, the farthest planet of our system, is on an average 2,791 millions of miles from the sun. Our sun is nearly a million and a half times larger than the earth, whilst the great

southern sun, Canopus, is estimated to be more than a million times the size of our sun. The size of our earth compared to Canopus is therefore that of a pin's head compared to a world over 100 times the size of our earth. "A flicker of dust in the face of eternity" and infinity.

IS EVIL REAL OR UNREAL?

When we come to consider the origin of all the evil around us we are face to face with two difficulties, both of which are impossible to solve. We have to accept either one or the other. The question is this: Is evil real or unreal? If we say it is real then it must have been made by God, as God made everything. But even if God did not make it, if it is real then he must know of it. If he knows of it, metaphysically it must be real and permanent, as God is Mind and the knowledge of anything is its existence, and nothing that God ever knew could cease to exist. God cannot forget his ideas, and indeed cannot be complete without them, as we never can know cause, but only its manifestation.

If we accept the second of the difficulties, namely, that it is unreal, we are face to face with the difficulty, Who is thinking the evil? If it were not that it is impossible for the spiritual man to dream so terrible a dream or in fact to dream at all, it would be perfectly easy to explain it by saying that the whole thing is a dream from which we are shortly about to wake up.

The experience of evil can only be called a dream by looking upon the mortal as the dream person or leading actor in the dream, and not as the one who dreams. This mortal fades away with the dream.

We have to recognize that there is no sleeper dreaming a dream. Man, made in the image and

likeness of God, slumbers not nor sleeps, but is ever active and ever energetic. A knowledge of this fact rests a man more than hours of sleep.

One must believe either :—

(1) that God is limited, and therefore, imperfect, or—

(2) that man is perfect and matter not real.

There is no alternative. Of the two, even if I did not know the facts of being, I would prefer to think that everything that was made by God is perfect, and eternal, and that man is a perfect being in heaven now, made in the image and likeness of God, and to believe that the whole of the evil which produces what is called the material world is not real, merely a hypnotic illusion.

The Proof of the Unreality of Evil.—

We have now, at last, the method of proving whether evil is real or not. I find that if there is evil of any kind whatsoever, and you can clearly enough deny its reality, it instantly disappears. This at once settles definitely which of the before-mentioned propositions is true, because the only method of proving anything in this world is by actual results. We can now demonstrate our knowledge of God, of good. Gladstone in his pamphlet on "Total Annihilation," in reply to Pusey's book arguing that evil people were everlastingly damned, put forward his views strongly, that all evil and evil beings must ultimately be annihilated. If this is true then evil unquestionably is unreal.

It is admitted by all scientific men, that, if anything ever ceases its apparent existence it has no reality now, whatever it may appear to be; that is, it is unreal. You must not confuse this with the mere disappearance of matter by the change of its rate of vibration. This is one of the valuable results of my investigation, namely, the showing

that the lines of force can be made to short-circuit and so permanently destroy themselves, which is absolute annihilation; whereas the chemical changes are merely an alteration in the vibration of the lines of force of which the ether is composed, that is, a change of one form of matter into another, such as gunpowder into gases.

This revolutionary view of matter is by no means against the weight of scientific opinion. Our foundation stones have been removed. They have followed into oblivion the stepping stones of the past.

All great logical thinkers have felt the difficulty arising out of the supposed reality of this terrible evil. One instance is enough, that of John Stuart Mill, who came to the conclusion that God could not be omnipotent. This is the view of most of the leading thinkers.

The Way Out of the Dilemma.—

Dean Inge, Dean of St. Paul's Cathedral, Lady Margaret Professor of Divinity in Cambridge University, and an exponent of some of the latest views of theology, in the "Paddock Lectures for 1906," delivered at the General Seminary, New York, referred to the religious problem of evil as follows: "That problem has been stated once for all in the words of Augustine: 'Either God is unwilling to abolish evil, or he is unable; if he is not willing, he is not good; if he is unable, he is not omnipotent!' No Christian can consent to impale himself on either horn of this dilemma. If God is not perfectly good and also perfectly powerful, he is not good . . . The only other alternative is to deny, to some degree, the absolute existence of evil. And in spite of the objections which have been brought against this view, in spite of the real risk of seeming to attenuate, in theory, the malignant potency of sin, I believe

that this is the theory which presents the fewest difficulties."

We cannot, as Dean Inge says, "deny to some degree the absolute existence of evil." It either exists absolutely or it does not exist at all. The fact that it is not real does not diminish its objectionable features, but it diminishes its power over you, as its only power is the power that you give it by admitting the thought of its existence. Know that it has no power, as it has no reality, and it goes, as a nightmare does when you wake up.

The Origin of Evil Unexplainable.—

This at once solves the question of the origin of evil, which has always puzzled thinkers. No one has ever been able to put forward a logical solution of this. The fact is that evil never did start, no one ever made it, because it is not real. At one time, the earth was thought to be flat, and that if you went far enough you would fall over the edge. Who created the flat earth? No one ever did. It was a lie about the round earth. So, no one created evil and this material world, it is a lie about God and about heaven.

Those who believe that matter and evil exist, that is, are real, ought to explain how they started. No one ever has been or ever will be able to explain this.

DIFFICULTY IN UNDERSTANDING LIFE.

One difficulty in understanding life is that the different schools of thought have found certain results which come from the same cause, to which cause they have given different names. The religious man, when speaking of the good, speaks of God and heaven, the scientific man of cause and its manifestation, the metaphysician of Mind

and its ideas. Speaking of evil, alias matter, the religious man speaks of the devil, the scientific man of the ether, and the metaphysician of mortal or carnal mind, whilst the modern psychologist speaks of the subconscious or unconscious mind, and the subliminal self, in fact, he has a dozen different names for the same thing. We also speak of cosmic consciousness, universal consciousness, etc., etc. The ether is the sole basis of matter and its fatal effects. That is why the Bible speaks of Satan as the god of this world. The only devils are the devilish thoughts that attack us, and which are correctly spoken of as the lines of force of which the ether is composed.

Let us now look at life from a practical point of view and consider first what God and heaven are, and what matter or evil is, and secondly how we are to utilize this knowledge.

Let us commence by examining religion carefully and reverently, by the light of science, trying all things and holding fast to what is good. If the Bible suffered from criticism the sooner we give up studying it the better. Old theology shirks criticism, because it destroys its false ideas. We have to dig away the shifting sands to reach bed rock for our foundation. We can then commence to build up our concept of God and heaven. Truth invites criticism, which should always be constructive, not destructive. Give up nothing until you get something better. In this way we learn to prove our knowledge of God. True science and true religion may be likened to the woman called The Two-Headed Nightingale, in that separation of either head is death of the other. Metaphysics is equivalent to the body, being the foundation of both.

True Religion.—

To try and cast doubt on the dogma or creed of any religion is not my business. I have enough to do to correct the wrong thoughts that come and attack me. The world needs, and greatly needs, the good that there is in every religion. This unfolds the one true religion, which consists in the obtaining of a better knowledge of God so as to help your fellow-man. Jesus gave us only two commandments: Love God and love man. Our love of God, good, is the sole cause of any improvement in our powers to help our neighbour. This helping of our neighbour is the only thing that we can do of any value in the material world. This help may sometimes involve seeming unkindness, as true love consists of the love of the race, not merely the love of the individual. Sometimes we appear to be cruel when we are really kind in pointing out the evil that has to be overcome and the penalties for disobeying the law of good.

We cannot, however, take the responsibility of pointing out the evil to our fellow-man unless we have a feeling of absolute love towards him. If you have this he will not turn on you but will be grateful. If you have not this feeling of love then it is the beam in your own eye that you have to remove.

Love is the basis of all true work and of all true healing. I have never had a case, whatever the trouble, where, if I have felt really loving, the healing has not been instantaneous. Often I have prayed for hours consecutively—once for ten hours—before I felt loving enough towards the patient even to start to try and help him. The result was then wonderful. Love is the basis of all true religion and of all true prayer.

Fortunately we need not trouble about dogmas and creeds, forms and ceremonies. Leave them

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

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

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

God a Logical Fact.—

God is not a better-class man, God is absolute

good, and there is only one word for the two in over twenty languages. The mistake is that our concept of God is man-like instead of that of man being God-like.

When we investigate good, we find ourselves on very safe ground. It is admitted by all able thinkers that theoretically there can only be one cause, and that cause must always have existed and must always have been good. The very nature of evil, fortunately for us, is self-destructive. Cause also can only be known by its manifestation, which must partake of the nature of eternal cause and be good. Theoretically, therefore, there can be nothing but good cause and good manifestation, called by the religious world God and heaven, and by metaphysicians, Mind and its infinite ideas.

At last we are beginning to obtain a demonstrable knowledge of God as omnipotent cause and infinite Mind. In Revelation x. 7, we read: "*In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets.*" This seventh angel is now sounding and we can prove our knowledge of "*the mystery of God.*"

Evolution of Man's Knowledge of God.—

In obtaining this knowledge of God we have to turn to the Bible, where the evolution of man's idea of God is clearly shown. Man's idea of God has always been in accordance with his highest sense of good. Hence, the evolution of man's knowledge of God that we see in the Bible, commencing with the jealous, man-like God of the savage and merciless Hebrews, and culminating with the spiritual God of the Gospels, the adorable God that is infinite Love, giving us more than we can ask or even appreciate.

The early writers in the Bible had a terribly limited idea of God. When Adam hid in Paradise, God had to say to him: "*Where art thou?*" Adam having, as God said, "*become as one of us*," "he drove the man" out of Eden lest he should "*take also of the tree of life, and eat, and live for ever*" (Gen. iii. 22). According to the story in Genesis he made man so badly that, in chapter vi, we read "*the Lord said, I will destroy man whom I have created . . . both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*" In Exodus iv, we read: "*The Lord met him [Moses], and sought to kill him.*" Joshua x says: "*The Lord cast down great stones from heaven upon them,*" and 1 Chronicles x tells us that "*Saul . . . inquired not of the Lord: therefore he slew him.*" We still speak of natural catastrophes as acts of God, and national calamities as visitations of God. Mr. Edward Kimball, in one of his lectures, told us of a woman who was suffocated by the faulty action of a patent collapsible bed. At the burial service the relatives spoke of the inscrutable wisdom of God who had seen fit to remove their beloved sister from their midst, and then promptly sued the manufacturers of the bed for negligence!

The idea of God gradually evolved until we see in Psalm li that God required, not the sacrifice of innocent animals but the sacrifice of "*a broken and contrite heart.*" A still higher concept of God is that of the later prophets, exemplified in the following words: "*I desired mercy, and not sacrifice: and the knowledge of God more than burnt offerings*" (Hosea vi. 6). "*My people are destroyed for lack of knowledge*" (Hosea iv. 6). Many think that God required the sacrifice of his dearly beloved Son to propitiate him for what he had caused, or at all events allowed; not recog-

nizing that Jesus, in the wealth of his love towards humanity, sacrificed himself, and thereby set a divine seal on his priceless teaching. He was the way, the truth and the life. No sacrifice on our part, no love for our fellow-man, no joys passed on to them can ever cancel our debt to Jesus for what he has done for us. It only increases it, as the only sacrifice demanded of us is the giving up of evil, whilst the giving out of love brings untold love in return, and the giving of joy to others is in itself the highest joy possible.

Later we reached the idea of God that we thought Jesus taught, namely, that God was Life, Truth and Love. Finally we have found what he really did teach, the God that is All-in-All, the only EGO, the only person, the great I AM.

Definition of God.—

The three main views of God in the Bible are :
Everlasting Life, omnipotent Truth, and inexhaustible, perfect Love.

In addition, God is :

Self-existent, unfathomable Mind, which gives the real man his marvellous mental activities; divine, sinless Soul, which produces the infinite wisdom and knowledge of man; and supreme, infinite Spirit, which gives us all goodness and holiness.

Further, God is :

The one primal, universal cause, on account of which everything exists; the unerring and only intelligence, the eternal quality of infinite Mind; and divine substance which gives all permanence to his perfect and everlasting creation.

Last, not least :

God is Principle, the Principle of all law and order. This Principle of good always acts and destroys the evil directly a human being stops thinking wrongly and thinks rightly. Knowledge

of good, therefore, it will be seen, is all that is necessary, as it brings everything else needed.

How to Gain a Knowledge of God.—

In gaining a knowledge of God, I think it best to start by thinking of a vast infinite Mind. In that Mind is the consciousness, as infinite as that Mind, and by which that Mind thinks. That consciousness is man generically, that is, all the infinite spiritual beings in heaven. Then think of the infinite perfect spiritual ideas circulating everlastingly in the infinite Mind, and think of the infinite Love, infinite Life, infinite Truth, intelligence, wisdom, knowledge, joy, peace, etc., governing the perfect world.

At the commencement, whenever I had a moment to spare, I used to think of God as either Love or as Truth. Love is the essence of all true prayer, and without love, devoted, kindling love, the letter of truth killeth. Later on, every day I used to think of God in all the main views as Life, Truth, Love, Mind, Soul, Spirit, intelligence, substance, and Principle, the Principle of good, which includes its idea, the true idea of God.

Later, I put each of these headings on a separate piece of paper, and then tried to find all the synonyms and attributes of God that I could, putting each of them down under what I thought was the proper heading. Each day I went through these, starting by thinking of heaven, and then trying to realize what each one of them meant. At one time I had on a piece of paper about forty synonyms and attributes that I could not place under the proper headings, and not more than twenty under any one heading; but, as my knowledge of God grew, so I was able gradually to place each of these synonyms and attributes under its proper heading.

I went through these every day for over three

years. By that time I had over 220 synonyms and attributes, and it took me about three-quarters of an hour each day to go through them properly. Not only had I then been able to place the whole of the forty synonyms and attributes under their proper headings, but whenever I found a new one I could at once place it under its proper heading. Finding no new attribute or synonym for three months, I took this as the sign that I had worked in this way long enough, and ceased.

As your realization of God becomes clearer, so does your knowledge of heaven increase; because heaven is the manifestation of God, *i.e.*, a perfect state of consciousness.

It is not sufficient merely to try and gain a knowledge of God by this persistent deep conscious communion with God. It is necessary to put this knowledge into practice and use it to help your fellow-beings out of their troubles. The keenness to help, the love towards your fellow-man, will enable you to strive much more ardently to get your realization clear; and so your understanding will grow and *"your light so shine that men may see your good works, and glorify your Father which is in heaven"* (Matthew v. 16).

THE MATERIAL WORLD.

Now let us turn to the reverse of the picture, the suppositional opposite world.

The Paradox of the Ether, the Suppositional Basis of Matter.—

When we start our examination into matter, we find a paradox in its very basis. The specialists on the subject vary in their estimate of the density of the ether from 480 to 1,000 times the density of the densest known form of matter; yet we are supposed to be flying through this ether round the sun at the rate of about eighteen miles per second,

whilst the solar system itself until lately was supposed to be travelling at the rate of about twelve miles per second.

The Great Change in Science.—

The change in the world's scientific views since I started my examination has been momentous.

The change that has taken place during the last four years has been greater than the previous eight; that during the last two years greater than that during the previous four years. These changes will continue with increasing rapidity, until in the last few hours of this material sense of existence the transformation will be unparalleled and spontaneous. *"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed"* (1 Cor. xv. 52).

Knowledge Gained Inspirationally.—

A noticeable change during the last two or three weeks has been the great increase in the power of reading thought.¹ Three times running during the last fortnight, when I gave one of those who assist me with my work a fresh patient, they told me who the patient was before any sign had been given of who he was. The other day one of my staff saw me at night, when I went to see a patient, and accurately described the patient and the room. Another of my patients, who was going in for an examination in the army, treated, realizing that God was the Principle of all knowledge, and that therefore man being made in the image and like-

¹ The noticeable difference during the last three weeks, whilst revising the second edition, is the great effect, in many cases harmful, of mental suggestion.

The noticeable difference during the last few months before the publication of the third edition, has been the power of foreseeing the future evil and destroying it. Interesting cases are given in the Appendix.

ness of God, and being God's consciousness, knew instantly everything he needed. He then was able to answer correctly every question. The examiner said that he could not have done it himself. In one of the questions he had to give the exact weight of a soldier's rations, small fractions of an ounce in many cases. He had not the slightest idea what they were, but just treated as mentioned, and then wrote down what came into his mind, which turned out to be quite correct. I suppose during the last fortnight I have seen over a dozen somewhat similar cases of reading thought. If man only knows the truth, the truth about God and man, it sets him free from the limitation of ignorance. We are all mad, more or less. Mad, insanely ignorant, on the most vital subject, the subject of our being, the one subject that is of vital importance to us.

What is Matter?—

What is matter, alias evil? Many think that because there is so much that is good, so much that is marvellously beautiful around us, that matter is not evil. This is from want of knowledge. Matter merely more or less hides the good that exists all around us.

It is the view of what is called evil, or matter, that has caused all the trouble and disagreement. When we come to examine into it we find ourselves in a sea of ignorance. Lord Kelvin, one of the leading scientific authorities on the subject, has written: "One word characterizes the most strenuous efforts for the advancement of science that I have made perseveringly during fifty-five years—that word is 'failure'! I know no more of electric and magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I knew and tried to teach my students of natural philosophy in my

first session as a professor." If I had not learned how to obtain knowledge inspirationally, I would have been in an equally hopeless condition.

Edison, one of the leading practical authorities on the subject, writes: "We are still ignorant of the true character of electricity; indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever."

A year after I started my examination, I thought, in my ignorance, that I knew a lot. I had obtained numerous instantaneous results of every kind, and had found that all my previous so-called knowledge had to be turned upside down. There was hardly any portion of it that was correct. As time went on, the more I learned the less I found I knew, until eighteen months after the start I came to the conclusion that I was only just beginning to know a little, a very little. It was not until I had been at work three and a half years, for over six to eight hours a day, nearly all work at night, after my business was finished, that I felt I was really on safe ground. By then I had cleared up the scientific reasons for all forms of occult phenomena and was able habitually to prove my knowledge of God and heaven.

