

Presented to the University of California  
Jan 18th '21 by B. F. Austin

# Self Unfoldment

## CLASS LESSONS

- I. *How to Obtain Poise and Power*
- II. *How to Develop One's Own Mediumship*
- III. *How to Send Thought Messages*
- IV. *How to Manage the Sub-Conscious Mind*
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## LECTURES

- VI. *The Common Origin of Religions*
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- VIII. *New Thought, Christian Science and Spiritualism*
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# SELF-UNFOLDMENT

## Class Lessons and Lectures

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TO THE  
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## FOREWORD



For sixteen years the substance of the following Lessons and Lectures have been given to my Classes in all the leading Cities from New York to San Francisco and at many Camps and Chautauquas. There have been so many requests for their publication in book form that I send out this first series of them with Greetings to my many thousands of students and a fervent Prayer that they may prove helpful in the work of Self Unfoldment.

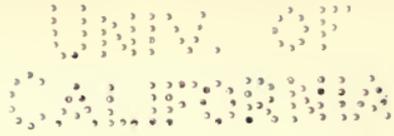
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# HOW TO OBTAIN POISE AND POWER

## CHAPTER I

Everyone has noted the difference between a machine properly balanced, accurately adjusted and well oiled and frictionless in its working and one loosely fitted, poorly lubricated, creaking, groaning and wearing itself out in its attempted service. Some lives seem frictionless, harmonious, effective; and other people in their attempts at living wear themselves out—body and mind—and accomplish little. Some lives are a constant song and some a constant discord. Why?

What a difference between the planet rolling forward majestically in its own orbit, fulfilling its divine mission, and singing the praises of its Maker, and the erratic shooting star. How beautifully the poised bird soars above our heads on extended pinions and how painful the efforts of the bird with broken wing. The airship under perfect control is a thing of beauty, but unbalanced, disabled and crashing to earth it becomes a painful vision.

Pass a needle through an orange some distance from the center and holding the ends of the needle cause it to revolve and you get an irregular, wobbling motion. Pass the needle through the center and set it revolving and you have poise and grace and beauty in every revolution.

So with the poised and unpoised characters of men. Multitudes have never learned how to harmonize their powers. They have not come into self-realization. They have not come to the greatest discovery of life—the finding of one's Self. They have not found their centre. They are building in thought and labor around a false centre—and can never know peace, harmony, poise and power until they find themselves and make their thinking and life activities revolve around their real selves.

Man must find his centre and his orbit before he comes into Peace, Poise and Power. The multitude go wobbling through life—erratic, uncertain, undependable. The few

have found themselves and life's true mission and are steady in their orbit as the planets in their course. They shine and sing and attract the admiration of men, and God and His angels can always find them and depend upon them. Strength and power and beauty of Character belong to men and women who are poised and moving on in their own life orbit.

Multitudes try to build their life activities with the body as a centre. Like the savage and the animal they regard the body as the important thing in life and bend all their labors to gratification of the senses and appetites. This gives a form of enjoyment to their lives for a time—but only a lower form of gratification and a very temporary one.

As soon as the intellectual nature within them awakens it begins to cry out for something akin to itself—for truth, beauty and a philosophy of life, for some knowledge of life's mystery and its mission, and refuses to find in bodily pleasure any answer to that divine urge and hunger for truth that has become awakened. The more the intellectual is unfolded the less satisfactory is the life that centres its desires and activities in the body. And as the intelligence is predestined to enlarge and assert itself more and more, the life centered in the body becomes of necessity, less and less satisfactory and hence the centre around which it revolves must change. Passion and appetite change and the intellect from its very nature cannot always be subject to the body but is destined sooner or later to rule it.

Many seek to make reason and the intellectual nature the centre around which their lives are to revolve. It must be admitted that this is far in advance of the sensual life—a higher life—and nearer to the real centre of human nature, and nearer to attainment of Poise and Power. And many—among them some New Thought teachers and writers—regard the mind as the true centre, the real man. So we have the teaching: "the mind is the man"; we have "mind healing" advocated; we have a "mental science" which professes to cover all the contents of the human ego.

There is a mental science and the mind can and does contribute its factor in all disease and healing, and it is

almost impossible to overestimate the great importance of right mental conditions and of right thinking. Yet as a matter of fact the intellect is not the centre of our being—the mind is not the man, and mental healing in and of itself is not a perfect and permanent healing. The mind is a faculty of the soul—an organ, an instrument put forth by the ego for contacting the physical realm and for guidance in our relations with nature.

To make the mind synonymous with the man is a confusion of terms. To attempt to find in Reason a permanent centre for life's activities is to build upon an ever-changing foundation. To regard Mind as the sole avenue of knowledge is a philosophical blunder.

Reason with all its acquired stores of knowledge and its illuminating power is, after all, only a tiny taper on the great ocean of life, and its teachings are uncertain and vary with every stage of intellectual growth. It possesses in its waking consciousness only a few of the millions of human experiences—most of our memories being hidden in the sub-conscious. Its judgments and dictates, therefore, being based on faulty logic, imperfect data and misinterpreted phenomena and life experiences, are at best uncertain and variable.

Hence Reason—the much boasted guide of humanity—has never been a perfect guide but has constantly been compelled to change its teachings as humanity progressed. The Creeds of the past are useless rubbish in the museum of theological curiosities today. The Creeds of today will likewise go into deserved oblivion. "Knowledge passeth away."

Much of the knowledge of past ages is useless intellectual lumber today. Much of the knowledge of the earth life will be useless to us hereafter. So the mind, reason and so-called knowledge cannot furnish us a true centre for life's activities.

For first as the intellectual—in nature's order—is to supersede the animal stage of human existence, so in order the spiritual nature of man is to evolve and become and remain the true centre around which life and labor and character building must evolve if Peace and Poise and Power are to come into human life. Yet let us not for one moment unduly depreciate the mind or the great

value of knowledge. Knowledge is unspeakably valuable—not as a permanent centre for man's activities—but for its stimulating effect on human Desire. Every fact gained, every bit of reasoning put forth, every new experience in life, tends to the awakening of Desire. And Desire is the wind that fills life's sails and wafts us on. Blessed is the man or woman of Desire—for it shall be gratified. It is a certain prophecy in the human soul, sure to be fulfilled. "We build our futures by the shape of our desires." Hence the great value of knowledge and reasoning—in awakening the soul to spiritual hunger. Spiritual hunger is the standard of progress.

It is the soul's attitude that counts—not its present attainments. Give me the man at the base of the mountain whose face is turned upward toward the summit and the light of day—rather than the man near the summit whose face is toward the valley.

Man's spiritual being, with its psychic senses, and developed spirituality, is his real self and true centre.

The first thing for the student to do, the fundamental necessity of every life, is the **finding of one's self**. This is the most eventful happening in one's career between the cradle and the grave—the finding of your real centre.

Until you have accomplished this the highest progress is impossible.

## HOW SHALL WE FIND OURSELVES?

Climb up in thought, desire, purpose above the dust. Learn to see the distinction between the passing, the phenomenal, the transitory things of the material and the real, abiding things of the spirit. Set your affections on things above. Rise above the plane of selfishness into the heights of altruism. Say with the Brahmans:—

"It is not blessedness to know that thou thyself art blest;  
True joy was never yet by one, not yet by two possesst;  
Not to many is it given, but only to the all;  
The joy that leaves one soul unblest, would be for mine  
too small;  
And he that has this ardent hope will strive with earnest soul,

To work out his own proper good by working for the whole.”

Realize the great truth that only by unselfish devotion to the common good can you rise into the Christ life.

Learn to recognize each man—no matter what his station or character—as a brother and each woman as a sister.

“Roll the stone of self away, and let the Christ within thee rise.”

Go into the Solitude and the Silence and get face to face with your own soul. Enter into the “Secret Place of the Most High” and Meditate, Pray and Resolve to reach the heights. Then begin and build by thought, labor and sacrifice around thy real Self, the Spiritual.

## ADVANTAGES OF POISE.

To the man whose powers are harmonized and whose character is poised, come all the blessings promised to “him that overcometh.” The man who rules and regulates with wisdom himself and brings his life into “tune with the Infinite” overcomes not only the lower nature within him but becomes victor over the world. As man’s nature is a microcosm—representing the material, the intellectual and the spiritual universe—overcoming self is in reality overcoming the world.

Conquering self he comes into a recognition of himself as spirit—and thus comes into the knowledge of God and of his union with God and so naturally comes to recognize all the attributes of God as existing in himself and begins to sense his heirship to all Power, Wisdom, Truth, Beauty and Goodness. Possessing all these attributes he feels himself divinely sufficient for all life’s endeavors, divinely guarded and in a silent partnership with God, angels and men for Righteousness and Truth. Hence comes unto his nature thus purified and elevated, by natural inflow, unflinching courage, unwavering faith, unfaltering trust, and an invincible power. The nature being harmonized God’s peace abides within and expresses itself in every act and word and in his coun-

tenance. He has reached a state of Poise, and by divine ordination Power accompanies Poise, he becomes mighty and his life effective for good. The silent eloquence of his character and the charm of its expression in life appeals to all human hearts, but especially to those whose good opinion is worth having.

Nothing can move him from his fixed orbit or disturb more than the surface waters of his being. Like the ocean rock he stands with the breaking waves dashing against him into harmless spray.

As Jesus stood before Pilate—giving the most eloquent example of perfect poise in human history—so he stands amid attack and persecution from his foes.

Falsely accused, malignantly hated, most foully slandered, with his blessed life work apparently destroyed, Jesus stood silent amidst the Babel voices of an infuriated mob—silent when Pilate in royal robe and surroundings questioned him—majestically silent when most men would have denied with bitter indignation the false accusations—silent when most men would have pleaded extenuation—silent when he might have sought Mercy—poised, serene, peaceful, triumphant and silent, waiting the judgment of the centuries.

So the poised man who is like Jesus also a Soldier of Truth, a Warrior for Righteousness, stands unmoved amidst the storms of human hate and passion, realizing in himself Victory.

Every one who possesses this self-Mastery and Poise wins the silent admiration of the world—especially of all whose minds are open to perceive truth and beauty.

Admiration is the first step toward Worship and Worship implies imitation either conscious or unconscious.

So men become like the Gods they worship and men imitate those they have learned to admire. Silently it may be, but most surely if you attain this Conquest of Self, this mental and spiritual harmony, this Poise, you must win the respect and compel the admiration of all who have learned to value truth and beauty. And just as surely your unconscious influence will become a mighty wave of effective uplift for good in the lives of men.

# HOW TO DEVELOP ONE'S OWN MEDIUMSHIP

## CHAPTER II

### IS MEDIUMSHIP NATURAL OR ARTIFICIAL?

There are not a few among our authors, teachers and psychologists today who unsparingly denounce all mediumship as a perversion of nature and something invariably inimical to its possessor. They assert that it weakens the will power and the personality of its subject, deranges the nervous system, leads to obsession and subversion of the moral sense and is ever and always to be avoided.

The answer to these aserptions is found in the fact that mediumship has been found among all nations, civilized and uncultured,—that it develops often in children—that it comes to many who are ignorant of its laws and manifestations and utterly averse to all spiritualistic teaching—and that from consensus of opinion among students of humanity it now appears the race is growing sensitive, which is another name for mediumistic. To charge, therefore, all these evils on Mediumship seems like finding fault with nature and that Supreme intelligence that manifests in Nature.

Surely there must be a legitimate function and use for what is evidently an inherent part of developed humanity.

### WHY IS MEDIUMSHIP DENOUNCED?

Because its critics have judged it by its abuse and not by its proper use. There is much—it must be admitted—about that coarse and crude phase of mediumship which seeks the lime-light and flaunts itself in the face of an offended public, to excite both disgust and derision.

The best mediumship does not cry aloud in the market place, advertise in the public prints, make extravagant promises of worldly gain, or promise miracles and prodigies. It hides itself from public gaze—it ministers in the privacy and sanctity of the home circle—it serves off without any reward, bringing light, joy, comfort and inspiration wherever it manifests. Its mission is spiritual and divine and it is appreciated by the favored few who enjoy its ministrations of helpfulness.

## IS FULL CONTROL ADVISABLE?

Among those who know the truth of genuine mediumship and appreciate the blessings of it, there is a diversion of opinion as to whether what is known as “full control”—that is the absolute domination by a discarnate intelligence—is advisable or not. Many mediums admit the value of the inspiration and help given by spirit guides but shrink before full control. They believe like the late Bro. Colville in a co-operation between the mortal and the spirit agencies and that in this way there is an enjoyment of nearly every advantage which mediumship imparts and a minimum of disadvantage and dangers.

Some teachers in the mortal and some from the spirit side assert that “full control” is dangerous and often weakens the will power, and opens a path to obsession. And they point to a large number of mediums who have yielded to full control and have lost health, happiness and moral principle.

Of one thing the public may be assured: It is extremely dangerous to rush into mediumistic development without knowledge of the laws that govern it—and a Personal Preparation, intellectual, moral and spiritual, for the exercise of its lofty functions.

Some years ago in Plymouth Church, Rochester, we had a class for several years studying this topic, Mediumship. We reached certain general conclusions and the membership of that class seemed dominated by a desire for the better understanding of this very important theme. During this period we were visited by a gentleman from a distant city who joined in our discus-

sions and seemed very well qualified, indeed, to give us needed instruction. We were curious to know the source of his teaching but he told us very little of himself and of the origin of the lessons he gave us, merely claiming he was "One of the Brotherhood." At our request he wrote us a Summary of his teachings which I published in "Reason," and which I give here as

## THE BEST PREPARATION FOR MEDIUMSHIP.

### Hints to Those Seeking Mediumship

First, seriously ask yourself this question: Why do I desire to become a medium?

Take no equivocal answer. Unless you can honestly say, I wish to become a medium that I may be able to, unselfishly, do the utmost possible good for humanity, let it alone. No other object is worth the trouble. Know this. Attainment of occult powers for an unworthy or selfish motive may lead to ages of terrible suffering. Those who have ears to hear let them hear. This is no child-play. As you sow so must you reap. If you decide you do desire to develop yourself **solely** to benefit your fellow men **then keep that one object in view and develop**

### First—Single-Mindedness

If thine eye be single (to thy good) thy whole being will be full of light. Know, that through the flashes of colors in your **aura**, you invite or attract influences like to your own conditions of mind, consequently, (if your whole attention is fixed upon the one object, that of benefitting humanity) you will much sooner attract those influences that are unselfish and beneficial than you otherwise would do. Do all you can in sending out thoughts of health, joy, love, wisdom and peace to those you know who need help. No effort of this kind is ever wasted and this very trying to help, without selfish motive and also without letting anyone know of your efforts, will surely bring you a long way on your path to attainment. Do not think for a moment that you are fit to become the agent of the higher forces until you have learned to control yourself. If you cannot control

yourself then surely will you attract influences to yourself that will be very undesirable. For instance, the red flashes on black background of your aura, caused by anger, will immediately bring an influence like to itself and many murders have been caused by thus doubling the angry impulse.

Develop in yourself

### **Second—Self-Control**

Learn to overcome evil with good. As soon as you begin to vibrate with anger calm yourself with thoughts of love and peace. Say to yourself I am not angry, I am filled with love and peace. If I were in that person's place, with his disposition and environment, I would have done just as he did. I have nothing to make me angry but myself. I am perfectly loving and free.

What I have said in regard to anger also applies to all other of the lower passions and appetites. No one is fit to be a medium until he has learned to govern himself—until he is **perfect master** over his own lower nature, especially his sex nature, for there are very many temptations that may be brought to bear upon him and there is **no** safety for one who has not learned to be steadfast in his moral conduct and thought. Self-control brings to us

### **Third—Calmness!**

Learn to be free from worry and anxiety. Learn to overcome depression. If you are full of anxious and depressing thought you will be sure to attract that kind of an influence. What you want is the higher forces which always make for peace and joy for these are the qualities by which to uplift the sorrowing and disquieted dwellers on earth. By all means develop calmness. Now as no message is of any account unless it is trustworthy or true and as we attract influences to us like to our own states of mind, develop

### **Fourth—Truthfulness**

This is one of the most important of all the different qualities which should go to make up the true medium's nature. If the medium is not truthful himself he will

surely be deceived. No message can be trusted that does not come through a perfectly honest medium. Even then, if the one to whom the message is addressed is not honest and earnest he might be deceived—might not be able to receive a true message, although the medium was working in all good faith. Deceive and you will be deceived. It is the law. What we are qualifies what we get. Deception draws deception—honesty invites honesty. We draw to ourselves our conditions. We are the product of what we have thought. So think honest thoughts, speak honest words, and let all your acts be those of sincerity and honesty. Now in the development of the foregoing qualities we will fit ourselves for the next great step in mediumship, which is

### **Fifth—Knowledge**

Knowledge of truth brings freedom. Ye shall know the truth and the truth shall make you free. Knowledge of truth is very necessary to every medium for without it he is worthless—simply a puppet, as it were, for influences of which he knows absolutely nothing. Claim from your own higher nature, Divine Intelligence. Tell your subjective mind before going to sleep to be alive, awake, and to bring to you divine intelligence and knowledge—that knowledge which you should have regarding the hidden laws of our nature. I have put knowledge as one of the last acquirements, as you will notice. Knowledge, just to gratify curiosity or just for the purpose of knowing without a high motive for its acquisition and before the moral attributes and determination to turn all our faculties towards benefitting, to the utmost of our ability, our fellow man, may be of infinitely more harm to ourselves than we can think. I know that many may differ from me and think knowledge and power are always good, but knowledge and power bring great responsibilities to their possessor, and if they are abused may bring untold suffering. Only desire knowledge and power for the highest good for all. This is the only safe way. But if your whole being is filled with an earnest desire to be a true, unselfish worker for humanity and for the whole of humanity, then get all the knowledge, yes, and power, too, that you can wisely use, for they

are very necessary and of the greatest importance. I wish to impress upon you the importance of unselfishness in this work; for if you allow yourselves to be governed by selfish motives, you cannot be a true helper to humanity, and may draw to yourselves much trouble. So be sure to develop unselfishness.