THE UNREALITY OF MATTER.

The conclusion I have come to absolutely and definitely is that there is only one true thing that you can say about matter and the material world, namely, that it is not real; it has no permanent existence; it was not made by God. Evil is only the apparent absence of good and the material world a suppositional opposite world, merely a false mental impression, an illusion, in the nature of a dream, or a hypnotic effect produced by false

thoughts.¹ Directly you tell me anything else about the material world I can prove to you that it is not true. It may be correct or accurate, that is to say, true—to which John applied the term *ἀληθεία*, or relative truth—as far as the material world goes, but not really true. This he spoke of as *ἡ ἀληθεία*, or the absolute, permanent truth.

There is only one way of dealing scientifically with matter. That is unhesitatingly to deny its very existence on every possible occasion. In this way it disappears, giving us a better sense of good, a better concept of heaven, the world of reality.

At first sight that matter is not a reality seems almost impossible to believe; but let us consider this question of the unreality of matter from the point of the three great schools of thought, and you will see that it begins to be not quite so impossible.

From a Natural Science Point of View.—

Natural science now explains that the ether, electricity, matter, energy, and vibration are one and the same thing. From a natural science point of view you can speak of thoughts as high-tension currents, and therefore material things, and you can speak of cells in the subconscious mind vibrating with these thoughts. Matter, being formed, by the interaction of the lines of force of which the ether is composed, at their point of junction, can be correctly spoken of as materialized thought.

If matter is electricity it can be short-circuited, and it then destroys itself, thus proving the non-reality of it. This is the nature of evil. It is

¹ A lecture on "The Non-reality of Matter," given by Mr. Rawson, has now been published in pamphlet form. Price 2d., postage $\frac{1}{2}$ d. It is published by the Crystal Press Limited, 91, Regent Street, London, W. 1.

self-destructive. Again, if thoughts are electric currents, they can be short-circuited, and in this way you can prevent their deleterious action.

That wonderful experimentalist, Dr. Le Bon, whose discoveries have revolutionized our old ideas of matter, writes: "We now know that matter vanishes slowly, and consequently is not destined to last for ever."¹

From a Metaphysical Point of View.—

From a metaphysical point of view, things are as you think, and evil is a false sense of the reality, heaven. If you change the false sense by knowing the truth the evil disappears, and something better appears.

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

From a Religious Point of View.—

Not only did such religious leaders as St. Augustine and Luther teach that evil is not real, but the Bible is full of sayings teaching the non-reality of matter. Many of them are mistranslated, or else they would not "make sense"; that is, agree with the accepted views of the day.

Jeremiah said, "*Out of the mouth of the Most High proceedeth not evil and good*" (Lam. iii. 38), and as John said, "*All things were made by him*" (John i. 3), it is clear that evil is not a thing; that is, it is nothing.

Origen, about the year A.D. 125, wrote: "Seeing evil nowhere exists, for God is all things, and to him no evil is near. Its mind and hostile will, which came not from God, but from itself, are to be destroyed."

¹ *The Evolution of Matter*, p. 307.

The thinker also must be false, a non-reality. Paul writes, "*For if a man think himself to be something, when he is nothing, he deceiveth himself*" (Gal. vi. 3). Isaiah says, "*Behold, ye are of nothing, and your work of nought*" (Is. xli. 24).

The following quotations will help you to understand the Bible view :—

"*The Lord he is God; there is none else beside him*" (Deut. iv. 35).

In Job vi. 18 we read: "*All her princes shall be nothing.*" 1 Cor. ii. 6 says what the princes are. They are "*the princes of this world, that come to nought.*"

"*As for the other people, which also come of Adam, thou hast said that they are nothing*" (1 Esdras vi. 56). "*All nations before him are as nothing: and they are counted to him less than nothing*" (Is. xl. 17). Nebuchadnezzar saw this, and said, "*All the inhabitants of the earth are reputed as nothing*" (Dan. iv. 35).

The root meaning of the Hebrew word "*avon*," translated in the Bible "*sin*," is "*nothing*."

Again, the word "*naughty*" means "*of the nature of naught*," like nothing. In Lancashire the word "*nowt*" means either "*nothing*" or "*naughty*," the two being synonymous in speech. "*Wicked*" only means "*bewitched*"; we have all been bewitched, alias hypnotized, into a belief in evil. As Amos says, we "*rejoice in a thing of nought*" (Amos vi. 13).

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

I recommend for your perusal the second chapter

of the Wisdom of Solomon, because it sets out so accurately the position. I will read you an extract: "*The ungodly said, reasoning with themselves, but not aright, our life is short and tedious, and in the death of a man there is no remedy: . . . We shall be hereafter as though we had never been. . . . Let us oppress the poor righteous man. . . . He professeth to have a knowledge of God, and he calleth himself the child of the Lord. . . . We are esteemed of him as counterfeits: . . . he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true. . . . For if the just man be the Son of God, he will help him and deliver him . . . Such things they did imagine and were deceived: for their own wickedness hath blinded them. As for the mysteries of God, they knew them not: . . . for God created man to be immortal, and made him to be an image of his own eternity.*"

Although matter, alias evil, is not a reality, we have to recognize its apparent existence in order to see how best to get rid of the cobwebs in which we seem to be entangled. I will now, therefore, put before you various ways of looking at the material world, which, whilst not true, as I have pointed out, are at the same time as accurate as is possible under the circumstances.

Our Natural Laws Not True.—

Of late years we have found that there are no such things as natural laws applicable to matter; even the law of gravity in its accepted action upon matter is only approximately correct, and as the mass gets smaller so is the so-called law more inaccurate. Sir Oliver Lodge, in his Presidential address to the British Association in 1913, dealt fully with the collapse of our so-called laws, stating that "Kepler's laws are not accurately

true . . . so it is also with Boyle's law, and the other simple laws in physical chemistry. Even Van der Waal's generalization of Boyle's law is only a further approximation."

If a law is not always invariably true, it is not a law. It was with this axiom that Huxley pulverized his opponent in his controversy about miracles.

VALUABLE MEMORIA TECHNICA.

Our so-called natural laws, however, are invaluable to men like myself, as they form a gigantic system of *memoria technica*, and enable thousands of answers to be given that could not possibly be recollected by heart. So I will now give you six ways of looking at the material world which will act after the manner of *memoria technica*, and enable you better to get rid of the troubles that daily cause so much misery to those around us.

(1) From a Scientific Point of View.—

Human thought is a high-tension electrical current, and thought after thought may be said to sweep across the mind at about twenty miles an hour. Every sin and every disease has its own cell in the subconscious mind. If the anger cell, for instance, is clean a million people could not hypnotize you into being angry. If, on the contrary, small electrical particles infest the cell, they damp down the specific or inherent vibrations of the cell, as pitch does a tuning fork, so that when, for instance, the lower vibration of an angry thought passes over a man's mind it causes it to vibrate and the man at once is angry. The human mind may be looked upon as an electrical transmitter, receiving passing vibrations; bad thoughts as low vibrations; and so-called good thoughts as high vibrations. Metaphysically these cells may

be called "courts of consciousness," and the electrical particles infesting them "mental bacteria." The particles of which the lines of force, called thoughts, consist may be spoken of as "thought germs." The ether itself is aptly described as "a network of mystery."

Thoughts may be equally correctly spoken of as mental or material, as high-tension currents or lines of force. None of these methods of expression are strictly true. The only real thoughts are God's thoughts, perfect spiritual ideas.

The practical value of this system of *memoria technica* is as follows: If you see an angry man, say, in the street, and think him angry, you are making him worse, increasing the anger vibrations. To free him, Jesus pointed out we had to "know the truth"; that is we have to turn in thought to heaven, and realize that there is no anger in heaven. Directly you have stopped thinking of the angry man and the material world, instantly he stops being angry. You have opened your human mind and the action of God has destroyed the angry thoughts. This, however, is only temporary relief. The next time an angry thought passes over him he will be angry again, unless you use what is called in the Bible "the two-edged sword of truth," and think of the opposite qualities to anger. I think of God as Love, and man as absolutely loving. As you think this, so the action of God is permanently purifying the anger cell in the subconscious mind, short-circuiting the particles on his anger cell and your anger cell. If you get your thought clear enough, neither that man nor you will, or indeed ever can be angry again. This denial of evil and affirmation of good is called in the Bible the "*lesser light*" and the "*greater light*," the "*rod*" and the "*staff*," the "*angel Michael*" and the "*angel Gabriel*."

In Revelation iii. 19 it is spoken of as "*rebuke and chasten.*"¹

When you turn in thought to heaven you open your human mind, and then God destroys the evil by means of your real self. I will give you a simile. Supposing the blind down, and a room thereby darkened. The blind is like the human mind of the material man. When he turns in thought to God, it is like cutting a slit; and as he tries his best to realize God, it is like forcing open the slit to let the light in. Then, as it widens, in comes the light and away goes the darkness. God is, in this simile, the sun, and the ray of light represents your spiritual self, by means of which God destroys the evil.

(2) From the Metaphysical Point of View.—

From the metaphysical point of view things are just as we think, and evil is merely a false sense of the reality. If you change this false sense the thing changes and the evil disappears. Then something better appears, until ultimately all evil has disappeared.

Heaven is no far-distant place which we reach by death. If so, the kindest thing to do would be to kill all the good people we know. Heaven is a perfect state of consciousness around us now. Jesus said, "*the kingdom of God is within.*" The alternative marginal translation is "*The kingdom of God is about us.*"

Hell also is here. Marlowe makes Faustus say to Mephistopheles—

"Hell hath no limits, nor is circumscribed
In one self place; for where we are is hell."

¹Rebuke is from *reboucher*, to cast out of the mouth; chasten is from *castigare*, to make pure (*Chambers's Dictionary*). The affirmation is the purification of the human mind.

We make our own sense of heaven and our own hell by the way we think. Man could not desire for his worst enemy a more terrible hell than that in which many men are in to-day, the hell of their own wrong thoughts. All trouble comes from wrong thinking. As Jeremiah said, "*I will bring evil upon this people, even the fruit of their thoughts*" (Jer. vi. 19).

The practical value of this system of *memoria technica* is that we must think good thoughts instead of evil thoughts.

This explains the covenant between God and man that Moses set out in such emphatic terms by dividing the Israelites into two portions, putting them on adjacent hills to chant the blessings and cursings, resulting from right and wrong thinking. Have only one God; that is to say, only think good. Nothing but good then will come to you. If you think evil you will get your evil. If you have 101 gods, you will have 101 evils—unless you have 102.

You must not however think lies. If you have a headache you must not think you are well. You must not even think of the so-called good seen around us, as there is no real good in the material world. All the good is part of heaven, and matter merely hides it from us. Jesus himself said, "*Why callest thou me good? There is none good but one, that is, God*" (Matt. xix. 17). You have to think of absolute good. You have to think of an ideal perfect world, the highest good that you can possibly imagine; namely, to think of what has been called God and heaven. This is a mental world, the world of reality, in which all is perfect because governed by a perfect God. Then the effect of God, or good, is seen, and away goes the evil into its native nothingness. If you can, realize that you (the real you) have no headache, as you are a perfect being in heaven, spiritual.

This is the usual method of working, and it acts although it is thinking a lie; for the thing that is thinking is the material man, not the spiritual. It acts because the thing that speaks the lie destroys itself, this being the nature of evil. I tell people to realize that man (the real, spiritual man) has no headache; all is peace, rest, and harmony. This is true. It is also more impersonal and gets them away from thinking of their material self, which is always harmful.

(3) **From a Religious Point of View.—**

Looked at from a religious point of view it may be said that we are tempted into all our troubles, not by any person within the kingdom of heaven, but by impersonal evil, called the devil, the ether and mortal mind; alias the evil thoughts that unfortunately are always more or less attacking us, until we learn how to pray rightly and so protect ourselves. You can look upon evil as something brought about by wrong thinking, and you can look upon the action of God as destroying evil when man prays. The religious world unfortunately has hitherto looked upon evil as real, and hugged it to its breast. If it were real it could not be destroyed by God, because if it be real it was made by God and is part of God and must always have existed and always must exist. God cannot destroy anything that he made, for he "*created all things that they might have their being*" (Wisdom of Solomon, i. 14). The only devil or evil are the evil thoughts, which you are not obliged to think when you know how to pray, and the only hell is the mental state and experiences resulting therefrom.

If God made disease, or uses it as a method of punishing us, and is thereby bringing us, as it is called, nearer to him, then we have no right to take drugs to get well. The worse we are the

better. The ordinary religious man not only tries hard to prevent God punishing him, but says that a good man at death reaches heaven. Nevertheless, the paradox appears that nearly all good men do their very best to try and prevent God taking them into heaven, preferring to remain in this material world, the only hell.

(4) The Material World a Dream.—

One method of looking upon phenomena or the material world is that it is simply a dream; for, as we know, there is nothing to distinguish between what we are conscious of when we are what is called awake and what we appear to be conscious of when we are what is called dreaming. If we dreamt a continuous dream, day after day, for twenty-three hours, and were awake for one hour, we would call the dream world the real world, and the waking state we should call the dream.

By looking at the material world as simply a dream world it is much easier to know that the evil has no reality, and therefore no power over us, as we are spiritual. In time, fortunately, the whole world will awake gradually, seeing things more like what they really are. The dream then vanishes.

Buddha said, "The existence of self is an illusion . . . a dream, open your eyes and awake . . . See things as they are and you will be comforted."

(5) Hypnotized into our Troubles.—

Another way of looking at the material world is that we are hypnotized into this dream by the evil thoughts that sway us. I once saw Kennedy hypnotize twenty or thirty people to believe that they were in a forest with wild beasts around them. Their fear was something terrific. They jumped on to the chairs and tables, hid behind

doors, and showed every symptom of extreme fear, staring intensely at empty spots, where evidently they appeared to see the beasts.

On another occasion he said to twenty or thirty people, "When I clap my hands, you will think you have a red-hot coal in your boots; when I clap my hands again, you will know you have not." He clapped his hands, and the variety of ways shown in which a man can express pain was extraordinary. They tore off their boots, some flung themselves down, some hopped about; they screamed and yelled; tears poured down the faces of some, while others sat silent with a look of terrible pain on their faces. He then clapped his hands, and there was dead silence. In a short time they began to laugh as they looked about for their shoes, which they had thrown away all over the place. One went whizzing over my head at the rate of about thirty miles an hour.

The value of this point of view is that when next you see two men fighting, it will be much easier to stop them when you recognize that there are no more two men fighting than there were the wild beasts in that room. With the wild beasts, however, only a certain number were hypnotized, and it appeared as if a man, Kennedy, was necessary, whereas Kennedy was just as much hypnotized as the others. Also the next time you are in pain, it is much easier to get rid of it when you know that the pain is no more real than the pain which those men had from the imaginary red-hot coals. It is but a false mental impression.

A Dream Without a Dreamer.—

The difficulty in all the above presentations is: Who or what is thinking these false thoughts? Who is it that has the false sense or is the dreamer? The real spiritual man made in the image and likeness of God could not have such

terrible dreams, or even dream, being perfect. The thinker, therefore, must be false and a non-reality, a dream person, just as much a part of the dream as the things that appear to be dreamt. The material world, therefore, must be "a dream without a dreamer." People have such a belief in personality that they find it very difficult to follow the advice of all great teachers, and become selfless. The sayings of Jesus are known. In *Life Understood*, p. 563, I give many statements of Buddha which show that he fully understood that the material world was "a mirage, a shadow, a dream," and that a knowledge of the truth alone sets us free. For instance, "There is no Saviour in the world except the truth." The Christ, the truth about God and man, has always been the life, the truth, and the way. The teachings of Buddha¹ have been more misrepresented than those of Jesus the Christ. There were an additional 564 years to forget his teachings.

(6) The "Cinematograph Picture" Point of View.—

I will now put before you what to me is the most practical working hypothesis, and one that although not true, may be spoken of as accurate. It is nearer to the fact that the material world has no reality, because there is more apparent life, substance, or intelligence in so-called thoughts than in cinematographic pictures, the only movement in which is that of the pictures as they pass. The figures do not move. As a rule, even the scenes from which an ordinary cinema film is taken are not true, but merely made up, a fake. When you are looking at cinema pictures only a child can possibly think that what it sees is really happening.

¹ Buddha foretold the coming of Jesus the Christ, and his greatness.

Shortly the position is this. Heaven is no far-off, unknown place which we reach by death, but is a perfect state of divine consciousness. Mathematically it may be expressed as a world of four dimensions, of which we see only three, and therefore see it all wrongly. The fourth dimension is infinity, which absorbs the other three. In heaven there are no limitations.

Unquestionably all the good we see around us, the love, life, joy, wisdom, knowledge, and beauty is real and permanent, part of heaven and made by God. In front appears to flash a series of cinematograph pictures. All the sin, disease, troubles, and limitations are unreal, they are merely part of the cinematograph pictures. We have been humbugged, fooled and hypnotized into believing ourselves to be material beings in a material world, liable to sin, disease, troubles, limitations, and finally death. There is not a word of truth in it. You are now, you always were, and always will be perfect beings in a perfect world, governed by a perfect God, made in the image and likeness of God and, as the Bible expresses it, "*in Christ,*" "*hid with Christ in God.*" This Christ that you are in is not the material man Jesus. That God-like man, the most perfect possible, was the Christ materially seen, the Christ being the true idea of God, reflected as God's consciousness, by means of which God thinks and works, and you are and always have been part of the Christ by reflection, part of the highest manifestation of God.

It is for this reason that when the material man turns in thought to God, the action of God takes place. The material man opens his carnal mind and God destroys the evil by means of your real self, or Christ consciousness. Disease, sin, limitations, and finally the human body and human or carnal mind disappear, and man, freed from his delusion, appears to wake up and find that he is

now and always has been a perfect being in a perfect world, governed by a perfect God.

The coming of this knowledge so vital to humanity is the second coming of the Christ, which is already, through the action of God, coming all over the world, wherever men are sufficiently spiritual and sufficiently open-minded to accept it.

Predestination True, Fatalism Untrue.—

It would appear from the above as if the doctrine that disgraced Christianity in the last century were true, namely, that some were born irrevocably to be everlastingly damned, and the favoured few alone were to be saved. The teachings of the Bible are exactly the reverse. The trumpet call in Corinthians, "*we shall all be changed,*" is repeated in Numbers, Isaiah, Luke, John, Romans, Timothy; in fact, throughout the Bible. Predestination, as shown, is however true. Jesus himself pointed this out when he said: "*No man can come unto me except it were given unto him of my Father*" (John vi. 65). But fatalism is untrue because by true prayer you can destroy the evil in the cinema pictures. In other words you thin the mist of matter that hides heaven from us and see it a little bit more as it really is, a healthy being instead of one diseased, a happy man instead of a miserable wretch, a man with plenty instead of one in want.

Different Forms of Matter Identical in Essence.—

You will see from the fact that the whole of the material world is merely a series of cinematographic pictures, that there is no difference in essence between what is called a human being, an animal, and what is called lifeless matter. Scientific men are beginning to find this out.

Professor Bose has shown "that the most general and most delicate sign in life is the electric response," and it is proved that this electric response "considered generally as the effect of the unknown vital force" exists in matter. Guillaume in *La Nature* contends that the mutability of solid matter constitutes "a kind of inferior life that has been unsuspected hitherto." There is no life whatsoever in the material world, merely cinematographic automata with the real Life that is God, shining through and giving all an appearance of life, movement, intelligence, etc.

It is for this reason that you get the extraordinary results recently obtained with Herr Krall's stallions at Elberfeld. Not only are they excellent and accurate mathematicians, but, by striking with their hoofs, they are able to communicate with their masters, and answer questions. In the *Unknown Guest*, Mr. Maeterlinck gives his experience with them. One actually reported the way the groom had treated the stable boy when his master returned from lunch. The particulars of Rolf, the Mannheim terrier, which I give in *Life Understood*, p. 618, are still more wonderful. He even was able to rap out his views on religious topics, the result of apparently thinking over the discussions he had heard.

The only explanation of some of the wonderful discoveries that have been made by my brother Colonel Rawson, C.B., late R.E., with reference to plant life, is that plants have a form of consciousness similar to human beings and animals. He has, by allowing direct sunlight to fall on plants only at selected hours, succeeded in completely changing the colours and even the structure of their flowers and foliage. The attempts of plants to protect their seed against deleterious rays by growing a small stalked leaf shading the

ovule is of great interest, confirming the apparent conscious movements of meat-eating plants. My brother, who was Vice-President of the Royal Meteorological Society, has also found apparent laws in the oscillations of the belts of high pressure surrounding the globe, which are of value in weather forecasts. His work may solve, from a natural science point of view, the riddle of the origin of species that Darwin and Wallace failed to elucidate.

All these results are simply because we are looking at part of heaven and gain a sense of the law and order that rule in that perfect world.

THE TWO METHODS OF MENTAL WORKING.

What is the scientific method of working? The value of my investigation for the *Daily Express* and of *Life Understood*,¹ which contains the result of my examination, is not to prove all disease is mental, as medical men are rapidly coming to this conclusion. A short time ago a doctor called on me, who had been sent *Life Understood* by his brother in the army, with a note asking what he thought of it. He read it through, and then thought that before replying he would try and help his two most difficult cases in the way pointed out. One was a case of dropsy, the other a case of arthritis, where the patient was always in pain and not a single joint could be moved. He had been called in, not to heal the patient, because that was supposed to be impossible, but to

¹ *Life Understood from a Scientific and Religious Point of View, and a Practical Method of Destroying Sin, Disease, and Death.* The standard book on mental healing and occult phenomena. Demy 8vo, 740 pages. Published by the Crystal Press Ltd., 91, Regent Street, London, W. 1. Price, cloth with gilt top and gilt lettering, 12s. 6d. Ditto, in two volumes, 15s. Leatherette, India paper, gilt edges, 17s. 6d. Library edition, Morocco, gilt edges, 25s. Postage 6d.

see whether he could devise some method of suspending her, so that the excruciating pain, especially when moved, would be reduced. By praying in the way described, in three days all pain was gone, and by the time he saw me, about three weeks after, she was able to move her hands, turn over leaves of books, etc. The dropsy case by that time was healed. Now he prays regularly in this way for those who consult him. He told me he has usually about 4,000 patients and sees about 100 people a day. I have recently had a letter saying that since he saw me—a few months ago—he has only had one death, a bad case of consumption, where he had been unable to give the time that was necessary for treatment in so bad a case.

Neither is the value of my work to prove that matter is mental phenomena, and can be caused to appear and disappear by thought, although the scientific difference between the two methods in which this can be done is given. One is the fatal and exhausting way, in which the witches and sorcerers of olden times and the black magic workers and hypnotists of the present day work, namely, with the human mind. This inevitably leads to sin, disease, and death. The other is the marvellous and inspiring way in which Jesus the Christ worked, namely, by turning in thought to God, thus gradually revealing perfect health, divine holiness, and inexpressible happiness.

The real value lies in proving the difference between the right and wrong methods of mental working, as in a couple of years every intelligent man will be a mental worker. There is a hard and fast line drawn between these two methods, and Jesus pointed out the difference more than once.

The Right Method.—

If when you are mentally working, you are thinking of reality, that is of God, of heaven, of

the Christ, or of the spiritual man, you are helping your patient, yourself and the world.

The Wrong Method.—

If, on the contrary, you are thinking of the material man or the material world—whatever you are thinking about them—you are harming your patient, harming yourself and doing no good to the world. Even by strong, determined thinking, or will-power, you can neither destroy the evil thoughts nor purify the so-called mind. You merely alter the electrical tension of what is called the lines of force of which the ether is composed, and trouble afterwards arises. Truth and Love alone heal, and this by destroying the cause of the evil, short-circuiting the lines of force and the electrical particles on the cells in the so-called subconscious mind, so that the healing is perfect and permanent whether of disease, sin or other troubles.

The Key to the Miracles of Jesus.—

From what has been said you will see the meaning of the words, "*Ye shall know the truth, and the truth shall make you free*" (John viii. 32), and "*Whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them*" (Mark xi. 24, Rev. ver.).

This means that when you pray you must know that you—the real you, the spiritual being in heaven—have received what is needful and then you—the false you, the material being—shall have it; namely, you are out of your difficulty. The false you, which is the absence of good, is partially corrected by the growing sense of good. You do not teach God his business and you never know exactly what will happen. The only thing you can be certain of is that your trouble will sooner or later disappear. The only question is how

long this will take. This depends upon the condition of your so-called mind.

Watch and Pray.—

We are told continually in the Bible to "*watch and pray*," and "*pray without ceasing*." This means that as every thought we think has an effect either for good or for evil, we have to watch our thoughts, and think rightly, so as continually to do good instead of continually doing harm. When you see somebody crying turn in thought to heaven, and realize that there is no such thing as misery, and then think of the absolute joy there. If somebody tells you about being out of work, you must turn to heaven and clearly realize that the heavenly man is never out of work, he has perfect work; instantly the material man has work. Then somebody tells you that their child is always telling lies; turn to heaven and realize clearly enough that God's man never lies, for God is Truth, and man is made in the image and likeness of God, absolutely truthful, and the child will never lie again. So every wrong thought and every false sense of any kind has immediately to be reversed. Fortunately this is the only thing you have to trouble about. Never mind about questions of dogmas or creeds or as to which of the one hundred and one details of the many religions are correct. "*If any man will do his will, he shall know of the doctrine*" (John vii. 17). If you will work in this way, you will know the truth. If every time you think, "I wish I knew whether that was true or not," you turn in thought to heaven and realize that in the kingdom of God there is no want of knowledge, God is Truth and man (the spiritual man who is one with Him and in Him) knows Truth, you know better what Truth is, and later you will be able to prove your knowledge of Truth.

Results the Only Proof.—

Is the theory I have put before you correct? There is no proof of any theory but results. "*These signs shall follow them that believe: in my name shall they cast out devils: they shall speak with new tongues: they shall take up serpents: and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover*" (Mark x. 17, 18). In fact, no theory is of the slightest value except for the benefits obtained thereby.

One of the Bishops once asked me what percentage of answers I got to my prayers. I told him practically all; I thought about 97 per cent. to 98 per cent. He then said he was ashamed to say he did not get more than 5 per cent. I then asked him what Jesus meant when he said, "*Whatsoever ye pray and ask for, believe that ye have received¹ them and ye shall receive them*" (Mark xi. 24, Rev. Ver.). He replied, "I tell you candidly, I have puzzled and puzzled and puzzled, and I have not the slightest idea of what he meant." Jesus did not say, "Think lies"; he said, "*Know the truth.*" As I have explained, the meaning of this is: When you pray, "*believe that ye*" (the spiritual being in heaven) "*have received*" all that is needful, and then ye (the material being) "*shall have them*"; namely, you are out of your difficulties. "*Seek ye first the Kingdom of God; and all these things shall be added unto you*" (Luke xii. 31).

DIVINE HEALING.

In true prayer you must not think of the person that you are trying to help at all. The intention to

¹ The Authorized Version is in the present tense, but it had to be altered, as all the originals, without exception, are in the past tense.

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

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

Deny Thyself.—

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

It is easy enough to know what to deny, as you deny the trouble, and if you cannot find an exact opposite, "all is perfection" is an excellent opposite to every evil.

Nor is it necessary to obtain a wonderful knowledge of God. The savage will think of God as

his club. The "man in the street" will think of God as a far-off better class man, perhaps even as an elderly man with a beard, whom he has to ask or even supplicate to be good to him. Now you and I have an idea intellectually as to what God really is; but what we think God to be, when we try to realize God, is so immensely different from what God really is, that it is ridiculous to think that the action of God will not take place just as well if the "man in the street" will realize as clearly as he can his idea of God, as when you or I do when we turn to God as we pray.

Joyous Striving a Necessity.—

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

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

Our Work.—

Now we see exactly what our work is. It is not to meddle with what other people teach, or to prove that others are wrong. It is not to find fault with the lives and opinions of others. Each has to work out his own salvation. Let all hold

fast to what they think is good until they gain something that better enables them to help their fellow-men. We have nothing to do with what others do, say, or think; merely with what *we think* of what those others do, say, or think. We must watch and reverse our own wrong or harmful thoughts, so that we think badly of no man, but think as well as we can of everyone. Our work is to save poor, suffering humanity as much misery as we possibly can, by destroying the evil thoughts that are our unfortunate inheritance and which will be attacking mankind during the short time that is left of this "hell upon earth" that is rapidly developing in front of us. We have also to spread the truth and show others how to work, so that they also may go on their way rejoicing, minimizing the evil, blessing and being blessed by all they come in contact with.

The Only Method of Advance.—

Your progress depends solely upon the number of seconds throughout the twenty-four hours that you are thinking of God and of heaven. A man cannot alter his future in any other way.

Nicholas Herman, well known throughout the religious world as the peasant monk Brother Lawrence, knew and taught this; but he never taught that this was the key to the miracles of Jesus. As far as I can tell he never even knew that in this way he could permanently help others. Nor, as far as I can find, did any of the mystics, with all their wonderful insight, make this discovery.

The realization of God does not mean vacant imagining. It is intense mental activity, persistent conscious communion with God. The denial has to be taken with all the weight of thought that is at your command. The affirmation has to be clear and ringing with truth, lifting you

up into a conscious sense of man's unity with God. This leads to sound common sense, with reverence for sacred things. It brings greater tact and wisdom, improved mental and physical activity, a conscious sense of absolute dominion over matter and all forms of evil, combined with intense humility, whereby we do not constitute ourselves our own Providence, but leave the issue entirely to God, nothing fearing, but understanding the meaning of "*Be still, and know that I am God*" (Ps. xlv. 10). Selflessness is the keynote of perfect work.

Let me summarize the practical method of working which I try as far as I can to put into practice throughout the day. If a wrong thought, any thought of disharmony however trivial, comes into your mind—

1. Turn in thought to God and heaven, whatever your best concept may be.
2. Deny the existence in heaven of the wrong thing thought of, seen, or felt.
3. Then realize as clearly as possible the existence of the opposite in that perfect, God-governed kingdom to which you belong.

Get these three points well into your mind. Put them then into practice, and you will be surprised and will soon understand the meaning of "*His name shall be called Wonderful*" (Isa. ix. 6).

Practical Demonstrable Results.

The first result of watching and praying in this divinely inspired way is that we find an easy and scientific—this means infallible—method of getting rid of sin out of ourselves. Unfortunately we all have some respect in which we wish to improve.

Secondly, when you are far enough on you can heal a man instantaneously of any sin or disease.

It is never possible to tell beforehand whether the case is going to be difficult or easy. Some cases appear to be most difficult and yield instantly. Sometimes an apparently easy case will take time.

Thirdly, you can help yourself or anyone else out of any trouble. It is only a question of how long you have to treat to obtain the result.

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

As you continue working in this way, so the human mind becomes purified; disease, sin and then limitations gradually disappear. In due course the human body is dematerialized, as was the case with Jesus in the tomb. Finally, the so-called human or carnal mind, a purely material, or speaking more accurately, a purely ethereal thing, is dematerialized. This took place when Jesus, what is called, ascended into heaven. Then the material being appears to wake up to find himself a perfect being, in a perfect world, governed by a perfect God.¹

So as to enable you to realize this view better, let my right hand, which I hold up, represent the real man in heaven. In front, at a little distance, I place my left hand as representing the material man. This merely hides the real spiritual man from you. When you learn how to pray, the action of God destroys say, first of all, disease, and to

¹ Buddha speaks of a man's first great realization of God and the time when he ultimately dematerializes as follows: "There are two occasions on which the appearance of a Tathagata" (the Perfect One, the highest attribute of Buddha) "becomes clear and exceedingly bright. In the night, in which a Tathagata attains to the supreme and perfect insight" (this is equivalent to what took place on the day of Pentecost), "and in the night in which he passes finally away in that utter passing away which leaves nothing whatever of his earthly existence to remain."

represent this, I turn one of my fingers down whilst the left hand approaches closer to the right hand; that is to say, the material man looks a little bit more like the real man. Then sin disappears, and down comes another finger and the hand approaches closer. Next limitations go, and there are only two fingers left, one representing the human or carnal body, and the other representing the human or carnal mind; the first Jesus dematerialized in the tomb, the second he dematerialized when he what is called ascended into heaven. Then the man Jesus, who was the Christ seen materially, ceased to exist. The Son of God always was in heaven, divinely perfect. As the last of the fingers is lowered, representing the dematerialization of the human mind, the left hand disappears altogether, and you see the right hand representing the real spiritual man in all his glory. "*We know that, when he shall appear, we shall be like him; for we shall see him as he is*" (1 John iii. 2).

VIEWS OF GREAT THINKERS.

Let us see what the great thinkers thought of what has been put before you. The saying of Buddha and Lao-Tze, both of whom apparently ultimately knew the truth and dematerialized, are full of confirmatory passages.

Plato, who has been laughed at for thinking that there was the reality of a thing like a bed, believed in the existence of the real or spiritual world, which he spoke of as Good and the ideas. He recognized man's apparent dual character, and said: "I am trying to find out whether I am more complicated and wicked than the serpent Typhon, or if I am of a simple nature, participating in divinity."

Plato gave an excellent simile of what proves to be the position, in the man who was always

seated in a cave, bound down. At the back of the cave was a fire always alight, and between him and that fire moved about the inhabitants of the cave. He was unable to turn his head, and consequently only knew of these people and their usual occupations by their shadows which he got to know quite well. One day he was taken out of the cave and screamed with pain from the light, and was frightened at everything he saw. On regaining his cave he became seated, delighted to find his old friends, the shadow men. So many people when truth is presented are blinded with it, and prefer groping in their terrible darkness, hugging their disease or trouble to their bosom. Pressing the barbed dart further and further until it reaches their heart, they die. 50,000,000 a year die through ignorance, ignorance of God, alias Life. The consciousness of permanent and indestructible good, the knowledge of God, is eternal life.

Aristotle, whom many think to be one of the most wonderful men who ever lived, held that there was supreme Intelligence and its ideas, the former being immaterial, immovable, and invisible Essence, incapable of change, and therefore an actuality, in which there was no evil. He taught that the "nous"—that is, the spiritual man—was eternal, and had no birth, whereas the animal soul—the human mind—being acquainted with perishable things, perished with them. He not only said that matter was purely negative, but that the "source of all motion was itself unmoved, and the way in which it acts can only be expressed by saying that it 'moves as an object of love.' It is pure mind, with no object but itself; it is thought, with thought as its object—pure self-consciousness, with nothing beyond. It is God." Like many modern advanced thinkers, he was called an Atheist, and was prosecuted by the Athenians for Atheism.

Another of the wonderfully logical men was **Euclid**, the founder of the Megarian School. They looked upon goodness, virtue, etc., as the only realities of life, and taught that evil was only an illusion of our sensuous nature, and had no real existence.

Zeno, called by Aristotle "the Father of Logic," who got his wonderful knowledge from Pythagoras, one of the greatest men of the past, made a number of marvellously logical statements. He maintained that not only substance and movement of things, but the movement and change, had no real existence of their own, as motion was merely an illusion of the senses. This proves now to be perfectly correct. Being so wonderfully logical, he believed in the teaching of the Eleatic School, that "All is one," and "Ex nihilo nihil fit," or "It is impossible that anything should be made out of nothing." Both these statements are absolutely true.

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

John Fiske, the well-known historian and professor of philosophy, who, starting as an Atheist, ultimately embraced Christianity, wrote: "It was long ago shown that all the qualities of matter are what the mind makes them, and have no existence as such apart from the mind." "It was demonstrated a century ago that the group of phenomena constituting the table *has no real existence whatever* in the philosophic sense."