### Unselfishness

You can best do this by trying to help those who need without letting them or any one else know that you are trying to do so. Try to take pleasure in quietly and secretly helping others—any who need help. Think what they need and earnestly try to help them not by dominating their mind or trying to make them do some particular thing or act but by sending thoughts of love, wisdom and peace to their minds so that they may see and know what to do themselves. In this way you may develop unselfishness. But there is one more quality of mind or soul, or rather spirit, which contains all the others and is the most important of all. With all thy gettings be sure to develop

### Love

That love which casteth out all fear and by which alone the whole law is fulfilled. When your whole soul is filled with love, when you feel that every atom of your whole being is love itself and is pouring out love to every creature just as the sun pours out its light and heat, yes and its very many other influences, also, upon all alike, then you will have nothing to fear for such love needs no other protection. No Devil, demon or other influences of darkness can then trouble you, for when the light has come, the darkness is gone. Then you can become a true medium and influenced by your own higher nature, the nature which is of God—which is God, you can give out messages of truth and power and be a medium in the highest sense of the word. The love of which I speak brings peace, the peace that passeth understanding. I wonder if any of you know what it is to get perfectly still, so still that you can see your own mentality, as it were, without one ripple of thought, yet intensely conscious. Did any of you ever come into

touch with the Great Cosmic Consciousness when you knew that you had no separate life yourself, but were just living in the One Life—One with every being in the universe? Were any of you ever away out on the Great Ocean in a little boat when it was perfectly calm—when not one ripple disturbed the whole surface of the water but it lay like one vast mirror reflecting all above it? Now let your own consciousness become perfectly still, let no ripple of self—no thought from the intellect—not one vibration disturb your own mirror of consciousness, that consciousness which is so much more conscious than ever before that it cannot be expressed in words and can perfectly mirror forth or reflect the Super-Conscious mind, can become a true medium by which may be shown the truth, from on high, from the Super-Conscious regions of the universe. There is a Super-Conscious region or part of the mind, just as there is a sub-conscious. But in order to give a true reflection the consciousness has to get still. “Be still and know that I am God.” It has to be still and then be lighted by the Great Universal Love—love for all—just as the surface of the ocean has to be illumined by the Great Sun.

Have I put the standard of mediumship too high? Is it higher than truth and safety demands? I feel the minds of the Great Brotherhood with whom I am associated say, No, and no one should know better than they the misery, crime and degradation that has come through allowing the personality to be governed—dominated by forces of which nothing is known. Know this: No one has the right to let the Temple of the Living God be befouled by hellish influences. Know, also, that no influence which will forcibly dominate another person even if it claims to be an angel of light, can be trusted. No pure, high influence will do so great a wrong to any one. I speak this fearlessly, knowing the great responsibility—which the true guides to humanity incur. And not one of them would think of doing so great an injury to their younger brothers and sisters. So may the higher power help me to speak the truth regarding this matter.

#### ONE OF THE BROTHERHOOD.

The term “sensitive” is more expressive and applicable

to those who are in touch with the unseen realms than "medium." The word "Psychic" implies all that is meant by "medium" or "sensitive" and more—the development and use of our own powers rather than becoming a mere medium or channel for the reception and transmission of the thoughts of others. A Psychic acts of his own volition; a medium is acted upon.

In discussing our theme we shall assume: 1. That all men possess a measure of sensitiveness or mediumship. 2. That the development of mediumship is a process of evolutionary unfoldment which the race is undergoing. 3. That it is possible to hasten or retard this development. 4. That from the nature of the case our own mediumship (when developed) must be more satisfactory and useful to us than the mediumship of another can be—being more evidential, always at hand—costing less in time or money—and enlarging our own sphere of usefulness to a greater extent.

There are some phases of mediumship open and readily available to all men, e. g., the Impressional.

In our mental and spiritual life we are constantly coming into contact with currents of thought vibrations. We are like sailors in a choppy sea buffeting waves from every quarter and variable gusts of wind. Our mental life is constantly changing. Our thoughts wander from subject to subject and our moods change. Now while it would be a serious error to attribute all these changes to outside impression—many of them being the outcome of that constant activity of the subconscious mind sending up to the realm of consciousness diverse thoughts and emotions from the depths of our mental life as the sea tosses up from its depths the various articles swept about in its internal currents—yet doubtless many of our changes of thought and emotion are clearly traceable to the thought vibrations from other minds.

Now by careful study of these changes of thought and mood we do two things: we learn to distinguish those which are foreign to our customary lines of thinking and feeling; we also render ourselves more sensitive to these vibrations from without. Doubtless these thought vibrations which are wafted to us are not all from the mortal realm, but friends, kindred and those who are in

spiritual attraction to us from the over-lying and encompassing spirit spheres often turn their thoughts to us and we feel their force and our current of thought is changed. It will not take very long for the careful student and observer to convince himself through introspection that the changes in his thoughts and moods are not all from within himself. Often the train of thought in which he is indulging he will find suddenly broken in upon—sometimes thoughts entirely beyond his own range or ability will flow in upon him—sometimes impressions quite contrary to his own ordinary convictions will come—sometimes instruction will be given—sometimes a deep conviction of the truth of some statement or proposition will press itself upon him without any logical thought leading up to such a conclusion—sometimes he will get a monition of danger—sometimes he will find himself unaccountably cheerful or sad as the case may be—and so on, to the end of the chapter.

Now what do we require for the development of this phase of mediumship? How can we set about it? In many cases we require only to give attention to these changes—to watch the outcome—to study ourselves—to act upon impressions and test their truth. Often these unaccountable impressions are of great value to us.

Another thing we should do: sit in the silence a few moments daily, free our senses from contact with material things and our minds from care, worry or any absorbing thought, pivoting our attention lightly upon some thought in concentration and becoming passive, to give our spirit friends an opportunity to impress us, and also an opportunity to our own subconscious mind to speak to us.

To illustrate the value of this impressional mediumship—even in one who has no claim to superior mediumistic powers—let me relate a little circumstance.

In the summer of '08 I had been engaged to speak at the Madison Camp, Me., and having a few days free from engagement prior to the dates at Madison, I sought an engagement at the neighboring Etna Camp. Their dates were full, so I had a Sunday and part of a week free. I determined to leave Boston Saturday morning and to visit some friends in Augusta over Sunday and

the first part of the week. When Saturday morning arrived and before purchasing my ticket for Augusta a deep impression—not put in verbal or propositional form—but just of the single fact itself was made upon my mind. If I were to express it in words it would be about as follows: “You are needed at Etna, go to Etna, do not fail them.”

Now all this in the face of a recent positive assurance from Etna that I was not needed. So deep and powerful the impression I did not hesitate at all. I went to Etna to find the genial secretary at the station to meet me, and overjoyed that I had come. Brother Barrett was ill; could not come.

“Did you get my telegram?” the secretary asked. “No, I got no telegram.” “We did not know where to find you, but have telegraphed to various points,” she said.

“How did you know we needed you?” she asked in amazement.

“Oh, I knew,” I answered, and so I did.

Did I catch the telegram by wireless? Did I get it from her own mentality? Or did some friendly spirit impress me? I do not know. I know I got the message, that is all.

In answer to the question, “How shall I develop my own Mediumship?” I would say:—

1. Make a thorough study of Mediumship in the literature of Modern Spiritualism. Read, study, learn and inwardly digest Andrew Jackson Davis’ Harmonial Philosophy, particularly “The Seer,” “Philosophy of Spiritual Intercourse.” “Death and the After Life,” “The Magic Staff.” Read Colville’s Lectures on Mediumship published in “Reason” Magazine from September, 1915, to September, 1917, now in book form. Also Hudson Tuttle’s “Laws of Mediumship,” and Wallace’s Essays on Mediumship.

2. Build up your mental and moral faculties by careful study and the most rigid training—being assured that the spirit world can use a cultured mind and a developed brain to greater advantage than an ignorant mind and a sluggish brain. Everything that improves you will benefit your mediumship.

3. Give careful, prayerful attention to "the Preparation for Mediumship" laid down above by "One of the Brotherhood."

4. Cultivate Aspiration for the best and highest. Let your soul go out in intensest desire for Truth and Love without which all seeking is vain. Your growth spiritually will be measured by your Desires. Your Desires will grow with your knowledge. Therefore seek knowledge diligently.

5. "Wait on the Lord." What David called waiting on the Lord, you may call sitting for development, if with high and holy purpose you look to the Spirit World for guidance and help. Be regular and faithful in secret prayer.

6. Keep the worldly desires curbed—the mind calm and serene—the body healthy—and your whole nature in expectant, hopeful attitude.

7. Breathe in by faith the finer forces of the Universe for your spiritual nature while you breathe the pure air to purify the blood and body. "Whosoever will, let him take of the water of life freely." Spiritually apprehend, appropriate and use the finer spirit forces encompassing you as you lay hold of the vital air.

8. Call on Wisdom Teachers to come into your life. Study the lives of the great Workers for humanity and enter into sympathy with their life work. Thus you will attract to you those noble souls of whom "the world was not worthy."

9. Harmonize your thoughts and your life, and build your character on Nature's plane as indicated in the brain: the faculties we have in common with the beast having their organs in the lower part of the brain; the intellectual faculties having organs in front and near the top of the brain; the spiritual faculties having organs dominant over all others, coronal, and destined, therefore, to rulership in the life.

# HOW TO SEND THOUGHT MESSAGES

## CHAPTER III

The "impossibilities" of past days are among the easy achievements of today. This is the real age of miracles. We are just on the border of more stupendous accomplishments than the world has ever known. And the most wonderful of all present or prospective achievements are among the exercise of our Thought Forces.

No discovery of our age ranks higher in intrinsic value than Telepathy, the general recognition of which among scientific investigators is a distinguishing mark of our era.

Of course Telepathy is not new, as men have ever practiced it unconsciously, and a few Eastern Adepts have long consciously used the power of thought transmission. It is only in apprehension of the truth, in the discovery of some of the conditions under which it takes place, and in the conscious application of our thought forces that it may be styled a discovery. Thought power is one form—a primal one probably—of the one great Force that creates and moves the worlds. Its study is the most practically important of all branches of human investigation.

Before we touch the question practically, it needs to be said that all careful study and investigation that deepens the conviction in the mind of the student that Telepathy is a fact—and that, in Thought Transmission, there is an open channel through which he can reach his distant friends and influence them for good, is of great practical value as a preparation for the work. We need confidence not only in the ability of the specialist and the adept to transmit thought, but we should come to a clear recognition of the fact that this is not a special gift to the few, but the privilege and the power of the many. The old Scripture: "Have faith in God," needs

to be amended to: "Have faith in yourself," and this is, in effect, its true meaning.

By study, experiment and success, we must translate our faith in Telepathy into knowledge—as the strong conviction of our ability to reach our distant friends is, other things being equal, largely the measure of our success in thought transmission.

To assist the reader, therefore, to this stronger conviction, let us take a brief preliminary glance at the evidence on which our faith in Telepathy rests.

Large numbers of people have noted that it is very common for a person, busily engaged in other things, to suddenly think of some person who is about to call upon him. This very common fact is most easily explained by the secret action of mind upon mind.

In a great many cases where correspondence between distant friends has been neglected for years—a sudden desire to communicate on the part of one of the parties seems to secretly awaken the same desire on the part of the other, and the letters of the new correspondence cross each other. Sensitives like Mollie Fancher and others are able to tell when their friends are about to call upon them—even to describe their location from time to time while upon the way.

In a multitude of instances in the social circle, two persons start at the same time to say the same thing. In time of difficulty and danger, when the brain vibrations of an individual are raised far above the normal, it is quite common for the near relative or friend at a distance to get a clear impression of the danger to the absent friends—sometimes, indeed, the whole scene is flashed along those invisible lines of electro-magnetic vibration that connect the brains of relatives and affinized persons, and the distant friends sees the endangered one in the water, or wounded in battle, or falling from some height. Such a multitude of narratives, well authenticated, attest these experiences that no candid mind who has studied them can remain in doubt of their truth.

In the actual experiments of the Society for Psychological Research and in private experimentation, it has been clearly demonstrated that success attends the conscious

efforts of the mind to reach other minds through other than the sensory channels, in a much larger proportion of cases than can be accounted for by coincidence or chance. For example, in one class of experiments conducted by a committee of this society, an effort was made to transmit numbers of two digits. As there would be 90 possible combinations, by the law of probabilities, the chances for success were only as 1 to 90. Yet out of 664 cases, 131 were successful. The success of the experiments in transmitting arbitrary designs and geometrical figures was most marked—sometimes attended by perfect success, sometimes only partially successful, yet leaving in all cases the clear conviction that more perfect conditions and fuller knowledge and skill in the art would have achieved complete success.

## SUGGESTIONS FOR EXPERIMENTERS

1. Make a systematic study of the literature of this question. Make a special study of the conditions under which telepathy takes place. Settle the great fact with yourself, that the power to telepath thought to others is a natural endowment of the race—therefore, it belongs to you, and is not a special gift to the few.

2. Select for experimentation some relative—for we are told that fine lines of electro-magnetic vibration connect the brains of those between whom there are ties of blood—or some past associate with whose magnetism you have come into touch, or some one engaged in similar studies to your own or cherishing like objects in life, or working for the same reforms, and hence upon similar lines of thought vibration.

3. Select as the most favored hour for experiments two o'clock in the morning. The hour is inconvenient, it is true, but there are good reasons for choosing it. At that hour the disturbing vibrations caused by the roar and hum of traffic, the clang and rattle of machinery, and the mingled thought vibrations of the multitude—all of which render the finer etherial currents of brain vibration more liable to interruption—are then at their lowest intensity. There is another reason: Your subject will then generally be enrapt in slumber. Slumber of

course will prevent the conscious reception of your message, but it will not interfere with its real reception. Indeed, it will enter more deeply into the nature of your sleeping subject than it possibly could in his waking moments. If, therefore, you wish to convey a suggestion of health, hope, happiness, success, or a suggestion that shall amend his conduct or conditions in some direction, you can not do better than to transmit your message to your friend while he is asleep.

4. In the act of thought transmission, you must cultivate strongly the thought that your friend is near you, not afar off, as, indeed, he is near you spiritually. Distance applies only to the separated bodies; it is practically annihilated in the realm of mind and spirit. Sense this fact, that your friend is in the room with you: visualize him as perfectly as possible: and put your suggestions into words. Speak the thought, the determination, the hope, the assurance for him as though he himself were uttering it. Either let it be: "I am recovering, surely, quickly recovering my wonted health," or "I shall never touch intoxicants again. I have the power to quit drinking. I use the power: I am free!" or "I am going to win great success. I am capable of success: it is mine!"

It is the transfer of these thought vibrations to his mentality that is desired. Hence, speak for him and even use his name to deepen the impact of the message.

5. Give more heed to reaching the subject in sleep or in hypnosis than in the waking hours, as the message is much more effective that is directed to the subjective mind in sleep or in hypnosis than that which reaches the objective mind. While it may be in a sense more satisfactory to have your friend intelligently grasp a message, yet remember that so far as effect of a suggestion is concerned, it is always greater when made to the subjective mind.

6. **Repeat! Repeat!! Repeat!!!** To reach a distant mind with a message is a great accomplishment. Remember how many cross-currents and interblending vibrations there are to be encountered on the way. It is the constant dropping of water that wears away the stone. It is the constant injection and propulsion of

your little thought current into the vast realm of your friend's subjective mind that will, by and by, produce a current of thought therein, powerful enough to awaken his objective mind to action, and he will act upon this injected suggestion as his own.

7. Speak with authority in sending the thought message especially to the sleeping friend. The subjective mind acts on suggestion. It is accustomed to obey. It likes a Master.

8. Concentrate all your mental and spiritual forces on the messages, shutting out the sense-world, shutting out selfish considerations, transforming yourself for the time being into the personality of your subject.

The way to transmit thought-messages is to transmit them.

## TWO REMARKABLE ILLUSTRATIONS OF SUB-CONSCIOUS TELEPATHY

1. At the time of the Boer War in South Africa I was living in Parkdale, Toronto, Canada. Large contingents of Canadians had joined the British forces in this war upon the Boers. Out of the home of a neighbor's family in Parkdale had gone a young man, George —, along with the Canadian soldier boys and the company had been heard from by dispatch as having reached the Modder river. Some time afterwards the Canadian troops saw active service. One day the sister of George in her usual home duties suddenly threw up her hands in great excitement and alarmed the family with the emphatic statement: "George is shot." The family endeavored but in vain to relieve her agitation and persuade her that she had no good reason for believing that her brother had been injured. She only grew more emphatic in her statement and unconsolable in her grief. When questioned for her reason for such an astounding statement, she said: "I saw him and the troops. They were riding across the veldt. He was shot in the shoulder and fell from his horse."

Some time later a telegram announced this fact to the family and later in due course of mail a full description of the incident came, confirming in every detail the sister's statement. When allowance was made for the dif-

ference in the time, it was discovered that the vision and the wounding of her brother occurred at the same hour.

2. Some years ago while Principal of the Alma (Methodist) College in Canada a prominent Methodist minister related to me an experience of a similar character which his sister passed through in Midland, Ontario. This incident was published in my book "Glimpses of the Unseen," under the clergyman's signature. This sister, Mrs. P——, had had several similar experiences of veridical vision of events at a distance, in one case witnessing from her Ontario home the drowning of a man in a lake in Michigan. The incident was as follows: Mrs. P—— was at her home in Midland and sitting quietly in her chair, and her daughters were engaged in household duties, when she became very much excited and called out in alarm: "John is drowning." John was an adopted son engaged with Mr. P—— in lumber business upon Georgian Bay. Mr. P—— had several boats engaged in the lumber-carrying trade upon the Bay. The daughters endeavored to calm the mother's agitation but in vain as she kept crying out at brief intervals amid her sobs: "I saw him fall from the boat . . . there he has gone down . . . now he has sunk the second time . . . Oh, John is drowned."

They brought in Mr. P—— from his office and he assured his wife that John was not near the Bay for he had left him in Toronto. John, however, had gone down to the Bay without Mr. P——'s knowledge and was drowned about the hour of Mrs. P——'s vision, since his watch found on his body had stopped at the time.

Now these are two very good illustrations of that unconscious telepathy that occurs in many great crises in life and often at death, when the brain is stirred to a higher vibration by imminent danger or death and the thought vibrations go out with a terrific force to some loved relative or friend. Both these young men instinctively turned their thoughts, one to a loved foster mother, and the other to a favorite sister, and the rapidity and strength of their brain vibrations not only carried the dominant thought of their minds but swept up and carried along with these thoughts the vibrations of the environment; so that in addition to the drowning boy,

the boat, the water, etc., were seen (in a flash), and, in the other case, the troopers and veldt of the battlefield. Such unconscious and powerful transmission of thought and vision comes only through intensity of emotion and a high rate of brain vibration. Most thought transmissions are unconscious upon the part of the sender and unconsciously received.

Yet let not the pupil imagine for a moment that because ideas, suggestions, thoughts, moods, emotions are unconsciously received by the subjective mind that they are powerless and without effect on the conduct and character.

On the contrary they are often more effective than messages that are received with sufficient impact to awaken consciousness to their reception and source. Most people resent the intrusion of another's efforts to dominate their thinking. When they find that another mentality is endeavoring to direct their thinking and their conduct by thought messages, their natural combativeness is aroused and they become positive and repellent to such advances.

The persistent sending of silent suggestions to another mind is cumulative in its effects. It starts in the subconscious mind a current of mentation that in time becomes forceful enough to awaken consciousness, and the thought suggested then seems a product of one's own reasoning and is often graciously received—as men are proud of their mental offspring—and acted upon with alacrity. Many instances of this kind have come to the knowledge of the teacher.

How far, you may ask, is one justified in entering the mental domain of another with thoughts and suggestions? Only so far as those thoughts and suggestions would be held justifiable and correct if put into the language of speech.

Never is one justified in entering the mental domain of another with suggestions for a purely selfish purpose or suggestions that would detract from the health, happiness and prosperity of another.

There is a great power for good or ill in thought messages and great responsibility on the sender of such messages.

# HOW TO MANAGE THE SUB-CONSCIOUS MIND

## CHAPTER IV

### I.

The Hudsonian Theory is usually looked upon as the theory of two minds, although Mr. Hudson did not so teach. What he emphasized was that the mind had two planes of operation, as distinct and different as though there were two minds. There is no more argument or logic for two minds than for twenty minds. Yet all who are accustomed to observe and reflect upon their observations can see how different are the mental operations during waking hours from those in sleep or trance or hypnosis. Every individual has one mind and only one—yet it is quite true there is an arena of subconscious mentations, and that, as Hudson points out, the results at times are such as might appear the product of two minds.

### II.

The sub-conscious mind is a vast store-house in which are hidden from our conscious intelligence nearly all the memories of our past life. It is a store-house also of all those mental habits and processes which we have grown so accustomed to that we need not focus our attention upon them in order to secure their activity—all we need to do is to consciously start the mental habit or process and the subconscious automatically carries on the operation. A boy in learning to write must concentrate attention on his copy and his work or fail. But after ten years' experience he can conceive a thought to be expressed in writing, summon the sub-conscious into operation, and write out the sentence while at the same time he converses with you on some interesting topic. The sub-conscious works, therefore, on suggestions we may

say automatically or mechanically, directing sub-consciously the nerves and muscles of the hand and arm in the hundreds of movements requisite in writing the sentence while the main attention is fixed upon something else.

Similarly, the girl who while learning music had to put her whole attention on her fingers and the keys, can now, as an accomplished musician, talk to you interestingly while with her hands upon the piano she renders a sonata.

The objective mind is the waking consciousness; the subjective mind rules in sleep, hypnosis, trance, etc. The objective mind is limited; the subjective seems to be an ocean in the infinite sea of life and practically unlimited in its possibilities and powers. The objective mind reasons inductively and deductively; the subjective mind if it can be said to reason at all, only does so by deduction. The objective mind acts on its own initiative; the subjective mind on suggestion. The first commands; the second obeys.

### III.

It will readily be seen on reflection that as the sub-conscious mind is ever active (both in sleep and waking) and inasmuch as it holds all the memories of the past (not an experience of the life being lost) and the conscious mind only holds a small part of life's memories, and inasmuch as the sub-conscious is the channel through which messages from other minds (mortal and spirit) are received, and the one passage-way for communion with universal mind, that **the sub-conscious mind does most of our thinking**; is relatively much the larger realm of mentation; is more closely allied with the mental and spiritual world; and its operations are (in some ways) more directly associated with the health, happiness and success of the individual than the objective mind. Reason, after all, is only a tiny taper on the great ocean of man's mentality. Its rays do not shine afar and its operations, while intensely important, are only efficient and powerful as they are followed and completed by the action of the sub-conscious.

The sub-conscious presides over and directs all the

vital processes of the body. It builds the body; it builds character; it solves the unsolved problems of the conscious mind; it uses its vast store of memories and mental aptitudes and habits, and it can and does contact with other minds for instruction and help.

And so it will readily be seen that its field of operations is much more extensive than that of our conscious mental life. Indeed, if we liken the objective mind and reason to the image of the sun or the ocean's surface we may regard the vast ocean beneath with its great depth and countless currents and upheavals as the sub-conscious mind.

The proper relationship of these two realms of mentality should engage the serious attention of all who seek efficiency and success in life. He who ignores the sub-conscious loses immeasurably in regard to health, happiness and success. He who gives loose rein to the sub-conscious and allows it to become the directive force in his life becomes mad. He is the wise man who balances the operations of these two realms of thought, keeping each in its proper sphere, and thus secures the maximum in health and life's achievements.

#### IV.

### HOW TO SET THE SUB-CONSCIOUS TO WORK IN SOLVING PROBLEMS, SURMOUNTING DIFFICULTIES AND FINDING A WAY OUT OF TROUBLE

One of the greatest discoveries of the age is the mighty power of suggestion. Through it mothers now educate and form the character of their sleeping children; by its silent power our lives and conduct are powerfully influenced; through it the sick are healed of diseases and the slaves of drink and drug are relieved; through it men receive from other minds the inspiration, the courage, the strength to begin life anew and to utterly transform their character.

This power of suggestion, recognized as one of the mightiest forces we can use in shaping the life of another, can be turned upon ourselves—through the sub-

conscious—and a man can build himself over into a new type of manhood.

The best time to practice this auto-suggestion is just before sleep at night. For fifteen minutes before going to sleep (by far the most important quarter hour in the day) we should assiduously devote ourselves to **Mental Housecleaning**. That is, the elimination of all inharmonious thought, feeling and volition. We must get rid of all destructive thought—such as Fear, Worry, Envy, Suspicion, Hate, Revenge—opening the channels of the mind to the sunlight of truth and harmonious thought such as Faith, Hope, Love, Peace, Joy, Brotherhood, Kindness and Friendship. Spend a few moments counting the blessings of your life, reflecting on the advantages and privileges which have crowned you individually, and the love and care of the angels, and the divine wisdom manifest in causing all things to work together for good, and upon the great fact of “eternal progression.” Then with mind purified, with grateful heart and optimistic spirit, take up the Unsolved Problem—the one which your reason has failed upon—and demand that the sub-conscious mind solve the problem. Thus you “commit your burden” unto the Lord—as the scripture expresses it. You are now free and go on your way gladly just as though the unsolved problem had never been, or as though it were already solved. Serene you fold your hands and wait, never taking up this burden again till there comes to you by distinct promptings of the sub-conscious an intimation that the problem is solved, or that its solution is to come through a certain line of activity on your part. Then hasten to follow this intuition as the hour of your redemption draweth nigh. Act, then, swiftly and earnestly as though everything depended on yourself.

The sub-conscious mind is a vast storehouse of the products of the conscious mind—a great ocean with its hidden currents of mental activity and thought life, and in its effects on health, happiness, success, and character, no whit less important than the conscious mentality. If we represent the mind by the ocean we may call all of it the sub-conscious save the surface. Many thought

activities, like the hidden ocean currents, do not manifest on the surface of consciousness.

The objective mind is the waking consciousness; the subjective mind rules in sleep, hypnosis, trance, etc. The objective mind is limited; the subjective seems to be an ocean in the infinite sea of life and practically unlimited in its possibilities and powers. The objective mind reasons inductively and deductively; the subjective mind if it can be said to reason at all, only does so by deduction. The objective mind acts on its own initiative; the subjective mind on suggestion. The first commands; the second obeys, rules; the sub-conscious obeys the conscious mind.

Inasmuch as the individuality itself—embracing the physical, mental and spiritual forces of every individual—is the result of the workings of this sub-conscious mind, and as this sub-conscious realm is directed by and obedient to the conscious, the proper treatment of the “sub-conscious” becomes a matter of supreme importance to every one wishing to reach health, happiness, success and spirituality. To learn how to direct, develop, and manage these two realms of his mentality is to learn the true secret of human success and greatness.

Here then is the relative work and relationship of the two spheres of mental activity:—The conscious mind rules, the sub-conscious obeys; the conscious mind suggests the line along which the energies of the sub-conscious mind operate. The sub-conscious mind receives the impression or suggestion, puts it into the current of its own activities, enlarges, modifies and ennobles it, and in turn pours it back into the conscious mind again with increased power and energy to bring the thought or suggestion into actuality.

To properly impress the sub-conscious mind with the right thought and in the right way means a vast increase of mental strength and power to attain one's desires in life.

The rule for impressing the sub-conscious mind is to think clearly, persistently and with the strongest possible hope of the good thing desired, or the problem to be solved, or the difficulty to be overcome and to command the sub-conscious mind to realize these desires in the life.

It is a good rule—at all times—to think only of the things we desire to realize in our lives since all thought has a tendency to photograph itself upon the sub-conscious mind and the sub-conscious mind reproduces in the life—often with vastly increased volume—the good or the evil suggestion received.

In making a suggestion to the sub-conscious mind of the good desired we must be extremely careful not to hold the good to be obtained and evil to be avoided in our minds in contrast, since the sub-conscious mind acts automatically and without any bias toward good or evil. Focus the desires and the thought on the good to be obtained, since the sub-conscious reproduces the evil as readily as the good. It grinds the grist we give it; it brings forth the harvest of wheat or tares from our sowing (suggestions) and good soil we know produces weeds as readily as flowers.

Another thing essential is to see clearly just what we want, to mentally visualize it in all its parts and surroundings, to be deeply impressed ourselves, as we try to impress and dominate the sub-conscious mind, with the value of the suggestion made or the thing desired.

Deep feeling is a prime requisite in impressing the sub-conscious mind.

And whatever we properly impress on the sub-conscious mind is taken up, acted upon, returned to the conscious mind with either definite plans for its fulfillment, or with strong inclinations the following out of which will lead to realization.

It is Health—not sickness; Abundance—not poverty; Success—not failure, we must persistently hold in thought—clearly seeing and feeling the conditions we would realize—and never allowing the opposite conditions to enter the mind especially when we are impressing or commanding the “subconscious.”

When you have some goal to attain and do not see the way, picture the goal graphically to the mind, dwell on the advantages to be gained till the flame of desire mounts heavenward within your breast, then order the sub-conscious mind to find the way and furnish the power. It will be done.

Leave your orders—especially over night—with the

larger subjective mind and see how it will operate to impart the strength necessary or suggest intuitively the way of attainment.

Remember the sub-conscious mind is in touch with or a part of the infinite mind and its power is only limited by the material you furnish it.

Demand perfection in quality and "no limit" in quantity for yourself and suggest constant increase of power and insist on it. If your thoughts are clear enough and your desires deep enough to impress the sub-conscious, you will find wonderful results accruing.

If we cultivate within our minds the knowledge of the great and mighty realm within us and persistently try to present our ideals to the sub-conscious mind, and as new power and clearer views of life's possibilities unfold before us, continue to present still loftier and nobler ideals to the sub-conscious, we shall develop a power and genius that will astonish the world.

When the sub-conscious mind has utilized our suggestions and is ready to make response at the time appointed, or needed, the will must be quiescent for a time that we may catch the full import of that response. Use the will only in appealing to the sub-conscious—keep it quiet and inactive when the sub-conscious reports.

Many have an erroneous idea of the power of the will. Men cannot accomplish the aims of life by mere willing. The will is to be used in suggestion and command of the sub-conscious mind.

Aside from this use of the will it is powerless and the attempt to accomplish by mere willing is like trying to lift one's self over the mountain by one's boot straps.

There is a way of making the will omnipotent. It really becomes all powerful when we come into conscious attunement with Nature and with God. When through knowledge and soul culture and altruism the human will aligns with the divine it becomes all powerful.

**We may become what we would become.**

A good rule is never to think of our weakness, our sickness, our limitations—for to the real man there can be no weakness, no sickness, no limitations, and to think of these only offers the wrong seed to the soil of the

sub-conscious mind to be reproduced in wrong life and character.

Some hold that all art, music, invention, genius, discovery, inspiration come from the subjective mind. Possibly it would be nearer truth to say **through** the sub-conscious mind.

When some problem too deep for your present mental strength presents itself, question the subjective mind.

It is a good thing to "sleep over" an undecided question. Present it fully and strongly before sleeping. Ask and demand its solution at a given time.

Undertake no great enterprise without questioning this larger mind upon the subject.

Orators, preachers, singers, writers, ought always to summon the subjective mind to aid them when the crucial hour of performance arrives.

If we hold the thought of perfect health and deeply impress it on the subjective mind no external power can bring us disease.

If diseased, we do the same, the sub-conscious will set forces at once to work toward recovery.

It is exceedingly important to clear the mind of all thoughts of worry, annoyance, dread or malevolence, before going to sleep as these if carried into the subjective mind will bring us a harvest of ill.

To go to sleep properly, i. e., holding the thoughts of health, hope, happiness, and love for all, and committing all unsolved problems with confidence to the subjective mind for solution, is to awake refreshed, and with forces and suggestions within the mind that will lead on to success and happiness.

# HOW TO HEAL OURSELVES AND OTHERS

## CHAPTER V

Healing the sick has ever been considered an essential part of all true religion. All the great religions have taught and practiced healing. Jesus owed much of His popularity to the marvelous power of healing He manifested. He, it is said, "healed all manner of sickness and all manner of diseases." From this, some have erroneously inferred that Jesus was not limited in His healing power—that He healed every patient, everywhere and under every condition. We know, however, from the Scriptural record that this was not true. We find him very zealously making conditions for the success of his healing work—as for example when He shut the rabble out, and took His three favorite apostles, Peter, James and John, and the father and mother of the sick child, a thoroughly magnetic and harmonious company, into the presence of the girl to be healed. Doubtless where proper conditions could not be made Jesus did not attempt the healing. If He did attempt it under certain conditions He evidently failed as we read that in Capernaum He did not many mighty works because of their unbelief. Evidently the mental and spiritual attitude of the people placed limitations on the healing power of Jesus as we know they do on the power and work of healers today. Jesus healed entirely on the drugless system—employing the time-honored method of laying on of hands and the exercise of mental and spiritual forces.

Jesus claimed, however, no monopoly of the healing or other miraculous powers, but commissioned His followers to go forth and heal the sick. Indeed His command to heal the sick is as clear and emphatic and binding upon all His followers as is His command to preach His gospel to the world.

Clergymen have no more right to ignore this command or neglect this duty than they have to cancel His divine commission to preach the gospel. All followers of Jesus are to be healers of the sick.

Jesus, then, ranks with the metaphysical healers, the drugless practitioners, the faith healers, the magnetic healers, the spiritual healers, and not with the medical profession, which relies largely on drug ministration and surgery.

Inasmuch as all possess the mental and spiritual forces within themselves on the exercise of which health and healing depends, all are healers. All healthy people vibrate health and life force wherever they go—hence all can impart of this health power to their neighbors. Strictly speaking, however, no one really heals either himself or his neighbor, as all true healing is by the *vis medicatrix naturae*, the healing power of nature, or in briefer language it is God that heals and God only.

“I dressed the wound,” says the motto over the Great School of Medicine in Paris, “but God healed it.”

The utmost the healer can do for himself is to bring himself into harmony with the laws of health and give nature an opportunity to undo the mischief wrought by violation of nature’s laws. Until the mental and spiritual nature of man is brought into attunement with the laws that govern man’s inner life, and until man through knowledge of the laws of health and obedience thereto has learned to live naturally, there can be no permanent cure of disease. Quite true, one may be relieved of pain and saved from some of the effects of sickness by a variety of methods in vogue, but no real healing is done until man is brought into harmony with nature and in-filled with that divine and universal life that flows through all men fitted to receive it.

## I.

The first thing to do in healing one’s self or another person is, therefore, to “cease to do evil and learn to do well”; that is, to find out and correct mistakes and transgressions of the life and to put the whole interior life into complete harmony with the course of nature.

In short, to get into tune with the Infinite and into the current of Nature's finer forces.

## II.

We must recognize the fact that we are endogens and not exogens: we grow from within. If, therefore, we keep the fountain of our life—our Thought Forces, our Emotions, our Will, under control and pure, all the streams of life's activities will be pure. A pure and healthy mind, a lofty sentiment, and a strong and vigorous will, re-act upon the body and furnish it with the constructive vibrations that make for health and strength.

## III.

Lofty as our conceptions may be of this power and value of right thinking, willing, and feeling, we must not ignore those great factors in body building and physical strengthening of our powers found in abundance of pure air, sunshine, healthful exercise, nourishing food and bathing.

## IV.

We may very properly in hours of exhaustion and suffering call in the aid of the magnetic healer, the mental healer, the Suggestive Therapist and others, if we keep in mind the great fact that such aid is only temporary and of the nature of an expedient until we can reopen the true fountain of health within our own nature.

## V.

We must ever keep in mind the radical difference between cure—or the removal of the effects of disease (in whole or in part) and healing, which implies the destruction of disease itself and the complete restoration of the body and soul to natural, i. e., healthy condition. Healing is wholeness; health, holiness; and the man who is healthy in body, mind and spirit is the holy man and he only is the holy man.

## VI.

Perfect and permanent healing is, therefore, full alignment of our nature with truth and a natural result of a conscious union with God. Men and women, weakened,

diseased and suffering, have given way to a sense of separation from the Divine. God is far away from their consciousness. They are like engines without steam, like ships without a wafting breeze, like cars cut off from the power house, like wires dead because the current is off. An hour's meditation daily on the ancient Scripture: "In God we live and move and have our being," is not only a mental and spiritual tonic, it is a vitalizer and strengthener of the whole physical organism as well.

Those who have this consciousness of unison with the divine can consciously breathe in the abundant life of God and become possessed of such superabundant vitality that it will exude from their personality, radiate in their thought and speech upon their associates and may be transmitted to the sick at a distance in healing energy.

Those who cultivate this God consciousness seriously call for and receive such essences and elixirs, ethers and chemicals, out of the unseen as are required for perfect bodily health—for the whole pharmacopea of drugs and medicines in the material realm, exist in subtler forms in the spiritual—and thus cure the ills that flesh is heir to in themselves and in others.

In addition to the ideas and methods already presented for healing ourselves and others, I desire to call the student's attention to:

## 1.—"THE DIRIGATION OF THE THOUGHT FORCES"

By turning the attention to any particular part or organ of the body, and concentrating attention thereon, we cause a current of "animal spirits," "ode," "magnetism," or "vital force," (as we may choose to name that particular fluid which permeates the psychic or spiritual body and serves the same purpose therein which blood does in the physical form) to flow to the particular point or organ. This current is immediately followed by an increased flow of blood to the same part. Attending this increased flow of blood is, of course, increased nutrition, vitality and strength. In this way we may strengthen any weak organ or part, increase the size of any part of the system, raise the temperature, and overcome largely,

or wholly, the effects of inherited weakness or disease. We may, in fact, build ourselves over, particularly if at the same time we are able to persist daily in this thought dirigation and practice suitable exercises to aid elimination.

The effect of this direction of the thought forces is much increased if we are able at the time of such concentration to form a clear conception—to visualize—the effect to be produced. In this as in every other line of human activity, “practice makes perfect.”

## **2.—MAKE A PROPER USE OF DRESS, FOOD, COLOR, AIR, SUNLIGHT, WATER, MAGNETISM AND ELECTRICITY**

All of these affect our physical and mental conditions. All of these are mediums through which the finer forces of nature reach and permeate our being. All of these contribute to our physical comfort and our mental and spiritual harmony. These mediums make up our life conditions and the flow of the vital forces of Nature into our being is largely helped or hindered by suitable food, appropriate dress, the right color, systematic and deep breathing—especially breathing “with intent”—abundant sunlight, a free use of water—both internally and as an exterior agent—and magnetism and electricity in their various forms and agencies.