Huxley wrote: "After all, what do we know of this terrible matter, except as a name for the unknown hypothetical cause of states of our own consciousness." That great thinker coined the word "agnosticism," meaning what turns out to be true, namely, that the mortal man can never know the reality. Herbert Spencer confirmed this, and said that what was real was permanent, what was not permanent was not real. He suggested the existence of a permanent ego which cannot be known. Huxley said that the path which leads to the truth was, "that idealism which declares the ultimate fact of all knowledge to be consciousness, or, in other words, mental phenomena, and therefore affirms the highest of all certainties, indeed *the only certainty, to be the existence of mind.*" The human so-called mind is found to be not a Mind at all, but merely sense impressions. The only Mind is God.

Clifford, whose early death, it is recognized, deprived the world for the time being of many a valuable discovery, said: "What we call the material universe is simply *an imperfect picture* in our minds of a *real universe* of mind stuff."

Professor Ostwald, of Leipsic University, one of the leading men of the day, says: "*Matter is only a thing imagined*, which we have constructed for ourselves very imperfectly to represent the constant element in the changing series of phenomena."

THE DISAPPEARANCE OF MATTER AND CONSEQUENTLY OF ALL EVIL.

Dr. Le Bon in his recent book¹ has written as follows: "Matter hitherto indestructible slowly vanishes by the continuous disassociation of its

¹ *The Evolution of Forces.*

component atoms. Energy is no more indestructible than the matter from which it emanates."

He also tells us that the material world is disappearing and that there must be something there when it is gone. What it is he does not know.

Russell, of Cambridge, one of our leading mathematicians, has pointed out that all that we see is merely our concept of something that exists, the nature of which we do not know.

Sir William Crookes, in "Modern Views of Matter," a paper read before the Congress of Applied Chemistry, Berlin, in 1903, says: "This fatal quality of atomic disassociation appears to be universal . . . the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated." This knowledge is now available. Details I will put before you later.

Sir William Crookes has also said: "If we had disestablished the idea of the fixity of the old-fashioned elements, we would say we still have matter to fall back on. Philosophers had not respected even the sacredness of matter itself. Physicists were now beginning to say that in all probability there was no such thing as matter; that when he had caught and tamed the illusive atom and split it into 700 little bits, these residual particles would turn out to be nothing more than superposed layers of positive and negative electricity. He refrained from speculating as to what would happen to us if some clever researcher of the future discovered a method of making these alternate layers of plus and minus cancel each other out." This method I have put before you.

The above is an accurate forecast of the actual position. The smallest particles of matter are not the electrons. They are oval particles of which the lines of force constituting the ether consist, and are solely an electric charge, negative at one

end and positive at the other. Metaphysically they have been correctly spoken of as "thought germs." The action of God results in these particles being slightly turned. Then they all turn each other at an angle of ninety degrees, when they short-circuit each other, and, as when a light is put to a barrel of gunpowder, the whole of the material world disappears, destroying itself.

This means that heaven appears for everyone. It is described in Revelation xxi. 4 as follows: "*And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away.*"

In other words, the end of the world is to be desired, not feared. It is the end of all matter, all evil, all disease, all sorrow, suffering and limitations. We come almost to the end of the cinematographic pictures, and they are then destroyed for ever through the action of God.

Time a Limitation of the Human Mind.—

A million years ago the whole material world, past, present, and future, and everything that you have thought, said, and done, existed as far as it ever can be said to exist, in the form of these cinematographic pictures. What is called time is merely due to the finite capacity of the material man, whereby he only sees one of these cinematographic pictures at a time, one following after another.

All the great philosophers have taught that there is no such thing as time. Kant spoke of it as "one thing going before and another thing coming after something else," that is, the consciousness of succession. Dr. Le Bon writes, "Time is for man, nothing but a relation between events." Solomon said, "*that which hath been*

¹ *The Evolution of Forces*, p. 18.

is now; and that which is to be hath already been" (Eccl. iii. 15), bringing it all down to the "now."

I suppose that I have over three hundred results proving the truth of the following prophecy of Isaiah as to one of the things that will take place in the latter days: "*It shall come to pass, that before they call, I will answer*" (Isaiah lxxv. 24). This means that you can treat and the improved result due to the treatment has already taken place.

I have proved by direct experiment many times this fact, that there is no such thing as time. It is only a finite conception of the human mind.

The Evolution of the Material World.—

The so-called evolution of the material world is only the successive appearance of these different cinematographic pictures.

The best symbol that I can give of the evolution of the material world, and the gradual disappearance of evil, is that of the transformation scene at a pantomime, where at first all is darkness and gloom on the stage, until one by one the intervening gauze curtains are lifted and gradually the light from the stage behind pierces through until we can even see dimly the appearance of something moving behind. Finally, when the last veil is lifted, we see the full beauty of the transformation scene.

Imagine that millions of years ago you were in the universe looking out into infinite space. Even though you could see nothing at all you would still be looking at heaven, but matter would entirely hide it from you.

Why History Repeats Itself.—

We have been imagining the cinematographic pictures as a long film commencing with the pictures showing the lines of force forming the

ether and finishing with the pictures constituting what is called the end of the world. Now to understand why history repeats itself, and why you can check what is going to happen in the future by what has happened in the past, you must look upon the cinematographic pictures, which represent millions of years, as a film cut up into pieces of varying lengths, put one behind the other in gradually diminishing lengths until the one farthest from you, the final one hiding heaven, represents only forty-five hours.

Now imagine yourselves millions of years ago, looking through these many lengths of film, placed in shortening lengths, one behind the other, as through gauze curtains at the real world, heaven. If you follow the first chapter of Genesis you will see that at first "*the earth was without form and void.*" That is to say there were only the lines of force apparent. Then the next length of film contains the electrons and the one behind aqueous vapour.¹ These two are described in Genesis as "*darkness was upon the face of the deep.*"

One by one the intervening cinematographic pictures are rolled away and "*the Spirit of God moved upon the face of the waters*"; namely, we began to see something definite, the lowest mineral life, then the higher mineral, and the vegetable and animal life. Then "*there was light*" and man began to realize that good existed. Then came "*the firmament*," spiritual understanding, and later men began to learn how to pray and obtained his demonstrations. So the lifting of these veils continued and the evolution of so-called life wearily rolled along until at last we have come

¹ The general impression is that the earth was formed out of fiery vapour. This is not so. A few years ago I had to introduce Sir Robert Ball when he gave his lecture on comets at the Queen's Hall. We had half-an-hour's talk together before the lecture, at the end of which he said, "I know of nothing that shows that your theory is wrong."

nearly to the final end of all our troubles, as displayed in these fatal cinematographic pictures.

As these lengths of film are raised we are always looking at the same view, looking at heaven through the veils. Its main features must therefore be the same. In other words, "history repeats itself." The events now occurring correspond to those witnessed in the corresponding part of the previous films, and of the following one. The time in which these events occur is steadily reduced, resulting in the feverish speeds of to-day.

Confirmation.—

In this way you can check the knowledge gained by what is called thought reading or prophecy—namely, seeing in advance the cinematograph pictures—by seeing what has happened in the past. Isaiah pointed this out in these words: "*Declaring the end from the beginning, and from ancient times the things that are not yet done*" (Isaiah xlv. 10).

A striking lesson is the interpolation of chapters xxxvi to xxxix into Isaiah, when future events are being prophesied. These chapters being repeated from 2 Kings, simply tell us in so many words that "history repeats itself."

Pythagoras, in the fifth century, one of the most wonderful men of olden times, is said to have taught that the same events recur again and again, in regular cycles. The German geologist, Edward Suess, in *Das Antlitz der Erde*, speaks of "a great and yet unknown rhythm in the evolution of living beings—a rhythm dependent on periodic changes in the inorganic environment."

Another instance is offered us by M. Lichtenberger, in his study of Nietzsche. He writes: "One of the famous German philosopher's most famous theories, the one that he thought would

paralyse the world, was the theory of the eternal return. . . . Briefly, it is that everything which happens must have happened in exactly the same way any number of times before, and, he thought, will go on happening at intervals for ever."

The theosophists, in reading the "Acachic records," as they call these cinematographic pictures of the past, have found that over and over again a somewhat similar chain of events occurs. Mrs. Besant speaks of these successive periods as "recurrent cycles of history."

Certain conjunctions of the planets occur at the same time as certain classes of events in the history of the world. Kepler found that the same conjunction of planets took place at the birth of Enoch, Moses, Cyrus, Jesus and Luther.¹ People have believed that the position of the planets affected circumstances. This is not so. From the position of the planets can be calculated out the vibrations acting on the material world, and these synchronize with certain classes of events. The evil thereby foretold can naturally be destroyed by scientific right thinking, even when one does not know what is about to happen. It is a waste of time, therefore, to study astrology, although it is a fascinating subject. We have enough to do to learn how habitually to think rightly. We have to study cause instead of to tinker with effects.

Sepharial, in *The Great Devastation, a Prophecy of the Times that are Coming upon Europe*, points out that "History repeats itself," and that there is what he speaks of as a "Law of Periodicity." As an instance he states that the great cycle of

¹ See articles in *Active Service* of January 18th and 26th, 1919, by the Rev. A. B. Grimaldi, M.A., which shows how events are repeated. *Active Service* is published weekly by the Crystal Press Ltd., 91, Regent Street, London, W. 1. Price 3d.

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seven tribes settled by the Caspian, and became known as the Messagetæ, or the mass of the Getæ.

Why the English are Born Fighters.—

The latter, under the name of the people of Gutium, were the finest fighters in the army of Cyrus, when, as was prophesied in the Bible, they helped him in the taking of Babylon, and the Jews in the city, under Daniel, opened the river gates, as prophesied in Isaiah xlv. 1, to let in their blood-relations. Daniel was rewarded by being made prime minister (Daniel vi. 2). The writings of the prophets, such as Isaiah and Jeremiah, cannot be properly understood until the history of the twelve tribes of Israel is known.

So fine a fighting race were these ancestors of ours that Cyrus himself proposed marriage to Tomyris, their queen, in order to establish a world empire. Tomyris had the independent spirit of the British race and refused him. He promptly attacked her. The national vice of the English, that of drink, which has more or less weighed us down ever since, led Cyrus, under the advice of Croesus, to load the banqueting tables with food and drink, and then to pretend to flee, returning and attacking his opponents, our forefathers, when they were gorged.

The massacre is foretold in these words of the Bible: "*let us eat and drink; for to-morrow we shall die*" (Isaiah xxii. 13). Cyrus, as was pro-

subject, eliminating such points as appear to him incorrect from his own knowledge, and choosing the most likely view where the authorities differ.

Since the above was published, the Crystal Press, of 91, Regent Street, London, W. 1, has brought out a book by Mr. Rawson dealing fully with the subject, and called *Britain's Glorious Destiny, or the British-Israel Theory Proved*. 2s. 6d., postage 2d.

phesied in the Bible, fell a victim to his lust for jealous revenge and was ultimately slain. Tomyris cast his head in front of her Court into a bath of blood which she had had prepared, crying out that at last that bloody man would have his fill of blood.

The Messagetæ, Goths or Angles.—

Later, as was prophesied by Zechariah, Odin, with his withered arm and blind eye (Zech. xi. 17) led the Messagetæ, known then as the Goths, to the south of the Baltic, where they settled, later escaping trouble by passing over the water of the North Sea, and entering England for their preparatory stage, under the name of Angles. If you look up in the Bible the prophecies of the future of the seven tribes you will find there unmistakably described the seven portions of England into which it was divided by the Angles under the Heptarchy, one portion for each of the seven tribes.

At the siege of Jerusalem, after the ascension of Jesus, no one could understand why the Romans raised the siege for twenty-four hours without any rhyme or reason. During this time the Benjaminites, who believed in the teaching of Jesus and his prophecies on the subject, escaped. The raising of the siege was, I think, due to their knowledge of true prayer. They then crossed water, in the shape of the Danube, and joined their brethren, the Getæ, and commenced their preparatory stage.

The Getæ, Ostrogoths or Normans.—

These Getæ were as fine a race of fighters as their brethren, the Messagetæ. Like their descendants, the British and Americans, they were practically invincible. For many centuries they had maintained their independence against Persia,

Greece and Rome, and acted as a living wall in the protection of Greece from the Eastern savage hordes, during the evolution of Grecian art. Rome battered itself against them for many years without effect, but gradually its pressure was increased. The storm threatened in the time of Julius Cæsar, commenced at the time of Augustus, increased in the reign of Domitian, and culminated during the reign of Trajan.

Historians think that in A.D. 106 the race was exterminated. They were not experts and authorities in savage fighting as was Captain Weldon, now a Colonel fighting our battles. He found¹ that so far from being exterminated they merely went to the land of their kinsmen, the Goths, who had gone up north, and that later on they came out stronger than ever under the name of the Ostrogoths, who not only overran Southern Europe, but defeated the Romans and hoisted their flag on Rome itself.

The story of our ancestors from this onwards is of fascinating interest, too long to relate. Sufficient to say that they left Rome, and, as a letter from their leader shows, went to "the land of their kinsmen." In other words, they settled south of the Baltic after the seven tribes went into England.

They were then the terror of peaceful individuals, fighters of European reputation, selling their swords to the highest bidders. This told upon them, and gradually their numbers decreased. Finally, they settled in the north of France, where they were known as the Norsemen or North men. Gradually they increased in numbers, and ultimately came out, not under their old name, the Ostrogoths, under which name they would have

¹ For a fuller account than appears in *Life Understood*, see *The Evolution of Israel*, by Captain (now Colonel) B. de W. Weldon.

been set upon by the European tribes in the way a savage wolf is hounded down, but under the name of the Normans. Under this name they again in their turn passed over the water, namely the Channel, and joined their brethren, the seven tribes in England. Later some of them, probably men of Dan or Manasseh, crossed the Atlantic and settled in America.

Every important step in the history of the ten tribes has been prophesied in the Bible, and the actual dates in many cases shown, together with what is still to be fulfilled and the date of the most important event.

Not only do the beginnings and endings of the films show the same class of event, but looking at other portions of the cinematograph pictures you see on each successive film similar events.

This is why we find in the Bible one man after another, typical of someone else who is to follow.

THE PROPHECIES OF THE WAR.

This is why the description of the Assyrians in the Bible is that of the present-day Germans.

The view of heaven that was seen one hundred years ago as Napoleon, now appears as the Kaiser: in fact, recently a man wrote to a daily paper drawing attention to the fact that the eleventh chapter of Daniel was the prophecy of the present war. Sepharial also draws attention to this fact, saying that it is also a history of the war between Persia and Greece, whereas from verse twenty-one onwards is an accurate detailed prophecy of Napoleon's campaigns, with his end at St. Helena. It is approximately also a prophecy of Attila, as well as of a series of strong-headed fighting leaders who believed that they were, if not actually God, the direct instruments of God, who was directing their evil ways.

It is interesting that the fate of the German army may be decided on the same fields where, 1,460 years ago, Western Europe was saved from the incursion of Attila and his Huns.

The Germans the Assyrians.—

It may interest you to know how I found that the Germans were spoken of in the Bible as the Assyrians. I was once assisting Captain Weldon, whilst he was lecturing on the lost ten tribes, and when he was referring to the great final war, which for some time I had known was not to be with Russia, as was generally expected by commentators, but with Germany, I treated to find out how it would end. That is to say, I realized that man (the spiritual man, there is no other real man) knew instantly everything he needed. Casually, then, opening the Bible, the first verses that I saw were verses twelve and thirteen of Isaiah x. I at once recognized them as descriptive of the German Emperor, and soon realized I had come across a description of the final war.

When, some eight or nine years ago, I first read verse 28: "*At Micmash he hath laid up his carriages: They are gone over the passage,*" I thought it meant that the Germans left their heavy artillery on the Continent, and passed over the English Channel. It is clear now that the passage referred to the crossing of the Meuse and the leaving behind of their heavy guns at or near Aix-la-Chapelle. This is a good example of how difficult it is to accurately read the future from the prophecies unless it is inspirationally done by treatment.

Brussels and Antwerp.—

In 2 Esdras xv, it says: "*They shall rush on the idle city [that city which does nothing to protect itself], and shall destroy some portion of thy*

land, and some part of thy glory." Since I wrote about this, in *How the War Will End*, events have made it evident that it refers to Brussels. Antwerp is also referred to by Esdras, who speaking of the campaign in Belgium writes: "*Fire and hail, and flying swords, and many waters, that all fields may be full and all rivers, with the abundance of great waters. And they shall break down the cities and walls, mountains and hills, trees of the wood, and grass of the meadows, and their corn. And they shall go steadfastly into Babylon, and make her afraid. They shall come to her and besiege her, the star and all wrath shall they pour out upon her: then shall the dust and smoke go up unto the heaven, and all they that be about her shall bewail her. And they that remain under her shall do service unto them that have put her in fear.*" The "*abundance of great waters*" refers to the large wastes of water through the flooding of the Belgian fields.

Bombs, etc., Dropped from Aircraft.—

I could not make out what "*flying swords*" could be until I heard of the steel arrows dropped from the aeroplanes flying through the air, which if they hit a man on the crown of the head pass right through him. The pouring out of "*the star and all wrath*" referred to the other projectiles, such as bombs dropped from the airships. "*The dust and smoke that go up into the heaven*" referred to the pall of smoke that Esdras saw in the cinema pictures as lying over Antwerp. This took place owing to the burning of the oil tanks.

The Early Russian Successes.—

The fifteenth chapter of Esdras, after describing how, at the commencement of the war, the Russians should "*waste a portion of the land of the*" Germans, and that then the Germans should

"have the upper hand," speaks of the "trembling" of the earth, the result of the heavy cannonading, and says "*they shall pour out over every high and eminent place an horrible star.*" This is a reference to the attempts to destroy the leading buildings with bombs from airships and aeroplanes.