The springs of health are all about us—the main fountain is within us—and if we can only dismiss our fears and learn and practice the secret of uncapping these springs and allowing the healing waters to flow through us, we may have the “more abundant life.”

In a great variety of ways we may utilize Nature’s finer forces—through bathing, sun baths, the color treatment of Dr. Babbitt, the Yogi health breathing, magnetic treatment, massage, and particularly by cultivating our consciousness of union with the one Source of all Life and Health—God.

### 3.—DISCARD DRUGS AND COME INTO CONSCIOUS HARMONY WITH THE MAGNETIC AND SPIRITUALIZING OPERATIONS OF NATURE

Dr. Andrew Jackson Davis, in Volume I of *The Great Harmonia*, declares:

I know that one-half of the chronic diseases prevalent in the civilized portions of the earth are caused by the use of various unnaturally compounded and administered remedies which disturb permanently the spiritual principle. I deem unnatural almost every human preparation which is designed to cure diseases; for whatever man requires when diseased, is already manufactured for him in the innumerable laboratories and ascending kingdoms of Nature. Science and skill were given to mankind as means whereby to familiarize themselves with the nature and principles of the Divine Essence, and with the proper position and use of all things which this essence has unfolded in the immeasurable Universe. Hence the concentration of chemistry, skill, talent and wealth upon the well meaning but unnatural effort to prepare medicines for human diseases, I cannot but regard as a most unrighteous prostitution of human endowments and possessions. The era of unity, health and harmony is approaching; but I am persuaded that medicines can no more produce physical harmony, than dungeons can produce social harmony; because these means are unnatural and arbitrary. The individual must become healthy and harmonious by placing himself under the magnetic and spiritualizing operations of Nature. Man must become natural; for the more natural he becomes, the more is he healthy and like an angel. And disease in individuals, as in society, will be overcome and extirpated through the mediums of intellectual or spiritual development and hereditary descent or predisposition to goodness.

### 4.—PRACTICE AUTO-SUGGESTION

One of the most wonderful discoveries of our age is the knowledge of the great potency in suggestion. To minds in a passive state, or receptive as we say, espe-

cially to those under partial or full hypnosis, suggestion becomes an almost absolute law and powerfully affects health, happiness, character and success.

The public seem to be better acquainted with the power of suggestion in its application to others than with the subject of auto-suggestion or the treatment of one's self. Yet the same principle applies and through this mighty agency a man may treat himself successfully for recovery of health, and may, indeed, transform his character into quite another type and reconstruct both the bodily and mental life.

Astounding as the fact may seem, it is true that we can **make ourselves over** as the carpenter refashions a house or a ship, as the tailor refashions a garment. And in this transformation of character to higher and nobler type the most powerful agency is suggestion.

The method of successful self-suggestion, stripped of all technicalities, is along this line:

1. Form clear and definite ideas of what we would be, the heights we would attain, the objects we would secure, or, if sick, the changes desired in our condition. We must mentally see, and see with clearness, the qualities and characteristics we would reach or the objects we would win, as these photograph themselves upon the sub-conscious mind and set the hidden forces of our nature at work to secure their realization. To take a good photograph we require a good light and as the plate must catch reflections from all parts of the object photographed, so our sub-conscious activities must be impressed with the full and clear outline of our soul desires.

2. We must cultivate earnest desire for the objects aimed at. The measure of desire is the measure of impression we make on the sub-conscious mind. Herein is the value of knowledge, reading, study—these show us the advantages to be gained and excite the desires of the soul. "Blessed are they that hunger and thirst," said the great Nazarene. Study and meditate until the soul is ablaze with desire.

3. Have faith—in yourself. Most people have faith in the ability of others, but lack of faith in themselves. We must realize, if possible, our own worth, power and talent and cultivate faith in the hidden resources of our

being. The sub-conscious mind is connected with the infinite mind and can draw upon the divine resources without restraint, except the limitations put upon this outflow by our heredity or our lack of faith.

This same principle may be applied to others, especially those linked to us by ties of blood or mental or spiritual affinity.

Thompson Jay Hudson in his "Law of Psychic Phenomena" gives the result of many experiments in treating the sick by suggestion—all unknown to the patients—by absent treatment and in the night season. About seventy per cent. of his silent treatments were successful.

When under sleep or hypnosis the sub-conscious mind is more accessible and more deeply influenced.

By repeatedly throwing out the thought of recovery to the sick in the night season, we start a current in the sub-conscious mentation of the patient which in turn reaches the consciousness and the thought of recovery is born within his objective mind. This optimistic thought rouses the soul forces to higher vibration and assists the organism to throw off the lower vibrations of disease and aids nature in restoring normal health conditions.

# THE COMMON ORIGIN OF RELIGION

## CHAPTER VI.

Whence come the nearly two hundred religions that are found in America and the innumerable religions of other lands? Each of them claiming a divine authority, each professing to be the one genuine and simon-pure religion and superior to all others in the field. All of them proclaiming some helpful truths and very much the same moral teaching, and yet nearly all of them helping to hold their followers in mental slavery and more or less sectarian narrowness?

There are two great theories as to the origin of religions, viz: That all religions are human in origin, fallible in their teaching and without authority, save one, and this one is of God, and true and authoritative. All were man-made but one ;this one religion was fashioned of God and handed down through chosen channels to mankind. Nearly every religion subscribes to this view and differs only from all the other religions in regard to which one of the multitude of religions is the divine one, with authority and with saving grace. Each religion modestly claims this honor for itself.

The other view—that of Liberals in general and of Spiritualists in particular—is that all religions, without any exception whatever, are human, fallible, possessed of no authority except the authority of the truth they proclaim—much or little as the case may be—for truth is always authoritative. Whether in the revered bibles of past days, or in some divine publication of today, truth is everywhere and always an authority. Every religion is the product of the human brain and heart seeking truth and the highest good. This does not imply that inspiration is not a factor in the origin of religions. So far from that being true—inspiration is so common and so varied and so diverse in its effects that

it may be said to enter into all that pertains to man's mental, moral and spiritual activities.

But inspiration is not infallible or authoritative and depends for the truth and the value of its message, upon the source from which it springs and the channel through which it flows. Doubtless Mahomet was inspired; so was Zoroaster; so was Buddha; so was Socrates.

If our Orthodox friends persist in the view that one religion—their religion—is different in origin, authority, nature, destiny, from all other religions, the burden of proof is theirs, not ours.

The natural, logical inference is that one thousand trees growing in the same soil, breathing the same atmosphere, under the same sun, have had a common origin. If you assert and ask men to believe that one of these trees has had a miraculous origin while the others all had a natural origin, you must prove your case. Men naturally believe in nature and reject miracle and they will simply laugh your assertion out of court, till you prove that a miracle was required to produce one out of a thousand trees—all the rest having a natural origin. Similarly should you contend that one man out of the countless millions of earth's inhabitants was born by miracle; or that one planet out of the innumerable systems in the heavens required a miracle for its production; or that one book of all books came into existence by miracle!—in each case you must prove your contention, because the native judgment of mankind affirms otherwise and we naturally infer that if natural causes produced all men, all planets, all books except one, the great probability is that natural causes produced them all.

This line of reasoning does not require us to ignore the distinctions in religions, in men, in books, in trees. We may readily recognize one tree as the largest and most beautiful of the forest without considering it the product of miracle. So with men, books, religions—the fact that one is superior to all others by no means compels us to believe its origin a miracle.

All religions have a humble origin, a youth, a manhood and an old age and decay. They all undergo changes, owing to the changing views of the times and

social and political environment. They spring out of each other generally as shoots spring from the roots of fallen trees. They are all in a state of flux—never continuing uniform in their teaching, practice and policy.

The special claims that have been made for Christianity as a Supernatural Religion are today discredited by the teachings of Science and the studies of "Comparative Religions." The claim of Originality in its teachings can now no longer be maintained. Even the Old Testament is a copy of early Babylonian and Assyrian literature as the Code of Hammurabi proves. The cardinal teachings of Christianity—divine fatherhood, human brotherhood, love and service of mankind, truth, justice, charity and kindness are all found—with greater or lesser fullness—in other religions, many of them centuries older than the Christian Church. Christianity has had its evolution and is now being remoulded and reshaped by the enlarging science of today and the higher moral consciousness of the race. The Christianity of Jesus and the Synoptists was quite different from the Christianity of St. John a hundred or more years later. The Christianity of St. John was superseded by that of 500 A. D., and the Christianity of Luther's time different still—and the Christianity of today unlike any preceding type of the same religion.

The character of Jesus as portrayed in the Gospels is one of rare beauty and it is hard to over-estimate the high moral and spiritual effects of that portrait—whether a fiction or a fact—upon mankind. Yet assuming Jesus to have been as pure and blameless and as high an authority as Orthodoxy represents, nothing seems more certain to a candid student of N. T. Christianity and the Orthodoxy of today than this: Jesus never taught the fundamental principles of Orthodoxy, and he did teach many principles utterly at variance with the church teachings of our times. Candid judgment upon all the facts in the case will place him among the Seers of the Ages, among the Prophets, among those who believed in and practiced communion with the intelligences of the Spirit Realm. He never claimed authority for himself—only for the Truth. He claimed no wisdom,

power, gift, or authority not equally open to his followers.

As to Miracles and Prophecies—it is vain to allude to these as proofs of the miraculous origin of any particular religion, since all religions are based upon miracles and prophecies of the very same nature—and seemingly just as well authenticated—viz: healing the sick, raising the (so-called) dead—foretelling events, etc., etc.

As to the supposed effects of Christianity being an argument for its supernatural origin, it is very difficult to say that because a man professes the Christian religion, his good deeds spring out of his religion. If so, whence the good deeds of many heathen? Whence the high morality of other religions? Whence the bad deeds of professing Christians?

A multitude of causes enter into the formation of human character and the determination of human conduct.

Let us illustrate. Here is a boat going down stream and in it are five rowers. In the front is a priest, next to him a teacher, and next to him a scientist, and next to him a spiritualist, and last of all a sceptic, all with their paddles in the water. After a time the priest breaks the silence and says: "Gentlemen, have you observed how far and how fast the boat has gone since I placed my paddle in the water? Surely no one can doubt that our progress is largely due to my vigorous paddling." "But," cry the whole company in chorus, "we also are urging forward the craft. What right have you to a monopoly of credit?" And while they dispute the relative credit due to each for the progress of the boat, I hear the current finding voice and saying: "For one mile of progress through all your joint efforts, please credit me at least five. I do more than all of you combined." Then I hear the wind speaking: "Gentlemen, I, too, contribute to the progress of your craft. In fact I do more to speed it than all your paddling."

Religion is in fact only one of the many factors that assist the progress of humanity, and, unfortunately, it has often been so abused as to retard human progress rather than promote it. Art, music, education, government, science, invention, industry, commerce, and many other factors contribute to the growth of human knowl-

edge, a higher morality and the growing spirit of human brotherhood.

But two great elements—not usually recognized or duly credited—enter into human progress and betterment. These are first the “Spirit of Progress,” inherent in the soul itself—that divine urge within the man that is ever prompting the individual and the nation to reach out and on and up to higher and better things. This is the “Current” alluded to in my illustration—the Evolutionary Force within the soul itself.

In addition to this force within the soul that everywhere and always tends to progress—there is a Force without the Soul, which I denominate Inspiration, common to all lands and ages, which may be compared to the influence of sunshine on plants and animals. The impress of the great Realm of Spirit, which Longfellow declared floats over and about this mortal realm “like an atmosphere,” is universal, constant, and mighty for good.

So there is no evidence that is conclusive as to the miraculous origin of the Christian religion in the fact that many professed Christians lead lives of lofty morality and benevolence. Even if we believe this fact directly to the example and teaching of the blessed Nazarene, we are by no means warranted in regarding the origin of Christianity as a miracle, or in confounding his simple and beautiful teaching with the travesty known as Orthodoxy today.

In a succeeding paper I shall point out the similar teachings, customs, practices and beliefs of Christian and non-Christian religions.

One of the most important departments of study relating to Religion has had its inception in our own day—the “Science of Comparative Religions”—the study of which discloses amazing degrees of similarity in all the great religions, the difference being mostly those of terminology and such incidental changes as would result from the peculiarities of climate, race, customs and habits of the people. From this study we learn that new religions spring out of old ones by the budding process, by new shoots springing out of the old trunk, and hold various degrees of relationship to each other just as systems of education and philosophy and government do.

Allowing for differences in intellectual and spiritual unfoldment, all religions practically teach the same morality, have the same stages of inception, growth, maturity and decline, and the relationship between them can be traced as clearly as the relationships between nations and races. It seems, therefore, most natural and rational to refer them all to a common and natural origin as expressions of the spiritual nature of man in its search for the good, the true and the beautiful—man's search for the chief good.

Just as in a forest of trees growing out of one soil, under one sky, in the same atmosphere, under one sun, it is natural to suppose that every tree had a purely natural origin—so with all religions, bibles, and religious leaders. Reason forbids us from giving a supernatural origin to one bible, to one religion, to one Saviour or Messiah and making all others human. Reason declares that since the dawn of human history there has never been an infallible book, an infallible creed, an infallible church, nor an infallible man.

If you dispute this natural inference, the burden of proof rests on you to prove the supernatural character of your book or church or man.

Max Muller declares that there is no religion which does not teach us to do good and avoid evil. Frederick W. Harrison says that the new religion is very old and that in studying religions you are constantly meeting the same features, though differently named.

The **Institutions** of religion are the same practically in all the systems—you have monks, missionaries, priests and pilgrims in them all. The **Ritual** is very similar in all; prayers, liturgies and sacraments. The **Instruments** are about the same: incense, candles, holy water, relics, etc. The **Symbols** of all the religions are practically one: the cross, the serpent, the all-seeing eye.

You have prophecies and miracles (so-called) in all. The sick are healed, the dead (so-called) are restored and evil spirits cast out in all. The **Holy Days** are practically the same in all the great religions: Christmas and Easter being selected at the same seasons in all the religions, though under different names, among the Persians, Grecians and Romans.

The Artistic Designs in all the religions are The Madonna and Child, which were worshipped alike in Arabia, Egypt and Thibet. None of the great religions seem final and absolute and authoritative, not even Christianity, for Jesus declared he had much truth yet to give his followers for which they would have to await the teachings of the Spirit, not being prepared to receive these teachings at that time.

Christianity itself has undergone immense transformations under the law of evolution and is constantly changing its methods and teachings. In doctrine, practice, and methods the Christianity of Jesus differed from the Christianity of the Apostle John one hundred years later—and this in turn differed widely from that of A. D. 500—and this most radically from the mongrel collection of teaching known as Christianity today.

Again all the sacred books (bibles) practically taught one doctrine, contained the same legends of Creation, flood, babel, the fall of man, and accounts of miracles. That our Bible accounts of these legends and histories are not original but borrowed from earlier systems of teaching is now as certain as any facts can be made by overwhelming evidence. The Code of Hammurabi is much older than that of Moses and contains the essential features of Judaic legislations and economy.

**Sacrifice**—one of the great institutions of religion, existed in all primitive religions and is a clear evidence of the savagery under which these religions were conceived and brought forth. Among savages today the petty king or tyrant is appeased and bribed with gifts, mostly of animals, and as his favor was to be won only in this way or by the blood of his enemies, men in their fear of the Supreme naturally imagined God was to be propitiated in the same way. Religion was begotten in fear, and in this dogma of "Salvation by Blood," we have the ear-marks of its savage origin. From animal sacrifice the step to human sacrifices was easy and natural and in the Old Testament times the people had not outgrown the doctrine of human sacrifices. Witness the command to Abraham and the temptation to sacrifice Isaac. The actual sacrifice of Jephtha's daughter is another fearful illustration. And the hewing of Agag to

pieces by Samuel, the blood-thirsty prophet of Jehovah, "before the Lord," was—as this Hebrew expression implies—a sacrifice of human life to Jehovah.

**Circumcision** was not peculiar to the Jews. It was a primitive Arabian custom and spread from there into India, Turkey, and was found among the ancient Canaanites, among South Sea races, among the Kaffirs of Africa.

Baptism was long in use in the other great religions before John the Baptist conducted his mission. It was the Ceremony of Initiation of the Candidates into the Mysteries of Religion in Egypt and other lands. It was always associated with the doctrine of the "Second Birth," as we shall see. The Candidate in the ordeals to which he was bound to submit was hypnotized and put into a trance for three days. His spirit was sent into the astral realm that it might contact the elements!—fire, air, earth, and water, learn to face the sights and sounds of the astral realm and learn how to guide, inspire and teach those who needed similar instruction.

On the fourth day the Candidate was awakened—his body lying during these three days in a rock-hewn sepulchre with a cross upon it—and baptized, clothed in pure linen, and he was then said to be "born again."

The **Eucharist** was celebrated centuries before our era in many lands, notably in Mexico where the ancient Mexicans had a supper in which they ate the flesh of their God. Father Grueber, the Catholic missionary in Mexico, believed the Devil must have instituted this long in advance of Christianity, to ridicule the real and true Christianity when it should appear.

The doctrine of the **Immaculate Conception** is not peculiar to Christianity. **Divine Incarnations**, and virgin-born gods and goddesses are frequent in Greek and Roman Mythology. Osiris of Egypt was a son of God, taught a chosen race, went out to evangelize the people, was slain and descended into hell, rose from the dead and presides over all his followers.

Buddha was virgin-born. He was called the "Word" or "Logos." Also called the "Saviour of Men." He embarrassed his teachers in his childhood by his superior wisdom. He was tempted. He went out to evangelize his people. He made the great Renunciation of his

kingdom, his home and friends. He declared he would never accept any salvation for himself which should not belong to all men. He abolished caste and cruelty. He taught the doctrine of the forgiveness of injuries. He received the outcasts. According to the legend he was slain, descended into hell and rose again.

The Forty Day Fasts are by no means peculiar to Bible teaching and the Christian religion. Originally, the fasting period was one week, but this was changed A. D. 519 to a fast of forty days. The Mexicans had such a fast in honor of the Sun. In Egypt there was a fast and mourning period for Osiris of forty days. In Persia such a fast became a festival of salutation to Mithra, the Sun-God.

Nor is Easter peculiar to Christianity. The word is by many traced to Ishtar, the virgin mother of Tammuz, the Saviour-god of the Babylonians.

While most open-minded students of primitive Christianity trace its origin to some such personality as that of Jesus in the Gospels, it must be confessed that when we seek to fix upon definite facts and dates in the life of Jesus and apply the rules of the Higher Criticism to his life story, we find ourselves in a sea of uncertainty and conjecture. For example, the date of his birth has never been fixed with any degree of certitude. According to Canon Farrar, the great Anglican authority, every date between June and September has been advanced as the date of his birth. The one thing that is definitely known among scholars is the common date assigned, December 25th, is not the date of the birth of Jesus. This date was sanctioned by Pope Julius I, 337 A. D. St. Chrysostom declares that the date of Jesus' birth was fixed in December to be in harmony with the celebration of the birth of the heathen Savior-Gods which were celebrated in that month. It is a singular fact that there is no representation of a crucified Jesus in art for six centuries after the date assigned for his birth. The first symbol of Jesus was that of a lamb, then of a lamb upon a cross, and at the Sixth Synod of Constantine, A. D. 608, it was ordered that the recognized symbol of Christianity should be a man upon a cross.

The Saviour-Gods of the different religions were all born in December (the Winter Solstice) and all died (were put to death) in March (the Spring Solstice).

Between Krishna and our Jesus no less than five hundred striking points of resemblance have been pointed out. He was according to the belief of his followers, an Avatar, a manifestation of the divine. His mother was Deva-Maya; he was of royal descent; was born in a dungeon; was attended by angels; his life was sought in his childhood; he escaped by flight; he wrought miracles; he was assaulted by devils, etc., etc. You say, Krishna's life story is a copy of that of Jesus—but Krishna lived several centuries before the time of Jesus.

Mithra, the sun-god, was born in a grotto—at our Xmastide—and was called Saviour. Quexalcoatlé, ages before the time of Cortez, was worshipped as Saviour. He was born at Xmastide and crucified between two malefactors. The stories of the life of Krishna, Apollo, Baal, Bacchus, Ra of Egypt, and other Saviours is strikingly like our Gospel story.

Many customs common to all the religions are directly traceable to the sun and sun worship and the motions of the planets.

Four Great Religions:—Hinduism, Brahminism, Buddhism and Christianity, count their followers by scores and hundreds of millions and have vast political influence, social life, great literatures, extended histories and vast volumes of traditions.

Brahmanism is theistic and monotheistic and its hymns are highly praised by Max Muller and other competent critics. God is styled the Almighty Lord of Life—the King of the Invisible World—Light and Glory—Spirit—Wisdom—Happiness—Everlasting—Incomparable. He is that which cannot be thought—yet without which there can be no thinking. He is that which cannot be seen, yet without Him there can be no seeing. It recognized the fact of sin, but taught no forgiveness of sin. Its fundamental concept was Naturalism, stern and inexorable.

Buddhism is Protestant Brahmanism. It is Rationalistic, humanitarian and some assert it is atheistic, emphasizing law. It taught a lofty morality, among which

are the laws:—Thou shalt not kill; Thou shalt not steal; Thou shalt not commit adultery; Thou shalt not lie; Thou shalt not become intoxicated.

It is a system of Self-Salvation through right belief, right judgment, right language, right purpose, right practice, right obedience, right memory and right meditation. It emphasizes four great moralities that should receive much more attention in the Christian Ethics than they do—duties very much ignored by Christian peoples generally:—obedience and respect to parents; kindness to children; mercy to animals; and tolerance and charity toward those who differ with us in opinion and religion.

Those who imagine Christianity is the only religion worth while, who look upon all the other great religions as spurious counterfeits of the one true and absolute religion, will have many surprises awaiting them when they read the history of these religions and study the lofty morality found therein.

Two things will surprise such people: First, the striking resemblance between the moral precepts of the so-called heathen religions and those of the Bible and Christianity; and, secondly, the lofty character of the concepts of God and duty held by the teachers of these religions.

Among the features of Buddhistic morality highly emphasized, and not sufficiently expressed and practiced among Christian people, we may mention: **Obedience and Respect to Parents; Care, Kindness and Love to Children and the Poor; Mercy to Animals; Tolerance and Charity toward those differing with you in Religion.**

In Edict VI on the Delhi Pillar is engraved Buddha's prayer as an illustration of the spirit which should animate all his followers:

"I pray every manner of prayer for those who differ from me, that they, following my proper example, may, with me attain unto eternal salvation."

Here is another statement of Buddha's, quoted, revered and emulated by his followers:

"A man who foolishly does me a wrong, I will return to him the protection of my ungrudging love. The more

evil comes from him to me, the more good shall go from me to him."

Buddhism taught its followers to invoke the dead. It taught that all men were brethren and should be as one family.

So close a resemblance has been noted between Christian teaching and the teaching of Plato that the followers of each have long disputed whether Plato got his doctrines out of the Old Testament or the New Testament teachers borrowed from Plato. Plato taught the supremacy of God and endowed him with the highest mental and moral attributes. He taught an effective Providence over the lives of men. He taught the doctrine of rewards and punishments. He taught that man was made in the image of God, and man's chief happiness and good were found in becoming like unto God. He taught no forgiveness of sins, no marvelous change of man's nature, no divine redeemer.

If the history of the Essenes is true there is very little that is original in Christianity.

The morality taught in many of the great religions and that of poets and philosophers is in many cases almost identical with that of the Christian system.

Confucius taught that man's duty was "simply reciprocity."

Pythagoras taught "the love of all for all."

Meander taught "To live is not to live for one's self alone; let us help one another."

Seneca said: "We are members of one great body. We must consider we are born for the good of the whole."

Lao-tse taught: "The wise never return an injury but with benefits."

Plato said: "It is never right to return an injury."

Tertullian, one of the Church Fathers, declared: "The soul is an older authority than prophecy."

Justin Martyr, one of the Christian Fathers, declared: "Those who live according to reason are Christians though you may call them atheists."

The very word, philanthropy, expressing the highest and best in all religions, was a Greek word in use centuries before Jesus was born.

Heathen writers wonder why if Christianity is the one true religion Christian nations manufacture alcohol and opium and demoralize heathen lands, and why Christians are less kind to animals and more warlike than the heathen.

Minister Wu of China, in this country years ago, boasted that his country had not waged an aggressive warfare for four thousand years. What Christian land could boast of similar peaceful conduct?

When Bishop Heber in India urged and exhorted that heroic Indian scholar, reformer and religious leader, Swami Narain, to unite with the Christian church, he answered: "Nay—for Christ is incarnated not in one but in many."

# THE POETS AND SPIRITUALISM

## CHAPTER VII.

Long before the Sun's crest is above the horizon in the morning, the careful observer sees foregleams upon the clouds of the coming Majesty. Later on there are golden crests on the mountain peaks and then the hill tops are kissed into beauty, and soon the wondrous revelation of the King of Day over the eastern horizon.

So it is with new truth and the revelations that come from the unseen, spirit spheres. The tall men, "sun-crowned who live above the fog," catch the first rays of coming revelations. The clearest intellects, the most intuitional among men, first receive and reflect the light of the new dispensation of truth. Then, as the sunshine gradually finds its way into the valleys and lights up the ravines of the landscape, so the truth gradually permeates into brain and heart of the stolid masses.

The poets have ever lived nearest Nature's heart, they have heard her voice, interpreted her meaning, reflected her moods and sentiments, and seen most deeply into her wondrous working.

The true poet is the prophet of nature and of humanity, and the world owes an unspeakable debt to the sweet singers of every age. How they have charmed away the cares and sorrows of humanity! How have they exalted man's spiritual nature and given expression to its noblest aspirations and achievements! How they have delighted us with their visions of beauty, of truth, and of purity! How have they entranced us with the melody of their numbers and the richness and grandeur of their conceptions! They have sung to us of truth, charity, love, justice, liberty and brotherhood, and have helped as have no other class to spiritualize the race.

With few exceptions the great poets have been Spiritualists. Even where they were ignorant of the special

doctrine of Modern Spiritualism—spirit return and communion—they have taught the spiritual philosophy and their poetry will be found to align more readily with the broad and liberal religion of Spiritualism than with any form of creedal religion.

Before discussing the relation of Spiritualism and Poetry, a few introductory words, chiefly by way of definition.

Spiritualism may be regarded from a theoretical or practical standpoint. Its theory implies a spiritual basis and origin to the universe. With Pope it sings: "All are but parts of one stupendous whole, whose body nature is, and God the soul." Man is a microcosm. Death is the birth of the soul into higher and nobler life. Reason, love, consciousness, survive the tomb. The soul entering on its new career beyond the grave, can, in accordance with laws of its own being, impress its presence and manifest its thoughts and desires to friends on the earth-plane.

Practical Spiritualism is the application of all demonstrated truth to right living—resulting in health, intellectuality, charity, and the exercise of all spiritual gifts and graces in life. It is the application of the known laws of soul life to spiritual development and unfoldment. It is a recognition of the nearness and power of the spirit world and an attempt more or less successful to cultivate those senses of the soul that reveal the spiritual universe around us. Its watchword is progression and its face is ever "towards the heights."

Multitudes of men and women are unconscious spiritualists. They feel as Wordsworth says, "Heaven lies all around," and are dimly conscious at times that the loved and lost are near them and not in some distant, far-away heaven. They feel the breezes that blow from the spirit land and though they "see but dimly through the mists and vapors," yet in their hearts they recognize the presence and power of the unseen spirit realm about them. The great poets, preachers, authors, inventors, artists, and leaders of men, have ever felt themselves instruments of some power and intelligence greater than their own.

The poets have ever been men and women whose spir-

itual senses were developed to apprehend the spiritual realities around them. Consciously or unconsciously they have sung the Philosophy of Spiritualism—and many of them have expressly declared its central doctrine of spirit return and communion. Do you ask me for proof of this statement? Here it is:

1. Nearly all the great poets have expressly confessed that the source of their poetry was outside themselves. What mean the frequent invocations to the Muse—as in Homer, Milton and others—if this explanation be not accepted.

2. The lofty character of the thought, the beauty and grace of their numbers, and the divine charm of their sentiments, all show a heavenly origin.

3. The true poet only pours forth his song when his lips are touched with the live coal of inspiration. At other times he walks with common men the ordinary paths of thought and feeling. Only when the “afflatus” or “Muse” or “spirit control” or “inspiration” (call it what you will) is upon him, does he essay his flights to the realms of fantasy.

4. Like the prophet, the poet is subject to peculiar spiritual experiences. He has reveries, trances, visions, dreams, and is, at times, in conscious touch with what seems distant in time and space.

5. Like the medium or psychic, the poet has ever been dependent on harmonious environment. The laws that govern poetic development are the laws that govern mediumship.

6. The poet, like the medium or prophet, has ever broken loose from conventionalism in thought and speech. Like mediums they have been men apart from the masses. They have generally stood outside parties and churches and been liberals in thought, reformers in politics and heretics in religion.

Where will you find a stronger arraignment of Phari-seism in religion than is found in the good Quaker poet, Whittier? Where stronger denunciation of the relentless persecuting spirit (as expressed in orthodoxy) than is found in Shelley’s Queen Mab?

Where will you find bitterer satire, or more effective

though concealed logic than in Holy Willie's Prayer?

"O Thou wha in the heavens dost dwell,  
Wha, is it pleases best thysel,  
Sends ane to heaven and ten to hell,  
A' for thy glory,  
And no for ony guid or ill  
The've done afore thee;

What was I, or my generation,  
That I should get sic exalfation?  
I wha deserve sic just damnation  
For broken laws,  
Five thousand years 'fore my creation  
Through Adam's cause."

Or, belonging to our own day, read "The Creed That Is to Be" by Ella Wheeler Wilcox, and learn that "no priest-made creed can alter facts" and that too long humanity has "learned upon a tortured Christ."

7. But the poets have also taught much expressly and much more by implication of the central truths of Spiritualism.

Even in the hymnology of the churches there is true spiritual philosophy, despite the fact that much of it is mere doggerel and perpetuates the crudest and most absurd conceptions of religious ideas. Take by way of illustration a hymn from a popular sectarian collection entitled "The Power of Prayer"

"Oh, wondrous power of faithful prayer!  
What tongue can tell the Almighty grace?  
God's hands, or bound, or open are,  
As Moses or Elijah prays.  
Let Moses in the spirit groan,  
And God cries out, let me alone.

Let me alone that all my wrath  
May rise the wicked to consume"—

but enough. Surely hymns embodying such conceptions of an angry God held back from wreaking his vengeance on his children by the more merciful efforts of men, ought to be relegated to the attic of worn-out theology in place of being sung into the minds and hearts of tender children! Such views are blasphemy, a libel on God, a shame and disgrace to the churches which promulgate them.

The Bible is largely a book of poems and many of these are beautiful and instructive lessons in our philosophy. As we have already stated even in the Church hymnology, amidst the barren desert sands of the crystallized opinions of past ages, there are delightful oases of pure spiritual thought and sentiment. Take that matchless hymn of Frederick Faber's—

There's a wideness in God's mercy  
Like the wideness of the sea

For the love of God is broader  
That the measure of man's mind."

In the light and love with which such a song floods mind and heart, the doctrines of an angry God, of an arbitrary judge, of a damnatory decree, of an everlasting hell, disappear as mists before the morning sun.

Take another of our modern hymns: "Lead Kindly Light, amid the encircling gloom." Students of the spiritual philosophy know of lights that appear as did those at Pentecost in the circle of believers—of other lights apparent only to the spiritual sight—of lights that glow and coruscate about the form of angelic visitors—and can understand Newman's hymn as a thoroughly spiritual poem. It is the inner soul light, the light that never yet shone on land or sea, the light that Merlin sought in that poem of Tennyson in which his own soul experiences are represented, where Merlin hastens to the harbor, launches his ship, spreads all sail and follows "his gleam," which is not of the sunlight, not of the moonlight, not of the starlight. Spiritualists know the deeper meaning of Newman's verse—

"And in the morn those angel faces smile."

Take another: "Nearer, My God, To Thee." This hymn is, in its conception and outworking, a thoroughly spiritual one. It is based on Jacob's Dream and Vision and teaches spiritual truths throughout: that suffering spiritualizes men; that souls progress in knowledge and spirituality through all the varied life experiences; that in sleep we may get nearer to God (that is, to the spiritual realms and existences), and that beckoning angels are ever ready to assist us in rising into the higher realms of thought and feeling.

None of our modern poets has more distinctly and effectively taught the truths of our system than Henry Wadsworth Longfellow. Spiritualism makes every man the architect of his own fortune, the builder of his own future habitation, and emphasizes the fact that our place and station in society are nothing but incidents—entirely unimportant—but the spirit which we cultivate and in which we live is everything. “Not what we do, but how we do it.” Where can you find this grand doctrine of democracy, this teacher of human brotherhood, this dignifier of humble, honest and pure life, more beautifully set forth than in “The Builders.”

All are architects of Fate,  
Working in these walls of Time,  
Some with massive deeds and great,  
Some with ornaments of rhyme.

Nothing useless is, or low;  
Each thing in its place is best;  
And what seems but idle show  
Strengthens and supports the rest.

In the elder days of Art,  
Builders wrought with greatest care  
Each minute and unseen part  
For the Gods see every where.

Let us do our work as well,  
Both the unseen and the seen;  
Make the house, where Gods may dwell,  
Beautiful, entire, and clean.

The true path of soul progress for this life, and by implication for the next, is laid out in “Excelsior” which in title, spirit, aspiration and continued progress amidst difficulties is a compend of the spiritual philosophy.

How forcibly, too, one of the main tenets of Spiritualism, that whatever a man sows he must reap, that deeds cannot be annulled or their consequences obliterated, that all our words and deeds are irrevocable, is brought out in “The Arrow and the Song.” The arrow shot into the air, and lost to sight, is found “long afterward” in the heart of an oak—so no deed is lost; and as the song breathed into the air is found long afterwards in the heart of a friend, so every act reaps recompense.

In the "Psalm of Life" we have the soul's survival of death, and the great fact that every life has its lessons and proclaims a Gospel to men, set forth in forcible numbers. His poem "Resignation" is one of the sweetest messages ever breathed by poetic lips upon the ears of the afflicted. It is the Nectar of Divine Consolation wrung out of his crushed heart after the loss of a child. In a similar hour of grief that overshadowed my home I found this poem the first inspired word to which my soul instinctively turned.

In "Footsteps of Angels"—a sort of waking trance—he sees "the forms of the departed enter at the open door" and realizes the companionship of loved and lost friends and comprehends the unuttered desires and blessings of his angel visitors.

In "Haunted Houses" he declares:

All houses wherein men have lived and died  
Are haunted houses. Through the open doors,  
The harmless phantoms on their errands glide,  
With feet that make no sound upon the floor.

There are more guests at table than the host  
Invited: the illuminated hall  
Is thronged with quiet, inoffensive ghosts  
As silent as the pictures on the wall.

The spirit-world around this world of sense  
Floats like an atmosphere, and everywhere  
Wafts thro' these earthly mists and vapors dense  
A vital breath of more ethereal air.

**Sandolphon**, the Angel of Prayer, who changes the prayers of the saints into flowers in his hand, expresses in part that divine Alchemy taught in Spiritualism, by which pure desires and thoughts are changed into beauty of character and environment.

Tennyson, however, is the great Prophet of Spiritualism in our day. The sweetest singer of our times has been the clearest in his enunciation of the truths of our philosophy—"In Memoriam" is a Gospel of Spiritualism. It expresses the universal longing for spiritual communion, and it lays bare the psychic experiences of the poet which he describes in language well understood by every spiritual person. His recent biography contains

facts concerning his own peculiar clairvoyant trances which show that he was a seer and like all the prophets had his "peculiar" experiences. Tennyson had the deepest conviction of the reality of spiritual things and often felt that the material was the vague and shadowy and unsubstantial, while the spiritual was the permanent and unchanging. "In Memoriam" is the outpouring of a human heart in intensest longing for and measurable realization of the "Communion of Saints." It is inimitably sweet, tender and beautiful and will live as long as love and friendship abide. Addressing his friend Hal-lam he says:—

"And doubtless, unto thee is given  
A life that bears immortal fruit  
In such great offices as suit  
The full grown energies of heaven."

He was never identified in any public manner with Spiritualism, but he often expressed to friends his belief in its central truths and he sang its higher purer Gospel. Prof. Knight relates in Blackwood how in conversation with him Tennyson told many a tale of spirit return and expressed his belief in the truth of the stories related. Speaking of the Intercommunion of Saints, he said:—

"I do not see why its central truth is untenable. If we would think about this truth, it would become very natural and reasonable to us. Why should those who have gone before, not surround and minister to us, as legions of angels surround and minister to our Lord."

He had clairvoyant trances so deep that he suffered partial or entire loss of consciousness to physical surroundings and in which he had a very vivid sense of spiritual things—sometimes at a distance—and awaking out of these trances, like Wordsworth, the Poet, he frequently would have to grasp something in his hand to assure himself of its real material existence.

In these states, like Paul, he hardly knew whether he was in the body, or out of the body (in the astral). His son relates this statement from him: "Yes, it is true that there are moments when the flesh is nothing to me, when I feel and know the flesh to be the vision, God and the spiritual the only real and true. Depend upon it the

spiritual is the real. It belongs to me more than the hand and the foot. You may tell me that my hand and my foot are only imaginary symbols of my existence, I could believe you; but you never, never can convince me that the 'I' is not an eternal reality, and that the spiritual is not the true and real part of me."