Aeroplanes.—

At last now we are able to understand Ezekiel's prophecy of the wheels in the first chapter, verses 19-24. It is just what you would expect such a man to write at that early date, if he saw the cinematographic picture of an aeroplane. It is as follows: "*And this was their appearance; they had the likeness of a man . . . And their feet were straight feet; . . . they [the living creatures] sparkled like the colour of burnished brass. And they had the hands of a man under their wings . . . and their wings were divided above [marginal translation]; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward.*"

"*And the living creatures ran and returned as the appearance of a flash of lightning . . . their work was as it were a wheel in the middle of a wheel. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up . . . for the spirit of life [marginal translation] was in the wheels . . . And under the firmament were their wings straight, the one toward the other; every one had two, which covered on this side, and every one had two which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host; when they stood they let down their wings.*"

The roar of the motor is aptly spoken of as "*the noise of great waters*," and the whirr of the propellers as "*the noise of their wings*." Ezekiel seeming to hear the noise overhead, thought that it was "*the voice of the Almighty*." When he saw the aeroplanes land, the planes became almost invisible as they appeared to be on a level, and it looked as if "*they let down their wings*."

Muzzle-loading Cannon.—

John found the same difficulty in describing things that he did not understand. For instance, in Revelation ix. 17-19, he gives a description of the cannon used by the Turks in the taking of Constantinople, then called Byzantium. No one would dream that he was there describing the use of cannon in battle unless he was told. John writes: The heads "*were as the heads of lions* [the mouths of the cannon in those days were cast with the open mouth of an animal's head] *and out of their mouths issued fire and smoke and brimstone* [the powder was made of brimstone]. *By these three was the third part of men killed* [Byzantium was the capital of the third part of the Roman Empire]. *For their power is in their mouth and in their tails* [the flash from the breach was almost as great as from the mouth of the cannon in those days]: *for their tails were like unto serpents* [this was because, being muzzle-loaders, he saw the cannon unlimbered and turned round in order to fire], *and had heads, and with them they do hurt*." He saw that the danger was from the muzzle and not from the flash in the pan. John was seeing the cinematographic pictures, and describing them as well as he could.

In *How the War will End*¹ I give details of the

¹ *How the War will End* shows how and why a man can accurately foretell the future and see the past. It also gives the Bible and secular prophecies of the war, the whole

prophecies of the present war. It was written at its commencement, and none of the interpretations of the Bible prophecies have yet proved incorrect. In it I show that the thirty-second chapter of Ezekiel which is followed by two important chapters referring to events of to-day, gives details of the heavy losses of the different nations, including the Turks. This I showed in the beginning of August, when no one had the slightest idea that the Turks were coming in. Esdras also shows that Italy will be attacked by its former comrades.

Ezekiel, in referring to the losses of the Turks, shows that their slain would not lie on the western but on the eastern side of Europe.

What I thought was one of the last things likely to happen appears in the prophecies, namely, that Turkey would receive her punishment from the English. "*And the house of Jacob shall be afire, and the house of Joseph aflame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau*" [Obadiah]. Jacob and Joseph were our ancestors, and the Turks are the descendants of Esau. The Bible shows that the Jews will return to "*their own land,*" and that they and the British will be "*one nation . . . and one king shall be king to them all*" (Ezekiel xxxvii. 22). When we have conquered the Holy Land this will come to pass, to the great joy of the Jews. A number of business arrangements are at present being made in preparation for this rapidly approaching event.

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Not one of the readings of the Bible prophecies has turned out incorrect, although published in August, 1914.

Further Details.—

Further, Ezekiel xxxii shows that Austria would commence the troubles and be terribly punished, and the fighting men of Germany "*which caused terror in the land of the living*" would be almost entirely destroyed. Further, that not many of the British, which is the only one of the Allies spoken of as mighty, would be destroyed.

The Bible shows the antagonism of the Emperor against spiritual religion;¹ it shows England's naval victories; it shows not only that Paris would not be taken, but that it would not even be besieged, and that it would be saved by the English, as was the case through the splendid rear-guard actions fought by us; it shows also that the Germans would be driven back by the way that they came.

The death of the German Emperor by the sword is prophesied not only by Isaiah, but by Esdras. This may refer to his death whilst being operated upon, as in Isaiah xxxi. 8 we read: "*Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him.*" Even such details as the rebuke of the Germans for their lying is thus stated: "*for the earth hast thou not judged with truth. For thou has afflicted the meek, thou hast hurt the peaceable, thou hast loved liars, and destroyed the dwellings of them that brought forth fruit, and hast cast down the walls of such as did thee no harm*" (2 Esdras xi. 41, 42). To see the verification of this you have only to look at the photographs of the buildings in the fruit-bearing parts of the country the Germans have devastated.

¹ Since the above was written, some of those who pray by the realization of God have been imprisoned in Germany. It is the only case I am aware of.

The Defeat of Germany.—

Notwithstanding that, as foretold in Zechariah ix. 10, England has ceased to be a power on land, it is shown right throughout the Bible, and this in many places, that the Germans will be defeated. I will quote a few taken haphazard: "*Then shall his yoke depart from off them, and his burden depart from off their shoulders*" (Isaiah xiv. 25). "*His young men shall be discomfited*" (Isaiah xxxi. 8). "*He shall pass through the sea with affliction and the pride of Assyria shall be brought down*" (Zechariah x. 11). "*They shall waste the land of Assyria with the sword, then shall he deliver us from the Assyrian*" (Micah v. 6).

How the War will End.—

It declares also throughout that the war is ended by true prayer.¹ I will quote two instances: "*For through the voice of the Lord shall the Assyrian be beaten down*" (Isaiah xxx. 31). "*As birds flying* [an expression used in the Bible to mean the uplifted thought, true prayer] *so will the Lord of hosts defend Jerusalem*" (Isaiah xxxi. 5).

Time of the End of the War.—

I only know of two places in the Bible that throw any light on the length of the war. In 2 Kings xix. 29 it says: "*Ye shall eat this year such things as grow of themselves; and in the second year, that which springeth of the same; and in the third year, sow ye, and reap, and plant vineyards, and eat the fruits thereof.*" Speaking of the present days, and the necessity for men learning how to pray, Hosea says, "*After two days will he revive us; in the third day he will*

¹ It was not until the Germans' last push that the workers, especially in America, commenced seriously to pray for the manifestation of good. Before this most of the work was being done for the protection of individuals.

raise us up, and we shall live in his sight " (Hosea vi. 2). A prophetic day is practically 360 days.

These look as if the war, without anyone praying to stop it, would last for over two years. There is no reason why it should not cease before its time. Thousands of people at the present moment are praying regularly in the right way with this end in view. If sufficient people realized clearly enough that there is no fighting in heaven, because God is Love, and that all men are absolutely loving towards each other, the war would at once stop; as the evil thoughts making people fight would be destroyed by the denial, and their minds would be changed by the affirmation. If I had to estimate the end, I should say that treatment ought to reduce the length of time by 25 to 50 per cent., in which case the war should end sometime between July and December of 1915. It is a pity that there is not an organized attempt to stop the war in this scientific manner.¹

The Result of the War.—

This war, the Bible shows, is merely a preliminary skirmish with evil, and results in thousands turning in thought to God as the only certain means whereby they can get out of their difficulties. The change that has already taken place is remarkable. Everyone is more or less ready to listen and is desirous of gaining some knowledge of how to protect themselves and those they love from troubles. The war has made men think. Many men are now able to protect themselves and

¹ Unfortunately no organized attempt has been made to stop the War. A weekly paper is just being brought out, called *Active Service*, which deals with true prayer. A well-attended meeting has been convened by them to consider how best to deal with the matter. The paper is published by the Crystal Press Ltd., 91, Regent Street, London, W. Price 3d. weekly. Annual subscription, 15s. 2d., post free.

others, and are ready to take their place in the final mental battle against the so-called evil forces of nature that are about to be loosed against mankind.¹

When the war ends it is possible that we may have a few months' respite, but the troubles that have been prophesied by all the prophets are bound to come shortly after. In fact, they have already commenced, and are so little thought of that newspapers give two lines to catastrophes that formerly would have occupied a column.

The Terrible Troubles now at Hand.²—

All the prophets of old, and the seers of modern times, have foretold the terrible suffering that will take place just before the final disappearance of evil. At present the majority of mankind is of the opinion that what each one thinks does not matter, and this general belief prevents the apparent effect of thoughts. But as the world generally comes to recognize that matter being merely a manifestation of thought, every thought that a man thinks has an effect either for good or for evil, it will be much easier for anyone to get results either for good or for evil. Consequently, if a man thinks wrongly about himself the effect will be much greater than at present; the effect now is much more than it was a few years ago; in a few years the effect will be terrific. If a man then thinks wrongly about himself he will at once pay the

¹ I would be glad to hear from those who desire to help, or, indeed, from any of those who wish to learn better how to help their fellow-men. The newspaper, *Active Service*, already referred to, will probably be one of the standards round which the workers will rally.

² At the moment of going to press the news of the terrible railway disaster on May 22nd comes to hand. Mentioning to a friend that it was the worst that had ever happened in England, the reply was, "All the troubles now seem to be the worst that have ever happened."

penalty. Unfortunately, even when a man knows that such false thoughts are harming him, he cannot cease the damning process unless he not only knows, but has practised the true art of right thinking.

In 1913, in my lectures on the subject, I said that the Bible showed that the minor troubles would commence in June, 1914, and that the serious troubles would start in July, 1914. Jesus, speaking of this time, said, "*For nation shall rise against nation, and kingdom against kingdom*"; then, referring to the succeeding troubles, he said, "*and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows*" (Matthew xxiv. 7, 8).

2 Esdras xvi, the final chapter, is full of the terrible troubles that will precede what is called the end of the world, which is only the end of all evil, all sin, disease, suffering, sorrow, worries, troubles and limitations. We shall then all wake up to find ourselves what we really are, namely, perfect beings, in a perfect world, governed by a perfect God. He speaks of wars, fires, plagues, lightnings, earthquakes,¹ great sea bores,² sorrows and great mournings, famine and great death, evils, tribulation, and anguish.³

Isaiah speaks of the devilish thoughts attacking

¹ Commentators say that the destruction of Rome by volcanic fire is clearly foretold. In *Life Understood*, I give details of the warning given by Dr. W. A. Nobles, the seismic authority, of the "great cataclysm," which "calamity" must soon "fall upon Europe," destroying a large portion.

² Theosophists and others think that Atlantis is going to reappear, forced up by volcanic eruptions. If this happens, there may be a terrible sea-wave devastating miles of the continents on either side of the Atlantic. All these calamities can be averted by true prayer.

³ Since this was first written in 1915, we are embarked on this sea of troubles.

mankind, "cruel both with wrath and fierce anger" (Isaiah xiii. 9). Ezekiel tells us that we shall "seek peace and there shall be none. Mischief shall come upon mischief" (Ez. vii. 25, 26). Zephaniah says, "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry here bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord" (Zephaniah i. 14-17). No wonder John says: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. xii. 12). These are only a few of the prophecies of evil.

Our Work in the Meantime.—

Our work now is clear. We have to learn how to protect not only ourselves and those we love from the troubles that are coming, but as wide a circle of people around us as we possibly can. We also have to pass on to those who are ready, the knowledge that we have gained, so that they also can spread the good news, "*the gospel of peace*," or "*the gospel of salvation*," as it is also called. In this way they can help all those they come in contact with, lifting them out of sin and disease and gaining indescribable happiness thereby.

Unless we commence to learn now it will be too late. This is pointed out in several places in the Bible, for instance in the parable of the virgins (Matthew xxv. 1). Jesus said, "*The night cometh when no man can work*" (John ix. 4).

Later, the troubles will be so bad that, as is the case at present when a man is in too much trouble, he cannot work himself and has to get somebody else to help him. Jesus said, "*For then shall be great tribulation, such as was not since the beginning of the world' to this time, no, nor ever shall be*" (Matthew xxiv. 21). At the end so many will be wanting help, that people will rush round trying in vain to get help from those who know how to pray, as Zechariah prophesies in these words: "*In those days it shall come to pass, that ten men shall hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you*" (Zechariah viii. 23).

THE GREAT WORLD CHANGE THROUGH THE END OF MATTER.

The transformation that is shortly to take place is the great world change, namely, the disappearance of matter, and therefore of all evil, all sin, disease, suffering, sorrow, worries, and limitations. Then all wake up, the sinner as well as the saint, to find themselves perfect beings in an absolutely perfect world, a mental world, governed by a perfect God, free from all troubles and all limitations, and having, in its highest significance, a glorious time.

In the meantime, however, the man who does not know how to pray will be punished in the most terrible way, spoken of by Isaiah as follows: "*Howl ye; for the day of the Lord is at hand: it shall come as a destruction of the Almighty.*" . . .

¹ These words show that this verse refers, not to the siege of Jerusalem, as many commentators have thought, but to the final end of all matter. The twenty-fourth chapter of St. Matthew refers to the siege and also to the end of matter.

Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate" (Isaiah xiii. 6, 9).

The history of the discovery of the date.—

Not very long after I had started my investigation for the *Daily Express*, a series of most extraordinary facts came to my knowledge, not only facts that I was able to test and verify as correct, but facts with regard to the end of the world, which I now know to be true, and some of which have already taken place. Some of these were so extraordinary that I did not even speak to my wife about them for some years, and others I have only mentioned even now to a few.

One of these facts arose from finding the meaning of the following: "*And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth*" (Revelation xii. 16). I knew that the "earth" meant the scientific world and the "woman" the highest spiritual idea, and I realized that the verse meant that the natural scientist was to make clear the difference between mentally working with the human mind, and mentally working by turning in thought to God. The demonstration of this would stop the flood of hypnotic working with the human mind that would otherwise be poured out over the world when people recognized the effect of thought, and the mental workers who work with the human mind commenced to make known their results, and spread their teachings. I realized that the explanation of the different forms of mental working and warning the public was to be my work. Since then I have delivered many lectures at the various centres where instruction is given in working with the human mind, with the result that this method has already largely been given up for praying in

the scientific method, the method that Jesus the Christ taught and demonstrated.¹

At this early date I foresaw nearly all the main points of the important things that were about to happen, the way in which matter would come to an end, and how I could be of use to my fellow-men in the meantime. So astounding was the information gained that, one day, I called in my business manager and said to him, "I want you to carefully consider what I am going to say. Don't laugh, however extraordinary it may appear to be: the last person to know that he is going out of his mind is the person himself, and I want you to sit down for ten minutes and consider whether you see any signs of my going out of my mind." He naturally laughed, but at my request sat down. At the end of ten minutes I asked him his opinion. He again smiled, and then said, "It is such an extraordinary question. I have carefully considered it and I may say, since you started your investigation into mental work you have been a better man in every shape and way. Not only is your health better, and you have lost all irritability or anger, but you are more unselfish and thoughtful for others, quicker and more accurate in your work, whilst your business is more plentiful and of a better quality. In your games, as you know, you have noticeably improved, and, in fact, in every shape and way, I consider that you are superior to what you were when you started."

Even with this assurance, I could hardly believe what I had found out, although I knew well that

¹ The head of what is looked upon by many as the principal centre of occult working in London, recently stated publicly that within ten years all men would work in the way I have pointed out. In another of the large secret meetings, held in England, the chairman referred to the important work which had been done in pointing out the facts of the world, and showing the right method of mentally working and the harmful effect of using the human mind.

what I was about to do had really nothing to do with me, as it was merely a series of cinematographic pictures that had always existed, as far as anything in the material world could be said to exist. All that I could do was to somewhat improve those cinema pictures by persistent prayer.

INSPIRATIONAL KNOWLEDGE.

One great advantage that I had in making my investigation was that I found very early that knowledge of anything necessary for a good purpose could be gained by realizing that the real spiritual man knew instantly anything he needed.

The Publication of the "Everlasting Gospel" that Precedes the Great World Change.—

One of the first extraordinary facts that came to me was that the final disappearance of matter takes place through a written statement¹ that is sent out all over the world, prepared by the leading mental workers, setting out in a concise, logical and convincing way most of the important facts I have given you.

As an instance of how such knowledge has been obtained, I may mention that wanting to know

¹ This circular is called in the Bible the everlasting Gospel of the Kingdom. The word translated "gospel," Cruden points out, means "good news," or "glad tidings." He states that these glad tidings were the sum of the covenant contained in the promise made to Abraham. This explains Galatians iii. 8. Ephesians i. 13 shows that this "good news" is "*the word of truth, the gospel of your salvation.*" Romans i. 1 calls it "*the gospel of God.*" that Paul devoted his life to preach. Verse 16 says that "*it is the power of God unto salvation to every one that believeth.*" This "*power of God*" is always available (1 Cor. i. 18). Paul pointed out, in Ephesians iii. 9, that his mission was "*to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God.*" The mystery of God is now finished, as prophesied in Revelation x. 7, and it is found, and it can be demonstrated, that man is and always has been "*hid with Christ in God*" (Colossians iii. 3).

whether this circular would be sent out all over the world, or only to the English-speaking countries, and being busy, I asked a friend of mine, a first-rate worker, to treat for the required knowledge. That night she treated, realizing that God was the Principle of all knowledge and that therefore man (the spiritual man) had all necessary knowledge, and then opened the Bible. The first verse she saw was the following: "*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people*" (Revelation xiv. 6). Jesus prophesied the sending out of this circular in these words: "*And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*" (Matthew xxiv. 14).

The information given will probably also be advertised in every newspaper throughout the world. Owing to the extensive advertising on the morning of the delivery of the circular, the papers, which for some time will have been full of information in connection with mental working and the wonderful things that are being done, teem with the so-called miracles that have been performed during the previous few days.

In the evening the papers will doubtless be full of the miraculous results that have taken place during the day, and on the following day, if the material world has not by that time vanished, there will hardly be anything else in the papers.

The Verdict of the Press.—

I treated one day to see whether I could find out from the Bible what the verdict of the Press on the following morning was, and found that it was given by John in the words "*Babylon is fallen,*

Babylon is fallen," namely, all matter and evil is done away with for ever.