In 1887 he wrote to the Queen a letter in which occurs this extract:—

"Yet if the dead, as I have often felt, tho silent be more living than the living; and linger about the planet in which their earth life was passed, then they, while we are lamenting that they are not at our side, may still be with us; and the husband, the daughter and the son, lost by your Majesty, may rejoice when the people shout the name of their Queen."

Where will you find more beautiful poetic setting of a trance experience of soul communion with "the dead" than in these lines:—

"So word by word, and line by line,  
The dead man touch'd me from the past,  
And all at once it seem'd at last  
The living soul was flashed on mine.

And mine in this was wound and whirl'd  
About empyreal heights of thought,  
And come on that which is, and caught  
The deep pulsations of the world.

Eonian music measuring out  
The steps of Time—the shocks of Chance—  
The blows of Death. At length my trance  
Was cancell'd, stricken thro' with doubt.

Vague words but ah, how hard to frame  
In matter,—moulded forms of speech,  
Or ev'n for intellect to reach  
Thro' memory that which I become."

**Tennyson taught the recognized Truths of Spiritualism.**

**1. The soul of the individual, as well as humanity in general, is mounting upward in endless progression:**

"Yet I doubt not, thro' the ages one unceasing purpose runs,  
And the thoughts of men are widen'd with the process of the  
suns."

And again:

"Eternal process moving on,  
From state to state the spirit walks."

And again:

"I hold it truth, with him who sings  
To one clear harp in divers tones  
That men may rise on stepping stones  
Of their dead selves, to higher things."

**2. There is an honest doubt as well as an honest faith—and doubt is oft the true pathway to nobler faith and richer knowledge.**

"You say, but with no touch of scorn,  
Sweet-hearted, you, whose light blue eyes  
Are tender over drowning flies,  
You tell me, doubt is Devil-born.

I know not: one indeed I knew  
In many a subtle question versed,  
Who touch'd a jarring lyre at first,  
But ever strove to make it true:

Perplexed in faith, but pure in deeds,  
At last he beat his music out.  
There lives more faith in honest doubt,  
Believe me, than in half the creeds."

**3. Our earthly losses are all spiritual gains. By divine Alchemy inwrought in the laws of our being and worked out evolutionally every trial, loss, suffering and hard life experiences is transmuted into spiritual riches. The apparently evil is real good—only undeveloped.**

"I hold it true, what'er befall;  
I feel it when I sorrow most;  
'Tis better to have loved and lost  
Than never to have loved at all."

**4. Old forms of thought, belief, and sectarianism must give way to the New Thought, Nobler Sentiments and Diviner Manhood of this age.**

Hear him, ye croakers for the "good old times" of your fathers, ye creed worshipers and believers in the depravity of human nature, as he sings of the "common love of good" in what I call

## THE NEW GOSPEL OF THIS AGE

Ring out the feud of rich and poor  
For those that here we see no more  
Ring out the feud of rich and poor  
Ring in redress for all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out my mournful rhymes  
But ring the fuller minstrel in.

Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

Ring in the valiant man and free,  
The larger heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.

**5. The old creeds pronouncing man accursed and consigning him to endless misery must give way to man's realization of his own divinity and to the nobler optimism of our times.**

While the churches were still generally pronouncing the earth and man accursed through Adam's transgression and teaching that the multitude was in the way to endless death, Tennyson sang to the world this

### GLORIUS OPTIMISM

Oh yet we trust that somehow good  
Will be the final goal of ill,  
To pangs of nature, sins of will,  
Defects of doubt, and taints of blood;

That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When God hath made the pile complete;

That not a worm is cloven in vain:  
That not a moth with vain desire  
Is shrivelled in a fruitless fire,  
Or but subserves another's gain.

Behold we know not anything;  
I can but trust that good shall fall  
At last—far off—at last, to all,  
And every winter change to spring.

Tell me, is not "In Memoriam," with its blessed Optimism a better Gospel for today than Jeremiah's Lamentations? Is not Tennyson, with his sweet Evangel that "good shall be the final goal of ill," that "not one ilfe shall be destroyed," that every winter shall "change to spring"—a better Teacher for today than Paul with his doctrine of depravity, of election and predestination and the damnation of all non-elect?

# NEW THOUGHT, CHRISTIAN SCIENCE AND SPIRITUALISM

## CHAPTER VIII.

I am asked to compare and contrast the Teachings and Claims of New Thought, Christian Science and Spiritualism.

I hope to do so with appreciation of whatever is good in each of them, and with a candid recognition of what may appear to me as their limitations and errors.

To begin with, they all belong to the Great Liberal Movement of Human Thought and, in their teachings and spirit, have a good deal in common. They are all outside the pale of Orthodoxy, so far as religion is concerned. They are all streams from one great Fountain Head of liberal thought, which began with that masterly work of Andrew Jackson Davis in 1847: "Principles of Nature, Her Divine Revelations," containing the announcement of a new age, the publication of a new Philosophy of Life and the Gospel of a new Religion for the world. The Philosophy of Spiritualism thus preceded its Phenomena, as history dates Modern Spiritualism from March 31st, 1848, the night on which a code of communication between the two realms was discovered. Almost immediately after the marvelous manifestations at Hydesville came Davis' Great Harmonia in five volumes, followed by "The Origin of Species" by Darwin, and his co-discoverer, Alfred Russell Wallace, announcing the principle of evolution. Then followed a book "Dealings With the Dead," about 1860, by Pascall Randolph, which contained many paragraphs and passages strikingly similar, in fact almost verbatim, to others found in "Science and Health" published in 1875. Following this book, "Dealings With the Dead," came the work of Dr. Quimby as a metaphysical healer and teacher, and Evans with his Mind Cure. Mrs. Eddy, as patient and pupil of Dr.

Quimby, taught his lessons and gave him credit for them at the time, and afterwards embodied them with much other matter, drawn from a great variety of sources, in "Science and Health" in 1875.

In their origin and up to a certain point in their course, New Thought, Christian Science and Spiritualism are all parts of one Progressive Movement, but afterwards became marked with strong contrasts and many points of opposition.

## THE COMMON GROUND OCCUPIED

First, they all reject the Old Theology. They each teach the Wider Hope for humanity. Practically, all New Thought Teachers and Christian Scientists would endorse our N. S. A. declaration that "the door of reformation is never closed, either in this world or the next." All of these movements stand solidly against salvation by vicarious atonement. They are one in rejecting the absurdities and abominations of the Orthodox Scheme of Redemption. Practically, they all believe in Salvation by Character and not by "blood," or "faith" or "sacraments." Another point of agreement is that all three movements stand solidly in favor of Metaphysical Healing and against Medical Monopoly. Historically they are related and may fittingly be compared to the root, the trunk, the branches and the fruitage of one Great Tree. They are products of one great enlargement of Human Thought, or, shall we say, outpouring of the Spirit, which has come to America within the last 75 years. Spiritualism may justly be regarded as the Great Tidal Wave of new thought, and new theology and new religion, spreading over America, out of which sprang Organized Christian Science and the Great Metaphysical Movement of today. Spiritualistic propaganda made Christian Science possible. Christian Science, it is true, was organized as a religious movement before Spiritualism, but the ground had been prepared for it, the public interest created, the wider and more liberal thought had been promulgated, and, without this, Christian Science and New Thought could not have been launched. The Founder of Christian Science, once a

practicing medium in Boston, owed her initiation into religious work, her inspiration and her success to Spiritualism and the teachings it had inspired.

When one begins to carefully study New Thought, Christian Science and Spiritualism, he finds many of the same teachings, under different names and with different interpretations. He finds many basic facts and principles alike, recognized by each movement, but with new names for old truths and new philosophy for the same old facts. The New Thought, the New Theology, the New Healing, the New Philosophy, is the old revamped and baptized with a new name.

Modern Spiritualism is the old Spiritualism of the Prophets and the Apostles, a duplication of the Spiritualism of the New Testament, with its trances, visions, inspirations, angelic messages, prophecies and "Gifts of the Spirit," with adaptations and modifications suited to this age.

The New Thought, with its teachings of the power of thought, mental healing, optimism, suggestion and success, is as old as Socrates, Plato, Aristotle and Pythagoras, and is simply an elaboration of principles recognized in earlier times and more or less fully expounded in the Bibles of the past and in the works of Andrew Jackson Davis.

Christian Science, which is pure Idealism as a Philosophy, and pure Pantheism as a religion, is as old as Berkeley. "Science and Health" is a compilation from Berkeley and Swedenborg, from "Dealings With the Dead," and from Dr. Quimby, and Evans' Mind Cure. There are original features, it is true, but they are not numerous or important.

## THE NEW THOUGHT TEACHING

The New Thought Teaching of Man's Greatness and the unlimited powers of thought and suggestion, of will power and imagination, are all found germinally in the philosophers of the past, and, especially, in the Great Harmonia of Andrew Jackson Davis. In the Thinker, the Seer, the Physician of Davis are found all the principles of the New Thought Teaching, not so fully elab-

orated, it is true, but fundamentally stated. No philosopher has given the world a nobler concept of the dignity of man or of the latent possibilities locked up in the human soul, than Andrew Jackson Davis. Here New Thought and the Spiritual Philosophy are one. They are one, also, in their teaching of metaphysical healing. They are one in their glorious optimism. They are one in their wider hope for humanity, in their belief in the final salvation of all men. They are one in their teachings of the laws of harmony and the essentials of happiness and success in life.

The New Thought Teaching emphasizes the greatness of man. Teaches him self-respect and self-reliance; shows him how to unfold his own powers; cultivates in him hope, cheer, optimism, courage and will power; instructs him how to heal himself; how to snatch victory from defeat; how to be happy in adverse conditions; how to get Poise and Power and Beauty of Character. It is a tonic in human life, a spur, an inspiration and guide to health, happiness and success. It comes to multitudes with a refreshment as pleasant and salutary as an ocean breeze to one wearied with desert travel. But, with all its excellencies, the New Thought has its serious limitations.

## LIMITATIONS OF THE NEW THOUGHT

As a tonic to the masses and as a spur and inspiration to multitudes whose religion is filled with "other-worldliness" and devoid of those practical teachings which lead to progress, growth and success, the New Thought propaganda is of great value. As a substitute for Religion, or a Gospel in itself, or as a movement fitted to replace the Churches, it falls lamentably short. It is, at best, but half a gospel. It is a gospel of earth, not heaven, of time not of eternity, a gospel whose main purview is of earthly values and acquirements and not of the life unending, and of spirituality.

Doubtless there are New Thought Teachers who take a wider and more spiritual view of life than the majority of their number, and in their teachings enforce the development of man's spiritual faculties and give instruc-

tion and inspiration to men in reaching spiritual as well as physical health—spiritual riches as well as material riches—and thus present a nobler and fuller gospel to mankind.

But, speaking generally, New Thought Teaching takes in its compass life between the cradle and the grave. It looks on man as intellect rather than spirit. It asserts, in much of its literature, that “the mind is the man”—which is a fallacy—for the mind is a faculty of the man and not the man himself. Its objective—to use a military phrase—is health, happiness and success, and these may be obtained in their ordinary meaning, and yet the man who obtains them may still be far from the kingdom of heaven.

The New Thought is, therefore, no substitute whatever for the Gospel of Jesus which was one of Spiritual values—one of the noblest ethical systems known—and certainly did not make its objective worldly good, but spiritual attainment.

It may be objected by many New Thought Teachers that I am doing scant justice to their movement. Let us hear their objection stated. It is this:

“You criticize the New Thought Movement for being earthly in its aims and limiting its vision and its teachings to earth and time, rather than to spiritual interests and the unending life. Is it not true that the proper living of the earth life is the best possible preparation for the life hereafter?” We not only believe that the best possible preparation for the future life is the proper living of this life, but we assert most boldly that any professed system of ethics taught as a preparation for the after life which does not include a clear recognition and a faithful discharge of life’s duties here, is utterly valueless.

But what constitutes a proper living of the earth life? Who lives the earth life properly? Can any one get a right view of life—its value, its responsibilities, its opportunities, who is ignorant of or indifferent to the life unending? What gives to life its value, its responsibility? What makes life worth the living? What gives the mightiest motive to good conduct? What makes wrong action so ruinous, so disastrous, so deplorable? Ah, it is

the life unending—the life that shall stretch out in uncounted billions of years after the sun grows cold and the moon grows old. No one has the right perspective in life, no one can be duly impressed with its value, no one can have the mightiest incentive to right living, without a knowledge of Immortality.

Notice here the **Contrast between New Thought and the Gospel of Jesus**. He came with two great purposes in view—to bring life and immortality to light and then, on this foundation, to build his ethical system and illustrate in himself the heights to which humanity could rise. He demonstrated immortality. Cavil, if you will, and say he only demonstrated the continuity of life. Quite true; that is all that can be demonstrated by re-appearance from the dead. But, practically, that is a demonstration of immortality, for no one will doubt, after such a demonstration, that death cannot destroy life, that death is an event in life, that man lives on forever. **This demonstration was needed in the times of Jesus, and it is needed now. All ages, all nations need it. Yet there are times when the world specially needs it. And this is one of those great crises in human history in which, as never before, men need to know their immortality. It is needed today as a foundation, principle and mainspring, in all religious work and in all religious education. Today the world is in greater need than ever before of this demonstration. Past ages cannot supply the needs of today. We need our daily manna from heaven.**

A religion or a cult, therefore, that is without this demonstration, that is silent on the after life, that has no knowledge of present-day resurrections, of present-day appearances of spirits and angels, no knowledge of, or intercourse with, the great spirit realm (etheric), which Longfellow declares

“Floats about this world of sense  
like an atmosphere,”

is surely no Gospel for the times, however excellent its practical teachings may be. No teaching can claim to be even a Gospel of the present life which does not answer the deep problems of man's intellect and supply the present longings of man's heart.

New Thought, so far as I have been able to read and judge its teachings, is practically silent on the subject of death and the after life. It has no philosophy of death that adequately explains the death process and the facts of Psychic Research. It is mute, and seemingly indifferent to the questions of men concerning intercommunion between the two worlds. It recognizes the influence of mortal mind upon mortals (telepathy), but it is dumb and unresponsive as to the influence of de-carnate intelligences on mortals. It is voiceless as to whether or not our departed friends visit us, where they are, how engaged, and it is silent on the thousand and one questions rational minds ask themselves about the future life. Unfortunately, too, many New Thought Teachers frown upon all efforts to prove and to improve communications between the two realms of life.

Surely a movement that seemingly ignores the work of Psychic Research for nearly forty years, embracing, as it does, the Scholarship of Europe and America, that is silent in the presence of a world-wide demand to know whether real intercourse exists between mortals and spirits, that is without a demonstration of life's continuity and without comfort for a world mourning its millions dead; surely such a movement cannot be a Religion or a Gospel for the world. And so, to our New Thought brothers on the path of progress we would say: "Come and see. You are on the way; you are doing good; your teachings are good so far as they go; search, investigate, prove and then preach the fuller Gospel which the world needs today."

## CHRISTIAN SCIENCE

One of the great marvels of our times has been the phenomenal growth of the Christian Science organization. Probably the world's history has not a parallel to it. It has extended to all lands and excited attention and interest on the part of the whole religious world. It is a great movement, not only in numbers and wealth, but great in its influence on the thought of the world and on the lives of its followers. Its growth and popularity continue and it bids fair to eclipse the success of the past by its greater success in the future.

Christian Science, between 1890 and 1906, grew over 900 per cent. Only 27 per cent of its members are men. This is about the same proportion as in other churches. Sturdy old New England is not good soil for Christian Science, neither is the Orthodox South. The Middle West and the Pacific Slope are where its great strength is found. The West is fond of optimism and complacency, and Christian Science has both. As there is no evil in the world; as evil, in fact, does not exist, there is no reason why we should not be happy and very complacent, even when the foolish people of the world, in "the error of their mortal minds," believe war is a real evil, and are fretting over the death of a paltry 25,000,000 men.

The Mother Church of Christian Science, at Boston, has assets of about \$7,000,000, and the Christian Science Monthly has 60 pages of Christian Science Healers, about 10,000 in all. An army of 10,000 whose profession is to heal disease and remove evil which do not exist.

Another of the optimistic features of Christian Science is that there is no sin. Man is incapable of sin. Sin is another of the errors of mortal mind. Either there is no law in the universe, or, if there is, man is incapable of violating it. Surely, this relieves the world of a vast amount of trouble and anxiety.

And there is no personal devil, according to Mrs. Eddy, and, for once, I am in accord with her. Impartial history, however, will show that Mrs. Eddy most clearly recognized evil in the world; that her own life is a striking refutation of the doctrine that there is no sin; and that, if the world is without a personal devil, Mrs. Eddy, in her dogma of **Malicious Animal Magnetism**—a revival of the old Witchcraft doctrine of Europe and of Salem—has given to the world the best substitute for his Satanic Majesty ever invented.

## WHAT IS CHRISTIAN SCIENCE?

It is a professed Philosophy of life and a new and divine revelation, according to Mrs. Eddy, its founder, "discovered" by her and yet "revealed" to her by God about 1867, and contained in "Science and Health and

Key to the Scriptures.” Christian Scientists, of course, claim that the present authorized edition of “Science and Health” is the one by which Mrs. Eddy’s work and Christian Science must be judged, earlier editions having been suppressed and bought up, and revised into the perfected bible known as “**Science and Health,**” and now placed before the world as of equal authority and value with the Bible, the two constituting the sole text books of this movement.

Dr. Julia Seton, in a personal letter to “Reason” magazine, declared that the purported confession of Mary Baker Eddy, published by us some time ago, given through the hand of Mrs. Amelia Hoagland, formerly Mrs. Waters, of Los Angeles, never came from Mrs. Baker Eddy, as Mrs. Eddy was one of the masters (I presume, reincarnated on earth), and “the masters,” according to Dr. Seton, “never made any mistakes.” Yet it seems that even Mrs. Eddy was capable of making mistakes or there would not have been so many revisions and amendments to her works, nor such painstaking efforts to suppress the earlier editions of her books.

Christian Science is pure Idealism, as a Philosophy, and pure Pantheism as a Religion. As a Philosophy, it declares nothing exists but Mind and, as a Religion, nothing exists but God. Its arguments put into syllogism would be: Nothing exists but mind; God is the only mind; therefore evil is a myth, it is an “error of the mortal mind.” The Allness of God leaves us without any comforting doctrine of the Fatherhood and Motherhood of God, for, if God is all, he has no children. It strips the universe of the doctrine of divine love, for God has no one to love; He is all there is; He is It.

## “SCIENCE AND HEALTH”

As for the great text book known as “Science and Health,” it is undoubtedly a compilation, derived from many sources, and, like all such compilations (our Bible included), it is far from consistent with itself. The essential feature of it, that which makes it distinct from other books, is its treatment of disease and the cure of disease. This feature, with certain slight modifications

by Mrs. Eddy, is the system practiced by Dr. P. P. Quimby, of New England, and taught by him to Mrs. Eddy and used by Mrs. Eddy, at first with full acknowledgement of its Quimbian authorship. Dr. Quimby's son, who was his secretary, and knew all about Mrs. Eddy being a patient and a pupil of his father, wrote a lengthy letter in 1894 to Dr. Minot Savage. I have that letter in my possession at home. He declares in this letter that Mrs. Eddy was healed by his father; that she adopted his system; and gave him, at first, full credit for his teaching. He says, if Mrs. Eddy denies this, she lies. Mrs. Eddy publicly praised Dr. Quimby as her healer and claimed he used the healing power of Christ. She wrote a poem on his death.

There is no doubt that Berkeley's philosophy is found in "Science and Health." There are many paragraphs in "Science and Health" almost verbatim with paragraphs found in a book published about 1860. I believe the title was: "Dealings With the Dead." It is mentioned, and the parallel passages given, in a book published by The Austin Publishing Co., of Rochester, by Mrs. Delia Horn, a former pupil of Mrs. Eddy. The book is called "Timely Aid." A gentleman in Seattle has found nearly 100 Scripture interpretations in "Science and Health," almost verbatim with similar ones in the writings of Emanuel Swedenborg.

Let me call attention, before I offer further adverse criticism, to certain good features in "Science and Health" and in the Christian Science Movement.

First, "Science and Health" is an utter rejection of the Old Theology of the Churches. It has no dogma of the Fall, and no depravity of man's spiritual nature, and no vicarious atonement, and the great benefit of Jesus' blood-shedding on Calvary is as a manifestation of the love of God. It throws overboard the "Plan of Salvation," the ritualistic and sacramental services, and it leads its followers out of the prison house of the creeded system. That is one great boon Christian Science has conferred on the world. Despite all its erroneous teachings, Christian Science has started millions of people out of the corral of the creeds toward mental emancipation.

Second, its Healing work cannot be doubted. True, it

is quite possible that there are many exaggerations in the reports; yet no one who has studied the case fairly doubts that many signal cures are made. Let it be noted, however, that this healing power, in any organization, is no proof of the correctness of that organization's claims. It does not prove the Christian Science Philosophy of the cures correct. Metaphysical healing has existed in every age, among a multitude of sects and churches that have taught the most contradictory philosophy of their cures. Healing power does not always imply clear thought and logical process.

Third. Another great benefit of the movement has been this: through its rapid growth, its members and its money power, Christian Science has aided the great battle we are all fighting for freedom from Medical Monopoly. Spiritualist and all Mental Healers and all who practice Suggestive Therapeutics may well be glad of so large and powerful an ally as Christian Science in the war against Medical Monopoly.

Taken as a whole, the Christian Science movement is especially interesting to spiritualists from two standpoints: first, as originating with one who practiced mediumship, and secondly, as starting a great multitude away from church influence and control who will not find Christian Science soul-satisfying and will some day become investigators and converts to Spiritualism. Christian Science will be the half-way house between the Churches and Spiritualism.

### LIMITATIONS, INCONSISTENCIES AND "ERRORS OF MORTAL MIND" IN CHRISTIAN SCIENCE

To start with, neither Mrs. Eddy nor her followers have been able to live up to the idealism of "Science and Health." A philosophy which cannot be lived is not a true philosophy, for nature and life are the tests of truth. No man can live as though there were no matter. He may profess the non-existence of matter, but his conduct belies his profession. In extreme cold weather the Christian Scientist gets his sense of warmth and comfort, not out of his philosophy, but out of the same coal fire that heats the ordinary mortal. He does not satisfy his sense of hunger with "Science and Health"

but with a porterhouse steak. He clothes his non-existent body with very real and costly clothing. Elbert Hubbard, the last time I met him, told of a recent lecture given where, before the lecture, a stentorian voice from the gallery cried out, "Is there a Christian Scientist in the audience?" There was no response. Then a second and louder call rang through the building. At last a demure little lady rose in front of the platform and acknowledged she was a Christian Scientist. "Do please, come up here quickly," called out the voice again, "and change seats with me for I feel a draft."

Christian Science may, and, if logically interpreted, does confound all moral distinctions in conduct, and yet Christian Scientists, in their private life and conduct, recognize these distinctions as other people do. Whether there is any evil in the world or not, Mrs. Eddy recognized a deadly evil in Animal Magnetism and in mental mal-practice. So the old world will go on as before Christian Science was born, admiring and loving its Florence Nightingales, its Grace Darlings, its Joan of Arcs, its heroes and martyrs for truth, its Socrates, Brunos, and its Christs, and condemning its traitors, its cowards, its betrayers of innocence and its Judas Iscariots, to the end of time.

The Catholic World condemns Christian Science as immoral. First, on the ground that it denies the reality of sin. To a moralist, it must seem a rather dangerous dogma to teach humanity, surrounded as we are in life with temptations and opportunities for wrong doing, that man cannot sin against God and that sin is a delusion. It condemns Christian Science on the ground that it denies freedom of will to man, and this removes his sense of responsibility. It further condemns it on the ground of using the Bible to sanction its teachings yet denying most of the fundamental Scripture teachings. It condemns the doctrines of Christian Science further, on the ground that it makes marriage a mild form of error. Mrs. Eddy herself declared that "it is possible to maintain morality and progeny in Science and yet abolish marriage." Yet when Mrs. Woodbury, one of her followers, followed Mrs. Eddy's teachings to a logical conclusion and claimed to have immaculately

conceived a son, she was promptly excommunicated. Mrs. Eddy held there was something higher in the wedded life than motherhood, which is one of the many dark and puzzling statements of "Science and Health." In fact, to people who really want to know the meaning of language, this great text book is a book of puzzles and conundrums. For example, what is the meaning of this definition of children: "Spiritual thoughts and representations of life, truth and love?" She also defines children as sensual and mortal beliefs. Jesus, not being instructed in Christian Science, believed that children were real individuals and declared, "Of such is the kingdom."

Take a few of the errors of mortal mind found in "Science and Health" in the chapter on Spiritualism. "Spiritualism is the offspring of the physical senses." "I never could believe in Spiritualism." Yet Mrs. Helen P. Russeque went in company with a lady who desired and got a spirit reading from Mrs. Eddy in Boston, and Mrs. Eddy, on that occasion, told Mrs. Russeque she was going to found a new religion and leave Spiritualism out of it. It was not popular, and she asked Mrs. Russeque, on that occasion, to join her in the enterprise, and Mrs. Russeque declined. This statement of Mrs. Russeque was published in "Reason" some years ago. She recognized the fact that Jesus cast out evil spirits, but her interpretation of evil spirits was "false beliefs."

This was another instance where Jesus showed his lack of instruction from Mrs. Eddy, for he evidently regarded evil spirits as individual intelligences and spoke to them as he spoke to men. "So-called spirits," she tells us, "are but corporeal communicators." "The so-called dead and living cannot commune together." She charges Spiritualists with believing that "men die as matter and come to life as spirit." "Spiritualism consigns the so-called dead," so she tells us, "to a wretched purgatory, where the chances for improvement for the departed narrow into nothing, and they return to their old standpoints of matter." "Matter or body," she gravely tells us, "is a false concept of mortal mind." And yet, in another passage, she tells us that the "Divine Mind will care for the human body as it clothes the

lily." This sounds to us like a contradiction, for, if the body is only a false mental concept of mortal mind, it would seem as though God himself would have some difficulty in clothing it like the lily. In another place, Mrs. Eddy declares that the departing in the vestibule of death, "may hear the glad welcome of those who have gone before."

## MALICIOUS ANIMAL MAGNETISM

The inconsistency of denying the existence of evil, save as a false concept, and then practically creating a great Devil of Fear and Superstition, called by Mrs. Eddy "Malicious Animal Magnetism," seems to have dawned on the leaders of the movement and on Mrs. Eddy herself, for most of her teachings on this subject have been vigorously cut out of later editions of "Science and Health" and her Christian Science monthly. Mr. Podmore charges Mrs. Eddy with "doing all in her power to revive the power of fear which oppressed Europe for centuries." And Dr. Jastrow, Professor of Psychology in the University of Wisconsin, also points out the dangerous character of this teaching and asks, if denying an evil will annihilate it, why asserting an evil will not create it.

From "The Nation," May, 1910, we extract the following editorial comments on "Malicious Animal Magnetism" as taught by Mrs. Eddy:—

"Nature usually asserts herself strongly against all perfectionist theory. It is not surprising, therefore, that the sect whose chief tenet is the non-existence of evil, should be greatly troubled by evil in the form of malicious animal magnetism. The term means nothing more than that enemies, generally of the same faith, may, though at a distance, injure the mind of the sufferer. It is the reverse of the beneficent absent treatment by which disease may be cured by a remote 'mental healer.' Under the terror of such projected malevolence, several unhappy persons have committed suicide. \* \* \* It is impossible not to mark the significance of a monistic creed, which asserts the sole existence of God and good, beginning to assume the dualistic form. \* \* \* If a case had been presented to a seventeenth century

magistrate of the state of Massachusetts or of Lancashire, he would have known all about it, and would have pronounced it a common case of witchcraft and, had any respectable evidence been produced against the offender, would unhesitatingly have condemned the witch to the gallows. \* \* \* If this apparently new phenomenon were referred to an alienist, he would promptly class it as a case of incipient insanity. The spectacle of an ideal and highly benevolent faith spontaneously developing some of the ugliest superstitions of the past, and, in the name of mental health, actually undermining the intellects of certain of the faithful, is, to the historical student of religions, both pathetic and instructive. \* \* \* Here is a cult beginning to stultify itself within the lifetime of its Founder."

Mrs. Eddy claimed that her first husband was killed by Malicious Animal Magnetism. Dr. Jastrow claims Mrs. Eddy as the author of this fearful doctrine. In Hampton's Magazine he tells of a woman, who believed Mrs. Stetson, the rival of Mrs. Eddy and, at that time, head of the Christian Scientists of New York City, had exerted this Malicious Animal Magnetism upon her. Here is what the woman says she experienced from the Malicious Animal Magnetism of Mrs. Stetson: "At midnight I was awakened by an icy blast sweeping through the open window from the direction of New York. My teeth chattered; my heart fluttered; luminous waves rolled over me, covered with the faces of the dead. I felt just like a man being electrocuted. It seemed, indeed, my soul went from my body, that I saw through the walls of the house; and, in the hour of agony, I saw Mrs. Stetson's blue eyes all around the room." She attributed also the death of her baby to Mrs. Stetson's evil influence.

There is no doubt of two facts: First, that Mrs. Eddy taught this 17th Century Witchcraft, and that she attributed her own illness, her failure, the desertion of her friends and the death of her husband to it. Mrs. Eddy believed in it so thoroughly that he ran out of the house to the neighbors at times to escape the blasts of Malicious Animal Magnetism directed against the family. Richard Kennedy, Mrs. Eddy's first practical pupil, was

publicly prosecuted for using Malicious Animal Magnetism, and Daniel Stafford, his successor, was also accused. Thus you have a revival, for a time, of the dogmas and beliefs of European and Salem Witchcraft.

Christian Science will yet pass through many stages. It did in Mrs. Eddy's time. Now the attempt to stereotype the movement by a fixed and final edition of "Science and Health," by autocratic rule that would make the ideas and wishes of Mrs. Eddy forever binding on her followers, I predict will fail. There will be revisions of "Science and Health," and they are sadly needed—and a broadening out of the teachings into some semblance of harmony with the thought of the age. The chapter on Spiritualism will be omitted or altered beyond recognition in the future. This revision is absolutely needed to remove the direct contradictions that are found in it. It is needed to clear up, and make intelligible to the public, sentences and phrases that no one seemingly can understand. In fact, some of the expressions in "Science and Health" remind one of Talleyrand's statement, that the purpose of language is to conceal thought. A revision is needed to remove the denials of the truth of Spiritualism, which the whole world seems destined to accept. With the marvelous psychic phenomena multiplying all over the world, with the published results of Psychic Research by the best scholars and thinkers of the world; with the growing demand in this world war for a true philosophy of life and death, and communications from the unseen realm, Spiritualism is marching on to conquest among thinkers today faster than any other teaching in the world. It is only a question of time when the world acknowledges its Truth. And where then will "Science and Health," with its denials, stand?

The many intelligent thinkers in the ranks of Christian Science who long for a fuller Gospel than their church affords, will compel revisions and modification of its teachings. This is borne out by the large numbers of Christian Scientists who attend Seances and who find their way into our classes and services.

The intelligent classes now enrolled in the Christian Science Movement will not long tolerate the absurdity

of limiting the spiritual instruction of humanity to two books, however excellent those books may be.

It cannot be that a great Liberal Movement like Christian Science will put itself squarely in opposition to the Societies for Psychical Research and the Scholarship and Science of today, by denying wireless communication between mortals and spirits.

The attempt to exploit Christian Science as the true Gospel of Jesus is doomed to utter failure, since Jesus recognized and practiced Spirit Communion and took his followers to a seance on the mountain, and prophesied and arranged for the greatest seance in history—at Pentecost. Jesus recognized the reality of the material realm, laid his hands on the sick, cast out evil spirits, and never professed any power or grace not open and free for all men—all of which is in strong contrast to Christian Science teachings and methods. Jesus made no claim for the finality of his Gospel. He repeatedly declared that he had many things to say to his followers, but they were not ready for them. He assured them that the spirit should be outpoured upon them and guide them into all truth. He left the way open, therefore, for future inspiration, future revelations, claiming no monopoly of the truth, no monopoly of healing power, no wonderful discoveries for copyrighting and exploiting to the world. All of which seem to be in strong contrast to Christian Science teachings and practice.

## **THE CONFESSION OF REV. MARY BAKER EDDY**

The confession of Mrs. Eddy, in pamphlet form, has now been for some time before the world, as given through the hand of Mrs. Amelia Hoagland of Los Angeles, a psychic and lady most widely and favorably known throughout America. It has attracted the attention of such men as Sir Wm. Crookes, F.R.S., of England, Dr. Hyslop of the American Psychic Research Society, and thousands of intelligent readers who believe it reflects the remorse of Mrs. Eddy in Spirit Life over the suppression of the great truth of Spirit Return. Having had direct personal testimony from those who knew Mrs. Eddy as a practicing Medium and knew, from her lips, of her intention to renounce Spiritualism, be-

cause of its unpopularity, and knowing the absolute sincerity of Mrs. Hoagland, I believed, at the time the Confession was first presented to me, and believe now, that it is a genuine Spirit Message emanating from the Founder of Christian Science in the spirit realm. I believe, for the sake of Mrs. Eddy and for the cause of truth, that it should be widely circulated to the world. In the pamphlet I give the story of the origin of the Confession, the Confession itself, and my reasons, in summary, for believing it came from the Founder of the Christian Science Movement.

\* \* \* \* \*

## MODERN SPIRITUALISM

Modern Spiritualism, as expounded to the world in its literature and by its accredited teachers in both worlds, while claiming no perfection, is recognized by its students as the most rational, inspiring and comforting philosophy of life yet given to the world. But Modern Spiritualism, as expressed to the world by its followers, like every other religion, is characterized by many sad failures and mistakes. One great failure in connection with Modern Spiritualism was its lack of organization as a Religious Movement for over forty years after its advent. Perhaps, however, from the standpoint of the general public, the Spiritualism of this unorganized period was able to diffuse its spirit and its message so widely that these became the seed of many new movements (New Thought, Christian Science, Theosophy, as well as the organized and officially recognized Spiritualist Association). The Spiritualist Movement has been the fruitful mother of nearly all the great liberal movements of the last half century.

Another failure of Spiritualism, which has cost it much, has been its neglect to teach and practice Spiritual Healing as a fundamental of its work. Another serious failure has been its neglect to organize its followers into classes for systematic study. Spiritualism has failed in too many instances to guard its rostrum from incompetents and, in some cases, from impostors. It has often failed in its leadership, where men and women have sought office rather than have the office seek

them. Incompetent leadership has been the ruin of many an organization. Yet, despite these failures, all of which are incidents to every new movement, Spiritualism can be said to have already accomplished a great and blessed work for mankind.

1. It has done for our age what Jesus accomplished for his age, in bringing life and immortality to light. Jesus did not argue or discourse much about immortality. He assumed that it was true and then, by his resurrection, gave the demonstration of it. We accept, with our Orthodox friends, the eleven different appearances of Jesus after his death, but these to us are spirit manifestations and prove an inherent power in every man to triumph over death. To our age and time, Spiritualism is the risen Christ proving that life is ever lord of death.

2. Spiritualism has powerfully modified the thought of the age. It has compelled the clergy to think, converted a goodly number of them, and changed the tone of pulpit teaching vastly for the better. It has compelled the clergy to play the soft pedal on the doctrines of election, predestination, eternal damnation, and upon many foolish and fantastic notions formerly taught about heaven and hell. Spiritualism, by its Optimism and its wider hope for humanity, has brightened and rendered less dreadful and fearsome the subject of religion in general, and almost entirely stopped the preaching of those awful dogmas of the Devil and the Judgment Day. Every church attendant in the world is under obligation to Spiritualism for the improvement in the religious teachings since the advent of our Movement.

3. Spiritualism meets the world demand for knowledge of Death and the After Life. Before Spiritualism came in, the church teaching of Death and the After Life was very discordant, very misty and indefinite, and whatever direct and explicit teachings were given on these subjects were full of fear and dread for men. Today, through our Philosophy, the world has a rational concept of death as an event in life, and men are gradually growing into rational conception of the future life. This is due to Modern Spiritualism.

Our critics declare that "Spiritualism has, with all its

pretended messages, really given us nothing of value concerning the Future Life."

We affirm, in reply, that Spiritualism has given us great basic and supremely important teachings about the Spirit World, which have entirely altered the world's concept of man's future. Let me summarize:

1. It asserts that the spirit is a natural world, governed by law, and not a realm ruled by a personal God.

2. Man has liberty of thought and action there as he has here. There is no shut-in heaven or prison hell.

3. It asserts that the life after death is a continuance of the life here, each man beginning there as he left off here, death making no change in character.

4. It asserts that rewards and punishments are natural and not artificial; that forgiveness of sin does not void the penalty of sin.

5. It asserts that men are not saved by "blood," or "faith," or "vicarious atonement," or "election," or "sacraments," or "masses," but by knowledge and obedience to the truth. It preaches salvation by character.

6. It asserts the possibility and indulges the hope of the final salvation of all men, since the door of reformation is never closed in this world or the next. Some day, somehow and somewhere every human soul shall come into knowledge of, and harmony with, truth, and happiness and heaven.