The Last Trump.—

The statement calls upon everyone to unite in realizing that "there is nothing but God." This phrase has been referred to in many terms. "*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else*" (Isa. xlv. 22). Then, even the selfish materialist, who has previously scoffed at any idea of an existing spiritual world around us hidden by the senses, will mentally work to his very best, in the hope that the good news may be true, and that, even if he does not wake up to find himself in a perfect state of existence, he may free himself somewhat from the living hell in which he has been existing during the previous few months.

This denial of the reality of matter, and therefore of all evil, results in such a mental revolution, that all mental workers who heal by turning in thought to God will, that day, heal practically everything instantaneously. They will even be able to, what is called, "raise from the dead," and during the day the coming to life of those who are ready for burial, which will have already taken place here and there, will be quite common. As mentioned earlier, until post-mortem decomposition sets in, the human mind has not left the body. Until then, the so-called dead can be awakened up from what is, as Jesus pointed out, both in the case of the raising of Lazarus and the widow's child, only a deep sleep or state of coma. In those days "*they laughed him to scorn*" (Matthew ix. 24). Nowadays they will be anxiously expectant.

Daniel, speaking of the great world change, in the eleventh and twelfth chapters, shows how all matter is going to be brought to an end, namely, by the denial of the reality of matter and evil,

called in the Bible the Angel Michael, the affirmation being spoken of as the Angel Gabriel. In Daniel xii. 1 we read: "*And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*"

Paul tells us clearly what will then happen. In the celebrated fifteenth chapter of 1st Corinthians, after saying that "*The first man is of the earth, earthy: the second man is the Lord from heaven,*" he says: "*Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?*" (vv. 47, 51, 52, 54, 55).

Summary of the World of Reality, called Heaven.—

I am often asked, "What is heaven like?" It is possible not only to know this, but to prove it, for when anything is going wrong in the material world and you turn in thought to heaven, the world of four dimensions, and know clearly enough what is really happening, the trouble in the material world disappears.

Heaven, mathematically, is a world of four dimensions, of which we see three. The fourth dimension is infinity, which absorbs the other three.

You have existed for infinite time; to you have come an infinite number of God's glorious ideas, ideas that in this material world we speak of as art, music, literature, scenery, etc. In your God-appointed task you have grouped some of these ideas into an infinite number of perfect, new com-

binations, which have radiated out from you in infinite Mind, giving infinite joy and happiness to an infinite number of spiritual beings. This is the only creation that there is in heaven, and it goes on for ever, as the number of possible combinations of an infinite number of ideas is itself infinite. In the different ideas that are presented and grouped together consists man's individuality, for all are equally perfect.

During your existence in the great for-ever of Life you have known numberless perfect beings, and have become conscious of the beauties of perfect worlds of an infinite variety; for each of the material worlds around us, which we are now finding out are infinite in number, is merely a material misrepresentation of a real spiritual world, of a beauty that it is impossible to imagine, much less to describe.

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

Finally, you have infinite life, infinite love, infinite truth, infinite wisdom, joy, knowledge, peace, purity, etc. In fact, you have no limitations whatsoever, except that you can never know

the whole of God, the whole of reality. For instance, you can never know all the spiritual beings, they are infinite; you can never know all the wonderful worlds with their marvellous beauty; you can never know all the ideas or combinations of ideas, or cease creating, for the unfolding of God's infinitude is eternal life. You have, however, the infinite Christ capacity, and can know any idea of God, can know or instantly be with any spiritual being, to his great joy, and can be conscious of any of the marvellous beauties of any spiritual world directly you so desire, and have any of their perfect ideas directly you need them. This is the wonderful world in which you, a wonderful being, and all those you now see materially around you, will shortly find yourselves when the whole world appears to wake up and gain a knowledge of Truth, a real absolute knowledge of God.

Then you will see those loved ones that you appear to have lost, and will see them as they really are; all the good that you ever saw in them intensified a million-fold. Then you will never lose them again, but will be closer to them than you have ever been before; you will traverse with them the celestial realm, God-crowned, because God-created.

We Shall Not Know the Day nor the Hour.—

Exception is taken to any claim of knowing the date by quoting Jesus, who told us three times that we should "*know neither the day nor the hour*"; but the Bible in several places shows that those who are doing their work properly will know approximately the time of the end, although "*there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming?*" (2 Peter iii. 3, 4).

Jesus told us, "*When he, the spirit of truth, is come . . . he will show you things to come. . . .*"

And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you" (John xvi. 13, 23). "*For there is nothing covered that shall not be revealed; and hid that shall not be known"* (Matt. x. 26). Speaking specifically of the last day, Paul writes: "*Ye brethren, are not in darkness, that that day should overtake you as a thief"* (1 Thess. v. 4). John said, "*The Lord God . . . sent his angel to shew unto his servants the things which must shortly be done"* (Rev. xxii. 6). We are also told that there is "*a sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place"* (2 Peter i. 19). Daniel, who gives us very closely the time, said: "*Behold I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be"* (Dan. viii. 19). In many places it has been shown that the date is fixed, for instance, "*He hath appointed a day, in the which he will judge [in Life Understood I show that the meaning of this word is to destroy evil] the world"* (Acts xvii. 31).

The final moment will depend upon how we do our work, and I devoutly hope that the end may come about on the first day of the circular, before there is time for the worst horrors to develop! "*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be"* (Matthew xxiv. 21).

It is the awful horrors on the following days to which Jesus referred in the next verse: "*And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened."* Unless "*the elect,*" that is, those who know how to pray rightly, do their work, the material world would end by all the planets being burned up shortly afterwards. Verse 23 shows that the Christ is no localized in-

dividual, but as infinite as God: "*Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.*" The Christ is the true idea of God, coming again to the world now ready to receive it.

It was after I had found that this would happen that I recognized that it was foretold by Peter, who says: "*the heavens and the earth, which are now . . . reserved unto fire against the day of judgement and perdition of ungodly men. . . . The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up.*" He then says that we should be "*looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.*" Then in the next verse follows the recognition of the prophetic vision of Jesus the Christ: "*Nevertheless we, according to his promise, look for new [a doublet of 'now'] heavens and a new earth, wherein dwelleth righteousness*" (2 Peter iii. 7, 10, 12, 13).

Any mental worker, of whom there are already many millions, even if he has not sufficient knowledge to agree with my conclusions, will tell you that if this circular is sent out as shown, it is impossible to foretell the extraordinary results that will follow, so far-reaching, he will tell you, are the effects of united thinking on a large scale. Zechariah tells us what will happen. He says: "*I will remove the iniquity of that land in one day*" (ch. iii. 9).

¹ The papers have recently referred to the recent discovery of Flammarion, the well-known French astronomer, who says that the sun is now increasing in size and in time will reach the earth, burning it up.

THE PROOF OF THE DATE.

Not long after I started my investigation, I thought, as a matter of interest, that I would calculate out mathematically when sufficient people would know the truth—the non-reality of matter and the fact that we were spiritual beings in heaven now—in order to bring about the end of all matter, alias of evil, so that we would appear to wake up and see heaven as it really is.

By Mathematical Calculation.—

Taking as my basis the gradually increasing number of those who knew the truth, each successive year, I estimated the date when half the world would know these facts. This worked out to 1920, and I thought it would come a little before that date. A few days afterwards I met a man, at that time one of the best spiritual healers in Europe, who was much interested. He told me that one or two of the great occultists in India had said to him that something revolutionary, that had never happened before in the history of the world, was going to take place two or three years prior to 1920. They would not tell him, however, what it was.

By the Science of Numbers.—

A little time after, from a knowledge of the Science of Numbers, gained from an Arab sheik, who proved to me how it was possible accurately to calculate out mathematically the thought that a man was going to think at any given moment, I arrived at the conclusion that this important date must be 1917.¹

The Date in the Great Pyramid.—

As always has happened with any important

¹ Many think that this date was the end of an age, and that the world entered on an entirely new era after this date. There certainly has been an entire change in the general outlook, and the change commenced on the 4th of December, 1917.

point, I got the confirmation of the date about two days afterwards, when a friend told me that whereas the Great Pyramid, as I was aware, contained a prophecy in stone of the history of the world, nothing was predicted after 1917.

Colonel J. Garnier, late R.E., has found that, according to the Great Pyramid, which he speaks of as "a divine record and prophecy in stone," the great world change, which he speaks of as "the great day of the Lord," is clearly predicted as taking place at the end of A.D. 1917, when "'the mystery of God' will be finished, and his servants will receive their rewards." In his chapters on Revelation in *The Great Pyramid, with a Review of the Corresponding Prophecies of Scripture*, he states that the end of 1917 is shown in the Bible as the date of "the last Trump" and of "the resurrection." The top of the great step shows the latter end of November, 1917, as the date, but the step is worn. Probably when new, it showed the 4th of December.

The Views of Authorities on the Subject.—

Almost immediately afterwards, a patient of mine, foremost amongst the scientific men in the Army, wrote to me that in Henry and Scott's Biblical Commentaries, Habershon was quoted as showing that in 1918 ended "the period when every other rule and authority will cease, and men shall know that the Most High ruleth over all."

From the works of other commentators, I found that 1917 was given by many, by some as the period of Christ's return, by some as what is called the end of the world. This can properly be spoken of as the universal coming of the Christ, namely, of the general knowledge of the truth about God and man. The Rev. **M. P. Baxter**, the owner of the *Christian Herald*, stated, just before he died,

¹ *The Great Pyramid.*

that the end would come either in 1910 or 1917, he was not sure which. He once called on me and I had a couple of hours' talk with him. He has been much laughed at, owing to the fact that he was a materialist, and therefore made so many mistakes, but he had possibly the best knowledge of any modern man with regard to the Biblical prophecies regarding what he called the end of the world.

One of the great difficulties in prophecy is getting the exact dates of the historical facts of the past. Here astronomy is of great assistance.

Nearly all modern astronomy is based upon Ptolemy's *Almagest*, which has been translated into many languages. Mr. James B. Lindsay speaks of it as containing "an account of many historical events, and blended with them is a multitude of astronomical observations. . . . The astronomical can be rigidly verified and the truth of the historic is a legitimate deduction. His account of the ancient eclipses and of their connection with historic facts is more precious than gold." Ptolemy gives details, for instance, of seven different eclipses, and the historic facts that were taking place at the time of the eclipses. The date of these eclipses is known astronomically, and therefore the historic dates can be accurately determined.

In this way the commencement of the Babylonian Empire and therefore of the "times of the Gentiles" can be told to an hour. It is noon on the 26th of February, 747 B.C. when King Nabonassar, the first King of the Babylonian Empire, ascended the throne. From this date Nebuchadnezzar's accession can also be accurately determined as 604 B.C. This year was, therefore, the commencement of the greatness of the Babylonian empire—successively followed by the Persian, Greek and Roman empires—which is admitted by all com-

mentators to be the beginning of the "Great Seven Times" prophecy of Daniel, a prophetic period of 2,520 years. Daniel shows that at the end of this period, namely in 1917, "*Shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever*" (Dan. ii. 44). Jesus referred to the close of the 2,520 years in these words: "*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled*" (Luke xxi. 24). Then we shall see the Jews returning to Jerusalem under the rule of a British King, as elsewhere foretold in the Bible.¹

Dr. H. Grattan Guinness is an admitted authority on the subject. For instance, Mr. Walter Wynn speaks of him as follows: "He is the only writer of prophecy that I know who bases his conclusions both on the Bible prophecies and astronomic data."

This eminent authority writes of the year 1917 that it is "astronomically a notable one . . . there can be no doubt that those who live to see this year 1917 will have reached one of the most important, perhaps the most momentous, of these terminal years of crisis."²

Dr. Grattan Guinness points out that the year A.D. 622, the commencement of Mohammedanism, is spoken of by Daniel as "*the abomination that maketh desolate*" (Dan. xii. 11): Daniel showed in the following verse that this would last for 1,335 (lunar) years, thus ending in 1917.

To understand these prophecies it must be noted that the first portion of Daniel is written in Aramaic, the language of the Chaldees, and uses solar time. The last five chapters are in Hebrew,

¹ This looks now close at hand.

² *Light for the Last Days*, pp. 222-224.

and use lunar measurements, which are exclusively used in Mohammedan lands. A solar year is the time taken by the earth in one revolution round the sun, about $365\frac{1}{4}$ days. A lunar month is the time taken by the moon in one revolution round the earth, a lunar year being about $354\frac{1}{2}$ days.

The prophecies of Daniel are so accurate that one of the principal grounds of attack, for instance that by Porphyry, when he was attacking Christianity in the third century, has been that "he (Daniel) did not so much predict future events as narrate past ones." We now have proof of the book having been written before the fulfilment.

Josephus, writing of Daniel, said, "All these things did this man leave behind in his writings, so that those who read his prophecies and see how they have been fulfilled, must be astonished at the honour conferred by God on Daniel." To-day the fulfilments are much more remarkable.

Josephus recognized the received date of the prophecies, as, speaking of one of the predictions, he says, "Now this was delivered 408 years before the fulfilment." He states that the book was eagerly studied, and says that when Alexander the Great visited Jerusalem, on Daniel's prophecy being shown to him, he took the prediction of the Greek who was to overthrow the Persian Empire to mean himself. The Old Testament, as settled by Ezra about 400 B.C., contains the book of Daniel showing that at that date they were in existence and recognized as inspired.

Jesus speaks of Daniel as a prophet, and testifies to the value of his prophecy, saying, "*When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand). . . . For then shall be great tribulation, such as was not since the beginning of the world to this*

time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matt. xxiv. 15, 21, 22).

The apostles also recognized Daniel as a prophet, and Ezekiel refers to him in the highest terms.

Daniel, who occupied an important government position, was witness to great revolutions and changes of dynasty, and for this reason the order in which the various empires of the world were formed is the principal subject of his prophecies. Daniel foretold the destruction of the kingdom of Belshazzar (Dan. v. 26-28). That night the gates were opened by the Jews in the city in order to allow the entrance of his blood-brethren, the warriors of the seven tribes of Israel, known in those days as the people of Gutium, who were amongst the finest fighters in the besieging army of Cyrus. Daniel was at once placed in a position equivalent to that of the Prime Minister in our country.

Walter Wynn, the Editor of *The Young Man and Woman*, who has a large following, recently delivered six sermons which have been published under the name of *The Bible and the War*. He writes as follows: "Daniel prophesied that the time of four great powers would cover 'seven times.' A 'time' is 360 years. Multiply 360 by 7, and you get 2,520. When did these four great powers commence? In the reign of Nebuchadnezzar, 604-3 B.C. Add to these figures 2,520 solar years, and you are brought to the years 1917-18. Again, Daniel prophesied that the abomination that was to make desolate was to last 1,335 years. Who has held Jerusalem? Turkey. From what date? A.D. 622. Add 1,335 lunar years—1,295½ solar years—to 622, and they make 1917. Hence by both calculations you reach the year A.D. 1917. And whoever lives to see 1917

will live to see the most momentous in the final years preceding the Coming of Christ."

He also says the Bible fixes 1917 as the date of Turkey's practical extinction. He quotes Daniel as follows: "*And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*" (Last three verses of the Book of Daniel.)

A.D. 622 is the acknowledged commencing date of Mohammedanism. Adding 1,335 lunar years brings him again to 1917. He writes: "The years 1916-17 will be terrible for their tribulations and spiritual darkness. During this period Turkey will fall, and shortly after, or even in the midst of those dark days, Christ may come."

J. A. Brown, in *Eventide*, published in 1832, stated that the 1,260 and 1,335 years of Daniel *xii.* 7-12, were the 1,260 and 1,335 lunar years of Mohammedanism, which, according to the Mohammedan calendar, end in 1844 and 1917.

He therefore predicted that there would be a distinct decline in the persecuting power of Mohammedanism about the 1st of April, 1844, as being the end of the 2,300 years mentioned by Daniel. This prediction was fulfilled by an occurrence the importance of which can only be realized by those acquainted with Turkish affairs at the time. On the 21st of March, 1844, the Sultan signed a decree abolishing the beheading of Mohammedans who became Christians, and granting religious toleration.

Pastor Russell, who has made a speciality of prophecy, is the head of a very large organization, the importance of which can be judged by the fact

that 1,562,000 copies of one of his books, and 1,484,000 copies of another have been published. He is the first, as far as I am aware, to draw public attention to the "Sabbath day cycle" method of prophecy.

Leviticus shows that the Jews had a Sabbath every seventh day. A cycle of seven Sabbaths consecutively, namely, forty-nine Sabbaths, were followed by the fiftieth Sabbath, called the Jubilee. This fell once a year, and was called Pentecost.

After every six years, the following year, the seventh, was a "Sabbath year." Seven of these cycles of seven years, namely forty-nine years, were followed by a "Jubilee year," the fiftieth year. This is what Pastor Russell calls the typical cycle of fifty years. In *The Time is at Hand*, he writes: "Every fiftieth year, counting from the time of their entrance into Canaan, was to Israel a year of Jubilee, a time of rejoicing and restitution, in which broken families were reunited and lost homesteads were restored" (See Lev. xxv. 8-13). He also writes: "This is the type of the great antitype, the millennial age of restitution," and says: "The fiftieth year after entering Canaan was the first typical jubilee."

If we take the end of a cycle of fifty cycles of fifty years, we come to what Pastor Russell speaks of as a Jubilee of Jubilees, Earth's Great Jubilee, or Times of Restitution, "*the times of restitution of all things*" (Acts iii. 21), the so-called "end of the world." He writes: "All types must be continually repeated until their antitypes appear; the keeping of a type is not the fulfilling of it, the fulfilling is reached when the type ceases, being displaced by the reality, the antitype." This is the commencement of the end of the 2,500 years, the commencement of the Jubilee of Jubilees.