7. It asserts that mortals and spirits alike are endowed with inherent powers by which, through natural laws, they may communicate with those at a distance, and that the door of communication is open between the two worlds to all who learn the truth and comply with the conditions.

8. Punishment in nature is natural, certain and remedial and never vindictive or arbitrary.

9. That departed souls do not lose memory of, and interest in, their earth friends and human affairs, but often complete their unfinished earth work through the organism of sensitives on earth.

10. That mediumship is the channel of inspiration, communication and revelation in spirit spheres as it is here—a great and universal divine plan through all orders of being and through all planes of human evolution,

by which the wiser and more advanced may instruct and inspire the younger members of God's family.

These are a few of the great fundamental teachings of Spiritualism regarding the Future Life. They show that Spiritualism is to the religions of the world what the aeroplane service is to the allied armies—"the eyes of the army." It is the aerial service which looks forward and maps out the line of advance. Spiritualism is mapping out humanity's future and every one knows that even the churches are accepting these great fundamental teachings of Spiritualism concerning the Future Life.

Spiritualism comforts where all other sources of comforts fail. Sorrowing humanity today weeps at the tomb of millions of her dead. Bereaved humanity is not comforted by the record of miracles and resurrections two thousand years ago. Nor will it be satisfied with the promise of miracles and resurrections two thousand years in the future.

Nothing but knowledge and demonstration of the After Life today, nothing but the touch of the vanished hand and the sound of the voice stilled in death, will comfort earth's sorrowing ones today. Spiritualism alone gives this Nectar of divine comfort to men.

No other Philosophy or Religion places so high an estimate upon human nature, or unfolds more clearly the laws of human growth and progress, or furnishes such strong motives for obedience to law and truth, or brings men so closely in touch with angelic helpers, as Modern Spiritualism.

It compasses in its philosophy this world and all worlds. It is eclectic taking in all demonstrated truth, all nature teaching, all truths gained by human experience, all the inspired teachings of the ages and in addition giving us the instruction and help of the spirit world today.

The Mission of Spiritualism is, therefore, to instruct, comfort, to unfold and develop, and inspire humanity, here and hereafter.

# THE PRACTICAL VALUE OF A GOOD MEMORY

## CHAPTER IX.

Few people are as deeply impressed as they should be, with the practical value of a good memory. Most persons look upon it as a desirable possession, but esteem it rather a luxury than a necessity. The fact is a strong and active memory is one of the most powerful factors of success in life. In business, in society, in professional life, in literary pursuits, a good memory is in constant requisition, and contributes very largely to success. An active and retentive memory adds very largely to the enjoyment of life. It makes its possessor a better and more instructive conversationalist, more successful in all pursuits that involve intercourse with one's fellowmen, and, if the lessons of the past are improved upon, wiser and nobler in character.

A good memory saves its owner from a multitude of annoying and troublesome experiences that fall to the lot of forgetful people. Not long since a minister, an acquaintance of the writer, had two engagements to preach, one on a certain Sunday in E——, and one on the following Sunday in G——. Trusting to his memory, which was a treacherous one, he found, on arriving late Saturday evening in G——, that his appointment was at E——; sitting down, he telegraphed his wife, a very sensible and matter-of-fact lady, "Am in G——, should be in E——; what shall I do? To which, as fast as the electric current would carry it, she sent the following sensible reply: "Go to bed."

Now, as the above is only a fair illustration of a multitude of annoying experiences and disadvantages, which are constantly befalling persons of bad memory, it may be worth while to analyze the incident, and classify the results that sprang from it. The first result, then, was the disappointment of his audience,

to which we must add his own and that of his good wife. The second result was undoubtedly a feeling of mortification over a failure, from which the exercise of an active memory would have saved him. The third result was financial loss, telegrams, railroad fare and incidentals. The fourth result was loss of time—the trip having to be repeated at a later date. Here then, we have a summary—disappointment, mortification, financial loss, and loss of time, all directly traceable to a single lapse of memory, and from all of which a trusty memory would have saved him.

A good memory then is strongly to be desired, that it may save us from adding needlessly to life's disappointments. Throughout life's career many engagements must be met, many duties discharged, many labors transacted, the proper performance of which requires an alert memory, one that answers instantly and correctly the demands of the hour. If our memories respond to the occasion, and act the part of faithful monitors, life proceeds with satisfaction and success. If, on the other hand, memory, like banks which refuse to pay on demand and require thirty days' notice, fails to present to the consciousness at the right time and place the ideas appropriate to the occasion, the result is disappointment of ourselves and others.

A second reason why all, especially young people, should desire and seek after a good memory, is that they may escape those constant mortifications which come to those who are troubled with lapse of memory.

Another strong reason for desiring an active memory is found in the fact that it saves its possessor from financial losses which always result from deficient memory. A good memory is equivalent to a good investment yielding its owner certain cash dividends. If the testimonies of business men who are victims of bad memory were collected, it would be found that there is a large annual loss to be credited to this cause alone. In the neglect to meet engagements promptly, to attend to certain details of business where delay means loss, to take advantage of opportunities at the favorable moment, all of which result largely from deficient memory power, business men lose large sums annually. How

many men from lack of proper thought, resulting from sluggish memory, have to take two journeys where one should have been sufficient, to write two letters or send two telegrams, or two express parcels, where one should have answered, and, in numberless other ways, are often put to loss.

A good memory is a great time saver. Not only does it save the time and vexation so many experience in "cudgeling their brains" for facts and ideas which should be ever at hand, but enables its owner to perform nearly all the activities of life more expeditiously, accurately and successfully. It saves needless effort. It economizes human energy. By saving from needless disappointment, vexation and effort, it, in effect, lengthens life.

A good memory is a necessary handmaid to a sound intelligence. It furnishes the reflective powers with the materials of knowledge. Bias declares: "Memory is the mother of wisdom; for what is wisdom without memory, but a babe that is strangled in its birth."

Prof. Scott declares that "if we examine the endowment of men of genius and those famed for intellectual exertions, we shall find that a **retentive and capacious memory formed the basis upon which their fame was reared.**"

For practical purposes, our knowledge and past experience are valuable to us just in proportion as memory retains them and furnishes us with them **on demand**. He who knows a great many things and has had very valuable experience, is practically in the position of the man who knows little and has had but little experience, unless his memory serves him promptly and well. The maxim of the old scholars was that so often repeated by Casauban—**Tantum quisque scit quantum memoria tenet**: Every man knows just what he remembers.

In 1555, Gulielmus Gratarolus published a work on the art of memory, and in 1562 William Fulwood published an edition of it, "Englyshed," under the title of "The Castel of Memorie." In the dedication and preface, Fulwood drops into poetry.

Lord Macauley had a phenomenally powerful memory.

When only three or four years of age he took in whole pages of what he read. His mind at that time would seem to have mechanically retained the form of what he read. His maid said he "talked printed words." Once, when a child, when making an afternoon call with his father, he picked up Scott's "Lay of the Last Minstrel," for the first time. While his seniors were conversing he quietly devoured the treasure. When they returned home the boy went to his mother, who, at the time, was confined to her bed, and, seating himself beside her, repeated what he had read by the canto, until she was tired. In after life, one day at a board meeting at the British museum, Macaulay wrote down from memory, in three parallel columns on each side of four pages of foolscap, a complete list of the Cambridge senior wranglers with dates and Colleges attached, for the 100 years during which a record of the names had been kept in the university calendar. Many other examples of this kind, showing Macaulay's wonderful memory, might be presented; he once said, if all existing copies of "Paradise Lost" and "Pilgrim's Progress" were destroyed, he could restore them from memory.

Magliabechi, court librarian at Florence, was the literary prodigy of his times. He had crammed into his head the contents of an immense library. He could, upon demand, not only supply any quotation desired, but was also able to give page and paragraph. He at last became regardless of all social and sanitary rules and almost rotted amid a confused heap of books.

Jedediah Buxton, who died in 1774, possessed a remarkable memory. Although a schoolmaster, he was so illiterate he could scarcely scrawl his own name. On one occasion he mentioned the quantity of ale he had drunk since he was twelve years old, and the names of the gentlemen who had given it to him. The whole amounted, he said, to five thousand one hundred and sixteen pints, or "winds," as he termed them, because, like the toper Bassus, he emptied his jug at one draught. Although he had received very little instruction in arithmetic, and had never been assisted in his youth, beyond learning the multiplication table, yet, without the aid of pen or pencil, he could multiply five or six

figures by so many, and in a much shorter time than it could be done by the most expert arithmetician. The product of the sum, which in his memory he had worked out, he would repeat, if it were required, a month afterward. He could, moreover, leave off the operation, and, without the slightest error, resume it at the end of a week or a month, or even after several months.

Dr. Abernethy had a singularly retentive memory. One day he invited a company of friends to do honor to his wife's birthday, when one of the guests of a poetical turn of mind, composed some verses complimentary to Mrs. Abernethy. The doctor listened attentively to the reading of them, and then exclaimed, "Come, that is a good joke, to attempt to pass off those verses as your own composition; I know them by heart." All were mute with astonishment, while Dr. Abernethy recited the verses without a single error. The "poet" was completely amazed, mystified and angry. The amused host explained his power of memory, and offered to repeat any piece of the same length that any of the company would recite.

Mr. Stanton, Secretary of War during the Rebellion, had a fine memory. One evening, in the early part of 1868, Dickens, then on a reading tour in this country, was dining with Charles Sumner, Stanton being present. To the surprise of Dickens, Mr. Stanton was able to repeat from memory a chapter from any of the novelist's works. Mr. Stanton explained that during the war he had formed the habit of invariably reading something by the author of "Pickwick" before going to bed.

Cyrus, it is said, knew the name of every soldier in his army. Otho, the Roman Emperor, owed, in a great measure, his accession to the Empire to his prodigious memory. He had learned the name of every soldier of his army, when he was their companion as a simple officer, and used to call every one by his proper name. The soldiers being flattered by such attention, persuaded themselves that such an emperor could not forget in his favors those whose names he so well remembered. They all, therefore, declared for him and enabled him to overthrow his rival.

Richard Porson, professor in the University of Cam-

bridge, was alike distinguished for his learning and his memory. He had the Greek authors, book, chapter, verse and line at the tip of his tongue. When a lad at Eton, as he was going to his Latin lesson, one of the boys, wishing to play him a trick, took his Latin Horace, from him, and slipped into his hand some English book. Porson, however, who had learned Horace by heart before he went to Eton, was nothing disconcerted at the trick, but when called upon to begin, opened the English book which had been placed in his hand, and without hesitation commenced, and went on regularly, construing the Latin into English with the greatest ease. The tutor, perceiving some signs of amusement and mirth among the boys, and, suspecting there was something uncommon in the affair, asked Porson what edition of Horace he had in his hand. "I learned the lesson from the Delphin edition," replied the pupil, avoiding a direct reply. "That is very odd," said the master, "for you seem to be reading on a different page from myself. Let me see the book." The truth, of course, came out, and the master said he would be happy to find other pupils acquitting themselves as well under similar circumstances.

Mezzofanti is said to have known seventy different languages and dialects, and upon one occasion to have succeeded, after twenty-four hours' study, in readily conversing in a language which before was entirely unknown to him, and which seemed totally different from all he knew. An old beggar of Stirling, some years ago, yclept Blind Aleck, knew the whole of the Bible by heart, so that he could give verse, chapter and book for any quotation, or vice versa, correctly give the language of any given verse.

Wesley tells us in his Journal of a young Irish preacher who had such a knowledge of the Greek Testament and such powers of memory, that, on the mention of any word from the Greek text, he would at once tell you all the various passages in which the word occurred, and the different shades of meaning in each. Charles Dickens, it is said, could, after passing down a street for the first time, tell you the names of the shopkeepers in order, and the kind of business in which each was engaged.

In former times men looked upon memory as a purely intellectual activity, having little relation to bodily conditions. Today, through the fuller study of the brain and nervous system in their relations to mental phenomena, the tendency among a large class of writers is to consider memory a department of physiology. The intimate relations between the growth and development of memory and the cultivation of the organs of sense, is now admitted by all. If, as Sir Wm. Hamilton holds, the soul feels at the finger tips, and if, as most eminent physiologists now believe, the whole body is the organ of the mind, there seems good reason for accepting Kay's doctrine, that memory has its seat, not only in the brain, but also in the organs of sense and in the muscles.

It is known today that no mental activity takes place without a corresponding and definite change in the bodily structure. Not only is this the case in regard to sensation and perception, but also in recollection, imagination and fantasy. A change of brain structure accompanies every thought, and it is now asserted that in recalling any idea that has come to us through the senses, we use the senses again and in much the same way as when first we received the idea. Wundt observes that nerve action is the same in sense perception and in memory.

Prof. Bain declares that, "the organ of the mind is not the brain by itself, it is the brain, nerves, muscles, organs of sense, viscera," and if every sensation and thought leaves permanent traces in our physical structure, it naturally follows that memory is closely allied with the education of our senses and the training of our bodily powers. Memory writes its record, not alone upon the brain, but upon the organs of sense, the nerves, the muscles and the entire body. From this fact it may be inferred that the record of all our past lives may be found in our bodies. A man becomes a part of all he has seen and heard and thought about. The record of every man's life is in every man's body. Memory is in this sense eternal. Nothing we have ever heard, or known, or felt, is ever lost. We carry its trace within us. It is true we may not be able to recall

all of our experiences and bring them again into consciousness, but the consciousness, as we shall see a little further on, is but a small part of our mental life. If we "feel at the finger tips," it is quite evident we remember at the finger tips as well, and very much of the musician's memory is in the muscles of the hand and arm. Memory is, therefore, not one faculty, but a condition of activity of all the faculties.

The fact that memory very largely depends on physical conditions has been noted from the earliest times. The memory is more active in health than in sickness, in vigor and strength than it is in physical weakness. Memory is more active and reliable in the morning than in the evening, because the physical nature is then re-created by sleep and rest. "Fatigue in any form," says Herbert Spencer, "is fatal to memory."

Not only is this the case, but it is also an admitted fact that our physical condition, when we receive an impression through the senses, very largely determines the depth and permanence of the impression itself. If the powers of the body are fresh and vigorous, the senses active, the attention fixed, the impression is deep and lasting—and every one knows how faint the impression upon the mind when the body is wearied, the senses dull and the attention wandering. Ribot declares that "the reproduction of impressions depends in a general way upon the circulation," and there can be no doubt that the character of the impression, as well as its recall to consciousness, depends on the condition and circulation of the blood, in short, upon the state of health.

According to Ribot, memory includes three things, viz.: the retention of certain states; their reproduction, their localization in the past. The first two are indispensable; the third, what we call recollection, and which he calls localization in time, is purely psychological. It is the element which constitutes perfect memory, yet it is the unstable element, and may be regarded as an added element to memory proper. "Do away with the first two and memory is abolished; suppress the third, and memory ceases to exist for itself, without ceasing to exist in itself."

Muscle fibre, which at first responds feebly to the excitation transmitted by a motor nerve, responds more energetically the more frequently it is excited, pauses and rests being presupposed. The most highly developed tissue of the body, nerve tissue, presents in the highest degree the two-fold property of retention and reproduction of past states. This furnishes, in some degree, a type of organic memory, yet not the true type which is to be found in the **secondary automatic actions** as opposed to the primary or innate automatic acts. These secondary automatic actions are the very groundwork of our daily life—our acquired movements, such as walking, writing, the acquired movements of the laborer and mechanic. Acts which now seem to us entirely natural were acquired by laborious effort. Lewes observes that when a child is learning to write he cannot move the hand by itself, but must also move the tongue, the muscles of the face, and sometimes the feet. In time by practice he can suppress all these useless motions, and write while he consciously gives attention to other matters.

Dr. Carpenter mentions the case of an accomplished pianist who executed a piece of music while asleep—a feat which must be attributed largely to the muscular sense which possessed the memory of the succession of movements. Consciousness here, as in other recorded cases, dropped out of the activity, showing that in the mechanism of memory it is, in a sense, a superadded element.

It is of the first importance to the student who would strengthen his power of recollection that he should gain clear ideas of the mental operations involved therein, and of the laws which govern memory. In place of a single mental operation memory involves several, and what is ordinarily called memory is but the final stage of a process which implies: 1. Acquisition of the original idea or state. 2. Retention. 3. Reproduction. 4. Recognition—or what some have called localization in time. To the subject of the acquisition of ideas and the importance of employing the right methods we shall devote a special chapter, in which it will be seen that this has a most important bearing upon the retention

and reproduction of our ideas. In regard to retention of ideas it is sufficient here to state that the consensus of opinions among metaphysicians is strongly in favor of the view that no idea or mental impression once received is ever lost—though many of them pass beyond the power of voluntary recall.

## RULES FOR STRENGTHENING THE MEMORY

1. Seek and preserve vigorous health as a fundamental condition of a good memory.
2. Train the senses to careful observation and accurate discrimination.
3. Deepen and intensify your first impressions of what you would memorize, (a) by concentrating the thought upon it, (b) by exercising the will power in regard to it, (c) by allowing the object or thought to remain for a sufficient length of time before the mental vision.
4. Test your memory to determine whether you commit more easily by sight or sound, also to find which you retain more firmly, the images of sight or the sound images.
5. Select for memorizing purposes some book of the Bible or some poem of English literature, and assign yourself a limited number of verses for daily memorizing at a selected hour of the morning.
6. Preserve the period religiously for the two-fold purpose of committing the daily portions (3 to 5 verses), and reviewing the lessons previously committed.
7. In committing to memory and in reviewing, use those senses by which you have found the mind works most effectively in these processes.
8. Make it a rule to thoroughly comprehend every idea or fact you would commit to the memory.
9. Do not burden memory with useless tasks, or with too much at a time, depending for growth and enlargement on the regularity and suitability of the exercise, rather than its difficulty.
10. Do not attempt to force the memory to recall an

idea. If memory can recall an idea at all, it can generally do so easily. Many a person has lost entirely an idea, which he might have recalled by easy suggestion to his memory, by "cudgelling" his brains for it.

11. Repeatedly recall the mental images to consciousness, and make them as vivid as possible. Catch the dim pictures, and hold them in the mind's vision until they become clearer. Visualize these mental pictures, and make them so distinct that those senses through which they were received shall be called into a measure of activity again.

12. Trust your memory: do not treat it with suspicion. The unconscious powers of the mind work largely upon suggestion and a suggestion of memory failure to one's self is often a procuring cause of failure.

13. Form the habit of mentally recalling in detail every evening your experiences during the day.

14. Form the habit of relating to your friends as fully as possible and in order the incidents of your travels, accounts of concerts, lectures and entertainments attended.

15. Form the habit of writing out weekly from memory a summary of the minister's sermon, taking care to include the argument and main points.

16. Form exercises for yourself in overcoming your special memory difficulties, practising the recall of those classes of ideas over which the mind seems to have least control. If your memory of names, faces or dates should be defective, assign a period every morning to exercising the memory along these lines.



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