He also writes: "Following this divinely indicated method of reckoning, wonderful results open

before us . . . $50 \times 50 = 2,500$ years, the length of that great cycle which began to count when Israel's last typical Jubilee ended, and which must culminate in the great anti-typical Jubilee. . . . Reckoning from the beginning of the seventy years desolation under Babylon (Jer. xxv. 11) (the taking of the Jews into captivity in Babylon commenced a fresh era in their history), the Great Cycle ends with the year A.D. 1875." Six cycles of seven years each from 1875 brings up to 1917 the commencement of the seventh cycle. Pastor Russell says also: "We have clear evidence of the fact that our Lord's second advent *was due* when the Times of Restitution *were due* to begin, namely, October, 1874." This, in the Christian chronology, is the spring of the year 1875 and this was the year when the knowledge which constitutes the second coming of Christ was publicly given to the world. He also arrives at the same date in a book entitled, *Thy Kingdom Come*. In the year 1875 was first published the scientific explanation of the miracles of Jesus the Christ, and it was shown that they were due to the inevitable action of a universal spiritual law and performed through a knowledge of scientific right thinking.

The cycle of cycles, or 2,500 years, that he deals with starts from the last Jubilee kept by Israel prior to the Babylonish captivity and ends in the Jewish year 1874-5, at which date he says: "Our Lord's second advent was due to begin restitution work," and quotes: "*The harvest of the earth is ripe*" (Rev. xiv. 15); "*The harvest is the end of the world*" (Matt. xiii. 39).

According to Pastor Russell, the Christian year 1875 was to be followed by a period called the "harvest," which was to last for forty years. This is a time of reaping, testing and reckoning, and the commencement of Armageddon, when the

"true saints" were "not only to preach the truth, but also to put into operation the great work of restitution for the world." Pastor Russell concludes by telling us that the great Judge *has* come, and we are now living in "the time of the end."

Pastor Russell and his many followers are daily expecting the great world change. Many thousands think that at any moment Christ may appear, and then the thousand years' millennium will start, not recognizing that the word thousand used prophetically in the Bible does not mean "a thousand," but means "an unknown number." Pastor Russell says that how long the world will last after the "*gospel of the kingdom shall be preached in all the world for a witness unto all nations*" (Matt. xxiv. 14) no one can tell, but that "this Time of the End is to culminate in the greatest time of trouble the world has ever known, the kingdom of Christ is even now being set up, while the kingdoms and systems of men are crumbling to their utter destruction. The glorious day is soon to break, although clouds of thick darkness yet obscure the glory from all eyes, except the eyes of faith." Something more than mere "faith" is required, namely, "faith founded upon knowledge." This is the more exact meaning of the Greek word "*pistis*," translated "faith" in the New Testament.

Colonel Garnier, late R.E., in his book, *The Great Pyramid*, dealing with the Bible prophecies, writes as follows: "Everything points to the fact that we are on the eve of the climax of the 'falling away' which terminates the 'time of the Gentiles,' presumably in the year A.D. 1913, and which can only be about four and a half years before the end." This would bring us to the latter end of 1917.

Mr. Harold Norris, a modern writer on

prophecy, points out that the period of "seven times," which is recognized by all the authorities as a period of 2,520 years (360 by 7), the end of which marks the universal Second Coming of the Christ, dates from the rise of the kingdom of Babylon to supreme world power, and the commencement of the subjection of the kingdom of Judah. Mr. Norris, writing a few years ago, came to the conclusion that the end of this period and therefore the date of the universal "Second Coming of Christ" would be "approximately within the epoch of October, 1917, to April, 1919, A.D., and probably about the spring of the year 1918." He also stated that "the final time of tribulation preceding this would commence in the epoch of April, 1914, to October, 1917." It will be seen that he was correct in the latter portion of his anticipation, and he will prove to be equally correct in the former portion.

According to Mr. Norris the period of 1917-1918 is the termination of three great prophetic periods.² It is the termination of the $1,260 + 1,260^3 + 75$ lunar years from 602-1 B.C., when

¹ *When will Our Lord Return?* pp. 46-53.

² To understand these prophecies it must be noted, as mentioned, that the first portion of Daniel is written in Chaldee, and uses solar time. The last five chapters are in Hebrew, and use lunar measurements, which are exclusively used in Mohammedan lands. A solar year is the time taken by the earth in one revolution round the sun, about 365 $\frac{1}{4}$ days. A lunar month is the time taken by the moon in one revolution round the earth, a lunar year being about 354 $\frac{1}{2}$ days.

³ Mr. Norris, in a letter to me, says that he doubles 1,260 years because when "the man clothed in linen" in the middle of the river (Daniel xii. 7) stated that the time "to the end of these wonders" was going to "be for a time, times and a half," he held up both hands, and was speaking to two men, one on either side of the bank of the river (see verse 5), and that this showed that the period of time, times and a half, or 1,260 years, had to be doubled.

Judah became tributary to Babylon; secondly, it is the termination of the 2,520 solar years from 604-3 B.C., when Nebuchadnezzar saw the vision of the great image, which Dr. Grattan Guinness speaks of as "a very principal starting point"; and, thirdly, the termination of the 1,335 lunar years from 622 A.D., the commencement of Mohammedanism, which commentators speak of as the "abomination of desolation."

Mr. Norris also points out that adding the prophetic period of the 120 years of peace granted to the world before the flood, to the date of the closing years of the French Revolution, again brings us to 1917-18, the closing years of the world's revolutionary horrors. Again, adding the 70 years Captivity period to the year 1847-48, the date of the second downfall of the temporal power of the Papacy, we come to the downfall of all evil. Further, if we add the 40 years of probation experienced by the children of Israel, to 1877 A.D., the year of the defeat and dismemberment of Turkey—the head of the Mohammedan "desolation of abomination"—through the Russo-Turkish War, we reach 1917, the destruction of the desolation of abomination. So does history repeat itself.

¹ At first Mohammed's teachings were such as to make the writer of the Apocalypse, when describing the Saracenic invasion in Chapter 9, speak in these words of him, "*I saw a star.*" His later teachings made him add the words "*fall from heaven.*" It is little known that the Saracenic invasion was preceded by a threat by Mohammed that he would attack Rome unless the priests gave up the worship of stones, pictures, bones of saints, etc., and worshipped the one true God. Mohammed found that the Arabians were too material, and, instead of trying to lift them and being crucified like Jesus, he fell to their level, with disastrous results to humanity. Professor Marcus Dods, D.D., in *The Bible, its Origin and Nature*, speaking of the Koran, says, "In the later deliverance it is painfully apparent that Muhammad invented supposed revelations to suit his own convenience and minister to his own pleasures."

The Final Seven Years of Evil.—

A few years before the first edition of *Life Understood* came out I found references throughout the Bible to seven years of evil at the end of the material world. Many commentators have been misled by the fact that there are two periods of three and a half years, referred to no less than seven times in the Bible, together making up the seven years of evil. I recognized that the loosing of the devil, referred to by John in the Apocalypse, was at the start of the seven years, and took place in 1910, but could not find out what it signified. Writing to a lady, who is probably the most successful spiritual worker in America, to ask whether she had any verification of what was coming in 1917, she wrote back saying that she thought that, if anything, it should be three and a half years earlier; namely, three and a half years from the 3rd of December, 1910. This at once showed me what the loosing of the devil was which took place on that day. I found this date was also given by Esdras, who refers not only to this event as coming exactly 400 years after Luther's visit to Rome and recognition of the terrible conditions of religious life there, but gives details of the troubles that have since taken place on account thereof.

The year 1910 is considered by many authorities as the commencement of a new era, and the anonymous author of *In the Latter Days*, published in 1895, writes: "The termination of the Grand Gallery, 1,910 inches, gives the 3rd of December, 1910, as the end of the present era." The Grand Gallery in the Great Pyramid symbolizes the Christian dispensation. The total length, including the height of the great step at the end, is 1,917.7 inches, which would bring us to the 12th of November, 1917. The

top of the great step is much worn. Probably it originally indicated Tuesday, the 4th of December, 1917, as the original theoretical date of the end of the old order of things. There is nothing, as far as I am aware, to show that the builders of the Pyramid knew how to hasten the time of the end, which Jesus referred to when He said, "*Except those days shall be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened*" (Matthew xxiv. 22).

The Final Proof of the Date.—

The seal on what is about to occur was finally set by the discovery last year that the details of the end were shown in 2 Esdras, but not the date. He confirms everything with regard to the end that I had been able to gather, with the exception that he says nothing about the sending out of the circular.

On the other hand he foretells what would happen to the most spiritual Church of the day, which has turned out correct, and points out what I did not know previously, namely, that when the dead are being raised, a large number of what the Romans used to call "simulacra," and what spiritualists used to call "departed beings," and now recognize in many cases are merely "thought forms," will be visible. These are merely materialized thoughts appearing exactly like a living being, such as the so-called spirits seen at a spiritualistic seance which are created by the so-called subconscious mind of the medium. Sometimes these can apparently give any information that they are asked for—past, present, or future—because, as I have pointed out, the subconscious mind of man knows everything in the material world—past, present, and

future. These "simulacra" are similar to what we may call the ghosts that appeared at the time of the crucifixion of Jesus, when "*the graves were opened; and many bodies of the saints which slept arose*" (Matthew xxvii. 52).

When I read this, I at once turned to see whether Daniel, when he speaks of the raising of the dead at the end of the world, mentioned these "simulacra," and I found that he mentions them in these words: "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt*" (Daniel xii. 2). This verse, which follows the one previously quoted, showing how the end will come and mentioning the coming troubles, means that those still in a state of sleep or coma will again walk about and speak, and then when the end comes will be dematerialized, and wake up to find themselves spiritual beings in heaven with "everlasting life." In the case of the "simulacra," anyone can dematerialize the apparent living being on meeting it, by turning to heaven and realizing that there is nothing but God; that is, that they have no reality, being merely what are now often called "thought forms." They then disappear with the contempt of those who recognize what they really are.

The following verse, verse 3, shows what will happen to those who understand how to pray. Verse 4, "*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end,*" means that the prophecies of Daniel would not be fully understood until "*the time of the end,*" that is, until the present time, when, as the verse continues, "*many shall run to and fro, and knowledge shall be increased.*"

THE SECOND COMING OF THE CHRIST.

Many people say, "Why, the end of the world has been prophesied many times." It is true that from time to time small groups of people have, on wholly inadequate grounds, believed that the end of the world was coming, but there has only once before been anything like the same widespread belief that there is at the present time. Then it was due to the fact that the Second Coming¹ of the Christ was prophesied by many commentators of the Bible to take place at periods varying between the year 1865 and the year 1870.

Dr. Cumming, for instance, in a sermon delivered at the Exeter Hall in 1849, said that the Second Coming must take place either in the year 1865 or at latest a year or two after.

Dr. Chambers, whose prophecies of many important events, such as the Crimean War, were marvellously accurate, said on his deathbed that the one thing that had caused him more sorrow than anything else was that the Second Coming of Christ had not taken place, as he expected, between 1866 and 1868, although this was shown in the Bible with greater certainty than any of the other things which he had foretold. So accurate had he been with his prophecies that many thousands, some of whom I personally know, were perfectly certain that the end was coming between those years.

These commentators were correct, as the dawn of the Second Coming of the Christ took place in 1866. This is the year that anyone who was spiritual enough would have gained a knowledge

¹ They looked for the return of the man Jesus instead of remembering His words, "*Lo, I am with you always, even unto the end of the world*" (Matthew xxviii. 20). Archdeacon Wilberforce has pointed out that "the Greek word 'Παρουσία,' translated 'coming,' has no future signification; it means 'Presence.'"

of the true idea of God and man and known that matter was not a reality, and that man was not a material being, but was, is now, and always will be, a perfect being in a perfect world, governed by a perfect God.

To understand better the Second Coming of the Christ, I may quote what Archdeacon Wilberforce has just written in a letter to me. He says, "To me Jesus the Christ is the specialization in one *Individual Lifecentre*, for purposes of recognition, of the *Universal Christ*, the divine nature which is the equipment of every human being—*Christ in me* is my real self and Jesus was the revelation to me of what my real self is. The 'coming' of the Christ, the Advent, is that glorious truth coming into my consciousness."

Jesus said: "*There shall be . . . distress of nations . . . men's hearts failing them for fear, . . . then shall they see the Son of Man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*" (Luke xxi. 25-28). Through the cloud of materiality gleams the brightness of Christ's coming. Now at last the universal Second Coming of the Christ is at hand, and "*As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be*" (Matthew xxiv. 27). "*He will destroy in this mountain [the uplifted thought, true prayer] the face of this covering [of matter] cast over all people, and the veil [of ignorance] that is spread over all nations. He will swallow up death in victory . . . and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us*" (Isaiah xxv. 7-9).

The End Devoutly to be Wished.—

Let no one fear this miscalled end of the world.

This great world change, so devoutly to be wished for, is already dawning with glorious rays of light on the vision of those who, knowing the fallacy of the evidence of their senses, are seeking to keep their gaze fixed on "*the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal*" (2 Corinthians iv. 18).

From the summit of ceaseless true prayer, uplifting conscious communion with God, so often referred to in Scripture as the mountain of the Lord, the heavenly pictures, hitherto revealed only in glimpses, may be seen expanding into the limitless horizon of infinite Spirit, the teeming universe of unfathomable Mind. Here, infinite as God, his creator, stands God's perfect man, the male and female of God's creating, perpetual witness to the continual unfoldment of inexhaustible good.

In the undimmed sunlight of Truth, all the grandeur and minutiae of spiritual creation stand revealed as they ever have been, are, and ever will be in the sight of God, perfect, uncontainable, eternal.

This promised land is here for all, now and always. The crossing of the Jordan, the river of judgment—in other words, the attainment of the point of discrimination between the true and the false—is soon to become apparent and to be apprehended by one and all. Then, indeed, will consciousness rise into the Life which is eternal and the mortal concept will fade away in the dazzling realization of the stupendous nature of our God, in Whom is found—

"All we have willed or hoped or dreamed of good . . .
Not its semblance but itself."

TESTIMONIES FROM THE FRONT

Reprinted from "Active Service"

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Saved from Death.

The following letter from my son in the R.F.C., written the day after the incident, is, I think, a direct answer to my prayers in the method shown in *Active Service*.

"I was on a show with my own observer (a perfectly excellent fellow as well as observer) and my engine was getting too hot. I stood up in my machine and leaned over to the left to undo an air adjustment, quite an ordinary occurrence. My observer saw me and bent towards me to assist. In doing so, his left hand touched the left gun. The guns are fixed in a circle, split in half to get them in. The circle is then locked with a pin, with a notch on it, to prevent it falling out. Well, somehow the pin had fallen out, and as he touched the gun it fell down into the front of the machine and went off. Hell for leather! The only thing I remember was a sheet of flame in my face. I simply fell into the machine. My observer seized the gun, which at once stopped as soon as he got hold of it. I saw his face and he thought he had hit me all right. He was frightened. I was stunned for the moment, and when we had recovered, we had a look round to see what damage was done. It had missed the petrol tank by three inches, missed me—Lord only knows how, shot the whole of the centre section strut away on that side, and shot the main spear right through. 'Home, George,' says I, 'and careful about it.' We got to the aerodrome and I put up a peach of a landing—ten seconds after we got on the ground, the wings folded up, and that day's work was done." I am truly thankful for this proof of God's protective power when we pray aright.

E. R. K.

"The Protecting Power of Right Thinking."

The following is an account from my nephew testifying to the protective power of right thinking. "Thanks very much for your treatments. I now know by experience that they have the desired effect. Nothing but a miracle has saved us from the shell fire which has, in times too numerous to mention, been balked of its prey by only a few feet. I believe the whole company is being protected; for, in spite of holding the hottest part of the line we get practically no casualties. Last time up we

spent eight days right in the middle of the 'abomination of desolation,' as the *Sunday Pictorial* so aptly described it—and only had one very slight casualty, who is already back with the company again. Our Brigadier is rumoured to have said that he cannot understand how we can hold the hottest part of the line with so few casualties—and he is certainly not the only one who is puzzled." M. S. B.

Bursting Shells Rendered Harmless.

My husband came home on leave, and when here told me of one striking incident showing how he was protected. This is the story:

"Going along the Somme with General —, Fritz was shelling, and suddenly I heard the sound cease and knew that it was coming for me, but realizing that God's goodness was all around, I fell flat on my face. General — did likewise. As I felt the shell burst, and large pieces came between my fingers, each piece large enough to take off a leg or arm.

"Another time coming out of a dug-out with a message, the message was burnt to a cinder between my finger and thumb. Earth came down upon my head, but I was quite serene."

Many other instances I could tell you of divine protection, and I feel sure that my dear husband will come back quite safely. Also I realize that we shall be kept safely during these terrible raids.

I have absolute faith, absolute trust in God. FAITH.

"As Fit as a Fiddle."

I have just received from my son the letter given below, which I am sure will help and encourage your readers. My son is a lieutenant in the army and is an *absolute* beginner in Science. I think his results are very good indeed. He writes just after the battle mentioned below:

"We arrived at our objective, and went straight into action. The battle lasted for two days, and then we got in O.K., capturing about 3,000 prisoners, including the General and staff, as well as heaps of guns, rifles, etc. I have now a most perfect faith in treatment. I went in hard for it all through the fighting, and the casualties from my regiment are awfully slight. I was touched by shrapnel on helmet, hand and foot, but no injury inflicted. The wonderful part is, that the position was not a very strong one; we were not even dug in, and were under shell fire for hours. Our total casualties were very few, and the general fitness of everybody is extraordinary. I am as fit as a fiddle. It's all O.K."

"A Strong Tower from the Enemy"

(Ps. lxi. 3).

My brother went to France in February, 1917, and I at once began to treat for him regularly. Almost from the beginning he noticed the beneficial effect of the treatment on his health and spirits, and the kindness of all with whom he came in contact. He had many remarkable escapes, which would take too much space to relate fully, but I am giving one or two here in the hope that their narration may induce others to persevere.

On one occasion a horse kicked him, knocking his cap off, but his head was not touched. After this incident he asked me to work against this danger, and against nervousness with horses, as several men had been killed in this way. Afterwards he wrote that my treatment was most effective, and he had no more trouble in this respect.

On another occasion he was waiting in a pony-trap by the roadside for two officers who were marking out some trench works for his company to get out. Suddenly the enemy started to shell him, the shrapnel bursting right over his head, but not a bit of it touched either him or the pony. He then moved off into a sunken road for shelter, but he no sooner settled there than he saw an enemy machine-gun trained straight at him; the bullets flew all around him, but again neither he nor the pony received any hurt.

About a week before the last push in March I suddenly heard from him that he had been sent home, and was in hospital. He did not have any wound or any definite illness, but was marked as "debility." He subsequently told me that for some weeks previously to this he had been feeling run down, and had a great longing to get away from it all. After spending a week in hospital and some time in a convalescent home, where he was very comfortable, he received his discharge from the Army. The remarkable thing about it is that he was not wounded, and appears to be quite well. Mr. Rawson thinks this a very interesting case, and is of opinion that probably my brother was wounded in the original pictures, but that the treatment was not quite sufficient, and only wiped out the picture of the wound, leaving behind the pictures of the hospital, etc. Since Mr. Rawson mentioned this, I have ascertained that at the time my brother was sent to hospital, and for some weeks previously, they had been incessantly bombed at their camp by the enemy, and had very trying times.

STUDENT.

A Remarkable Recovery.

I am at present a patient in a Military Hospital in London, and I should like to give a testimony of thanks to Christian Science for my recovery. I had been here just fourteen days with severe stomach poisoning, namely, tubercular peritonitis, when, after six doctors had seen me I was given up, and my parents wired for, as no one thought I would last the night. The telegram was received too late for them to come up that night, but they showed it to a practitioner, who took up the case at once. That night I felt a great change, and felt wonderful confidence in myself. In the morning the change was seen, for my temperature was (down) almost normal. My mother came to see me the following day, but was told by the nurse there was absolutely no hope of recovery. My recovery has been so wonderful since that they all marvel, and call me "The Living Marvel." I shall certainly tell them the real cause of my recovery. I should also mention how very good everyone has been to me. I hope in the future to be able to help others as I have been helped.

TROOPER F. P.

Protection from Poison Gas.

A friend of mine on the Western front who has been receiving treatment, writes home relating the following incident. He and a small party were on their way to the trenches when Fritz spotted them and started dropping shells around. Suddenly my friend noticed the peculiar smell of gas, and called to his companions to put their masks on. He then discovered that he was without a gas mask himself, and wondered what to do. Looking about he found an old mask and put that on, for the gas shells were bursting all round, but soon this became unbearably hot, and he still got the taste and smell of gas, which he found was coming in through a large rent; so he threw the thing away. The gas shells were still bursting, but shortly afterwards ceased. He called to the others to remove their masks and continue their way, but found that almost without exception the other men complained of feeling gassed and unable to carry on, and this even though they had been wearing the newest pattern of mask. It certainly seems a miracle that he felt no ill effects whatever, and was able to go on and finish the work that he had undertaken.

G. N.

Protection at the Front.

It may be of use to some of your readers to hear a few of the many demonstrations I have had during the last six months in France. I have constantly had to deliver ammunition and move big guns under shell fire, and on no occasion have I had a casualty to either men or lorries, though shells have burst unpleasantly close to them. On several occasions I have been detailed to report on the possibility of salving ammunition from old battery positions, and if found possible to go with lorries to bring it away; in several of these cases I found that shells seemed to burst just where I intended going, and just where I had moved from, though once a shell burst within four feet of me. Once, on getting an order to report in this way, I foresaw a very adverse report, as the locality I had to report on was well known to be under constant shell fire, so I went in fear and trembling, turning it out and keeping it out as persistently as possible. When I got there not a shell was fired, but I was warned by an officer in charge of a road-making party to hurry, as the lull was exceptional. However, I reported the possibility of salvage, provided it was done when no shelling was going on, but that it would take three or four days at least, owing to the necessity for taking cover frequently; so I got an order to proceed with sufficient men and lorries and carry it out, luckily being given a day's notice (instead of getting the order in the middle of the previous night as generally happens). I was thus able to do a lot of mental work beforehand, which apparently was efficacious, as not a shot was fired all the time we were there (about eight hours). I was just moving off with the last lorry, having completed the job, all but a few odd shells, when the place was heavily shelled, and it was reported by the corporal whom I sent up next day to finish, that the road was blown up, and not a sign left of the place where the ammunition had been. When treating actually under fire, I try to shut out the whole material world and realize simply Mind, as that always seems to me to be most exclusive of lumps of iron. Another satisfactory result occurred when we were ordered with others to refit and stand by to proceed to an unknown destination, which did not suit me at all, as it sounded much too far away and savoured of earthquakes and other horrors; so I treated persistently and prepared to go, taking no steps whatever to get out of going. At the last moment the adjutant telephoned that an officer had been found who was intimately acquainted with the country and language, and

that orders had been received for him to take the place of one of the officers already going, and would I like to exchange. I assumed that this must be the answer to my treatment, though I did not like leaving my men and lorries; however, it all turned out excellently, except that I disliked my new major intensely, and treated over it, expecting that I should get to like him. But in the result we were ordered to another part of the line, which is comparatively salubrious and restful, and my new major all that I can wish for. One interesting fact I have proved to my satisfaction. For a time I always seemed to get the "dirty" work to do when it came to my turn, and I felt quite satisfied (though I was considered unlucky) because I knew I could not be hurt, and was not so sure about the other officers; but I got "fed up" with it at last, and definitely treated against being sent into danger, realizing that man is never in any place where he does not want to be, because he is directed by Principle; consequently he loves the place he is in, or goes to a place where he wants to be, all being perfect harmony. This resulted in a cessation of unpleasant jobs for me, and as far as I know none of that kind came along for the others either.

In writing of demonstrations such as these I feel as if I were boasting, but I am certain they were chiefly due to the inestimable and unceasing help given me through my wife and several friends, who have carefully kept the true idea of me in its right place, *i.e.*, in Mind. Some of your readers who are protecting men might try keeping them out of danger as I have outlined, as well as protecting them while in apparent danger, as it is obvious that the treatment cannot do harm by substituting another in the danger.

L. Z.

(All the evil that we see apparently taking place was there, it may be said, in the form of cinematographic pictures thousands of years ago. Treatment cannot possibly harm anyone, but must result in good to everyone concerned as it results in some of the evil being wiped out of the cinematographic pictures through the action of God.—Ed.)

weeks, proving that the presence of evil can be destroyed; it is a wonderful thing to know that God can and will do great things through us, if we make use of our many opportunities of spreading the truth.

M. WARWICK.

Unscathed from Crashed and Flaming Aeroplane.

I am glad to find that through treatment I am able now, in many cases, to tell the exact time when a future trouble is going to happen, so that I know how much time I have to treat in order to destroy the evil in the picture.

Some weeks ago I was staying with a friend of mine at the seaside (close to an aerodrome). One morning I saw the cinema picture of an aeroplane on fire, which later fell with a bad crash to the ground. I could see two men in the aeroplane, who were unable to free themselves, so that they were burnt beyond recognition. I instantly reversed this picture, knowing that man is perfectly free and safe, and that God is the great liberator, for "*Where the Spirit of the Lord is, there is liberty*" (2 Cor. iii. 17). God is above, around us, everywhere, filling all space. He is all power, all presence, man is surrounded with divine Love, therefore nothing can harm him, or make him afraid, man can never be destroyed, for man is spiritual and perfect.

As I was seeing this picture I heard, as it were, a voice saying, "3.30." I told my friend about this and treated for about an hour. Shortly before 3.30 I went to the window, and exactly at 3.30 I saw an aeroplane on fire emerging from a cloud. I continued working to the best of my ability, and the aeroplane ultimately fell in a field by the side of the house. When I saw it in flames, I called to my friend, who came and watched it fall. We then ran out to see if we could give any assistance. By that time the ambulance had arrived from the aerodrome, ready to take the men to the hospital. One of the men put his arm around the pilot and said, "I am very sorry for you, old boy, you have both had a fine old shaking, but a marvellous escape. We will just get along to the hospital; they will soon put you right again." The pilot assured him there was no need whatever to go, as he felt all right, and not even the least bit shaken—in fact, he felt a sense of great strength and courage. At one time he thought he would throw himself over, because he could see there was no escape from what appeared to be a ghastly end, but he finally decided to stick to his post,

when he suddenly became conscious of a wonderful feeling of peace and security. He said it was almost overwhelming. The result was that neither he nor the observer were hurt in the slightest. Although the aeroplane was burnt entirely to bits, not even their clothes were scorched. They could not account for it at all, and several standing by said it was the most marvellous thing they had ever witnessed.

"When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God" (Is. xliii. 2, 3). The interesting part of the whole thing was that the pilot turned out to be the son of the friend with whom I was staying. She was just beginning to be interested in Science; when she saw her son, she exclaimed, "This is God and Science." She could not find words to express her gratitude and thanks to God at the wonderful deliverance that she had seen effected right in front of her. Since this experience the pilot and many of his comrades are earnestly seeking the Truth which saves and heals. They are now constant readers of *Science and Health*, and also find much benefit from *Active Service*. They have proved that God rules, and God governs, and that "the word of God is quick and powerful, and sharper than any two-edged sword" (Heb. iv. 12).

Leigh-on-Sea.

M. W.

"Watch and Pray" and "Pray Without Ceasing."

It is with great pleasure and deep thankfulness to God that I send to *Active Service* further proof of God's protective power, showing how we are able under any circumstances whatever to destroy the evil seen in the cinema pictures through realizing divine Love, God, as omnipotent, omniscient, and all-pervading, above all, through all, and All-in-all.

Some weeks ago I had in the morning a vision of a vessel being torpedoed. I saw it cut in half and almost immediately disappear. On it I saw a friend of ours whom we thought was still in France. As the vessel disappeared I could see those who had been on board floating in the sea, some screaming for help, others fighting desperately for life. It was a heartrending sight, and apparently no mercy was being shown by the enemy. Accompanying the picture I saw the words "Love points the way," as indeed it does, for Love understood, brings not only joy and peace, but wisdom and efficiency.

At the time of seeing this vision we did not know that

our friend was on the water, but we have since learned that he was on his way to Egypt, and on that very day they were torpedoed, but every man's life was saved. As soon as I saw the trouble beforehand, as just explained, I began to "treat," realizing that "God is Love and the principle of all justice, and that there can be no malice where all is Love; God is Love and man reflects that Love; and is absolutely loving towards all men. God loves by means of man, who is the living expression of God, and is the love of God. Infinite Love encircles man, and all men are essentially loving." During this treatment I had such a beautiful realization of God and of His unfailing help, that I knew "all was well." *"Before thou callest I will answer, and while thou art yet speaking I will hear; no weapon that is formed against thee shall prosper."*

Soon after this experience our friend returned to England and told us all that had happened. He described how they were torpedoed a few hours after I saw the vision. He told of the wonderful fortitude of the men on board; they were in their boats for sixteen hours, during which they all felt such a marvellous sense of protection and security, and he added that it seemed as if they were all suddenly filled with "compassion one towards the other."

The thing that astonished him and all his comrades most of all, was the kindness and consideration shown to them by the German officers, who did everything they could to assist them, offering them food and clothing. On parting one of the officers expressed his sympathy and wished them a safe landing, saying how sorry he was such things had to be, and concluded by asking, "Do you think Love will overcome?" This was indeed very strange coming from one who appeared to be seeking only to destroy, but when we realize that man is the reflection of God, and reflects God, how could he have acted otherwise if every-one thought rightly of him?

On another occasion I had a vision of a nephew of mine in France, lying mortally wounded. I instantly reversed this picture and saw him God's perfect child, asserting that "there is no danger, man is surrounded by divine Love; no matter can affect man, for man is spiritual; there is no death, but only life eternal."

We heard from him later. He was wounded just twenty-four hours after I had seen him and treated for him. He wrote: "I have been in the big battle of M——, and only three of us came through. I was wounded in ten places, but the moment I was hit I felt such a peace come over me as I have never experienced before. I felt lifted up and filled with a beautiful sense of the presence of God."

I knew you were treating and that it was the action of God taking place. I thought of the words you so often use, 'Wait, and love more for every hate,' and then I just realized that Love was all-embracing and that this awful fighting was only an illusion. The wonderful part of it all was that I felt no pain whatever, and after having my wounds attended to I refused to remain in the hospital. The doctor hearing this said: 'Man, you must be mad'; however, I was back in the firing line the same evening. This was a splendid demonstration and my comrades are anxious to learn something about this wonderful healing truth. You will rejoice to know that the next day there was scarcely a mark visible. For this experience I am most truly thankful." *"Ye shall know the truth, and the truth shall make you free."*

I could fill pages of *Active Service* with accounts of demonstrations like this, and of the many wonderful proofs I have seen of the truth of the teachings of our Lord. Words are inadequate to express my thankfulness to God, our "Great Healer," for using me as a channel to relieve many of sickness, disease and trouble, and to show them the way to spiritual understanding and to a deeper knowledge of God, whom to know is life eternal.

M. W.

Divine Protection under Severe Fire.

"On the night of the 21st of May, I retired about 10.45 p.m., having had a very full and heavy day. I hoped to fall asleep almost immediately; I could not get to sleep, however, for I had the feeling that our boy in the trenches in France was in grave danger. So I just lay there, repeating over and over again the words, 'There is no danger, man is surrounded by God's loving protection all the time and nothing can pierce it for it is invulnerable, inviolable. God's love is all sufficient.' I could think of nothing else, and after a while I got a light and looked at my watch. It was 1.30 a.m., so I had literally been 'praying without ceasing' for two and a half hours, for it would be 11 p.m. when I was impressed to begin praying. I told my husband and another dear friend the next day that I felt the lad had been in very grave danger; and in my letter to the boy himself asked, 'Were you in any special danger last night (the 21st), for I was specially praying for you more than a couple of hours on end?'"

On June the 4th I got the following words from him: "I wonder, Mum, dear, if on the night of the 21st you were specially praying for me? I was out in No Man's

Land—with seven other men—told off to capture a trench. We got within fifty yards, when the Germans opened fire on us. We had no cover. A man on each side of me was wounded, one killed, but *I was left unharmed*. Also three of us managed to get two wounded men back to our trenches, 500 yards away, under severe fire, without being wounded, so I think you were specially 'thinking' (my word to him for True Prayer) of me, Mum, darling." This happened between 11 p.m. and 1 a.m.

At the end of the letter was a P.S. written the day after: "I've received your dear letter telling of the incident of the 21st, Mum, dear. Isn't it great? *It is so good of God!*"

This boy of ours is only 18½, and this is his first month in the first line trenches.

VIOLET WARRENER.

Denying the Thought of Death.

I should like to give the following testimony for the benefit of those whose dear ones are missing. About five months ago, we heard that a very dear friend had been reported "missing," and no further news could be obtained until some weeks later, when the sad intimation of his death was received by his parents; they were heartbroken, and could not be comforted. When I was told that the son had been killed, I refused to believe it, as I had previously seen him in the mental pictures (which so clearly present themselves to me) as a prisoner, and with his left arm in a sling. I hastened to his parents to tell them of my vision, but having had the official notice, they could see no gleam of hope; however, I held firmly to my thought, and for nearly five months I treated daily for Life and Love, and strongly denied the thought of death. You may imagine my gratitude and happiness on hearing about three weeks ago that his parents had had the joy of receiving a letter from him, telling them of his safety, and how he had been protected from great dangers; he wrote saying that he was a prisoner in Palestine and was being treated with every kindness and consideration; he also added that his left arm is broken—exactly as I had seen it in the picture.

These are but a few instances of many wherein the secret of divine protection is being realized, and I trust that the experiences I have related may encourage many who have loved ones defending the Motherland to continue to "*Pray without ceasing*," knowing that Truth must be Victor.

M. W.

"The Whole Regiment was in Danger."

I should like to give a short extract from a letter sent to me by an officer at the Front. He writes :

"We have come through the fiercest of the battle, and not a man missing, thanks to the glorious knowledge of the power of Truth, of infinite Love and wisdom. We have had some wonderful and miraculous escapes, and I am sure that nothing but the power of true prayer could have saved us. I have indeed proved God every step of the way, and know that there is but one Mind, God—infinite, omnipresent good, and I realize that in this terrible struggle with error, there is nothing but God, that man is spiritual, and that Spirit is supreme, and matter only mortal illusion. I am filled with the deepest gratitude for all the understanding and benefit I have received through reading *Active Service*."

It may be interesting to readers to know that on two occasions I saw the above writer, Captain —, in the cinema pictures in immediate and great danger. In the first vision he and about one hundred of his men were threatened with death from asphyxiating gases; I at once treated for them, and was able to destroy the evil seen in the pictures, as subsequent letters have shown that the attack was made just as I had seen, and out of the whole number only one man was affected, and the one only slightly, being quite himself again in a few hours. On the other occasion the Captain and his men were portrayed in my vision as prisoners. I realized the Truth for them all, but had to treat for hours before I could get the picture clear; however, I would not leave them until I could get a clear realization, and seeing nothing but God. The Captain has since written me that a most wonderful demonstration was made, for it was indeed true; on that very day they were practically in the hands of the Germans. He can scarcely tell, even now, how they escaped. The whole regiment was in danger of being surrounded and captured, but God was in their midst, and by what appeared a miracle they were unexpectedly enabled to free themselves.

M. W.

APPENDIX.

Telephones :
Regent 2846.
Esher 180.

90, Regent Street,
London, W.

DEAR . . .

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

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

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

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

This is called the denial or Angel Michael.

Third. **Realize the existence of the opposite,** namely, in the case of anger, whilst still thinking of heaven, realize that in that perfect world, the world of reality, all is peace and love. Think of God as Love, and the spiritual

man as absolutely loving. Dwell on this realization and get it as clear as possible.

This is called the affirmation or Angel Gabriel.

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

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

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

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

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

Yours sincerely,

F. L. RAWSON.

WORKS BY F. L. RAWSON, M.I.E.E., A.M.I.C.E.

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