

METAPHYSICAL HEALING

These lessons are the practical experience of Metaphysics applied to disease in all its aspects to restore Health on all planes, Physical, Astral, Mental, Soul and Spirit. They show how to master disease and gain and retain what the world is seeking, Equilibrium and Health

By

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Volume I

A Course of Private Lessons given
to his personal pupils

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METAPHYSICAL HEALING

These lessons are the practical experience of thousands of people in all parts of the world. They show how to heal mental, moral and physical ailments. They show how to master the forces of nature and retain what is gained. They show how to attain the highest spiritual and mental development.

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DR. A. H. HAYES

Volume I

A Course of Private Lessons

for the personal use of the student

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L E S S O N O N
H E A L T H A N D D I S E A S E

Disease is from dis-ease, that is, a lack of harmony, or discord. Health is the reverse, namely Harmony. Harmony of what? – and discord of what? Of vibration of the system. Remember that the gross physical body is permeated by energies of a much more subtle form. These energies are in a continuous state of vibration. Never for one moment are they still, never do they become motionless, but it is ever a process of continuous motion, ever moving in accordance with the diverse rates of vibration. As the rate of vibration is, so will be the character of their influence. They are vibrating on the different octaves; the Mental Body, the Astral Body and the Etheric Double are each and all of them in this continuous state of vibration.

Motion is going on perpetually. This motion is either in accordance with harmony or else it is discordant. If it be discordant it will manifest itself in a disordered condition of the system; be it chronic or acute, it must at all times be a physical disturbance proportionate to the discord which has taken place in the vibrating energy of the system. This may be in the Astral Body, the Mental Body or the Etheric Double.

In every case Health is the result of harmony of the vibrating force; disease, the effect of discord. Not only is this true, but there are specific diseases which are the effects of specific kinds of discord, that is to say, specific degrees of discord in the manifesting vibrating force, but also a particular kind of discord, discordant in the sense that there are certain notes of inharmony manifesting themselves there. A certain type of discord must necessarily express itself in and through a given disease. The changing of this form of discord into some other form will consequently eventuate in a change of one type of disease into another. As the type of discord is, so will be the type of disease.

By either thinking in discord or feeling in discord, or also by

living in such a way physically that the Etheric Double vibrates in a discordant manner, we will establish this discordant state, which, descending to the Gross Body, establishes discord in the cells and thus will produce this state of inharmony, this state of disease, as we term it. Fevers, chills, rheumatism, neuralgia, malaria, in fact, everything, in a word every disease that flesh is heir to is but an expression of a definite form of discord.

It may occur to you to ask, "Well, isn't it a fact that the influence of our physical environment will produce disease?" Undoubtedly it will, because the physical environment will produce a state of discord. The vibration of the atmosphere may be inharmonious, there may be putrifying substances about which will produce discordant vibrations in the air, which will poison the food you eat, the water you drink, so that these, in turn, are discordant in their vibration. If this be true you will naturally take on this discordant influence and your principles will be made to move in the discordant manner that is prompted by the discordant influence around you. In this way you take on that condition, you develop that phase of discord and, in the course of time, it descends until the physical body is made to respond and you contact the disease. If you can maintain your harmony, however, in that environment in spite of the discord that is all around you, you will discover that you can maintain perfect health notwithstanding the diseases that are going on about you.

When you contact contagious diseases it is not due to the action of germs; it is due to a discordant auric force which sets up a corresponding discord in your own aura and this, descending, throws your system out of gear. The one who is able to preserve perfect harmony of vibration in his own aura, may go into the worst pest hole on earth with perfect impunity.

Poisons produce disease by reason of their ability to breed discordant conditions, but if one is so permeated with the spirit of harmony that nothing can disturb it, that no discordant element can ruffle this state of harmony the least bit in the world, he will find he can drink poison with impunity.

In the treatment of disease, it is, therefore, only necessary to establish a state of harmony instead of discord. If you can accomplish this result you will be able to cure any disease in the world. It is because of this fact that New Thought, Christian Science, the Science of Being - all those metaphysical cults, are so wonderfully successful. Analyze them and you will discover that their methods are mainly directed to the end of establishing a state of harmony, throughout the system. They work against any discordant element, and work to the end of harmonizing everything, and thus by producing this harmony of vibration, you will find they are establishing the state of health. Health is being continually suggested by this operation, by this

activity, by the method which is adopted, and the result is, health and harmony are induced.

To bring out of this discord a state of harmony is, therefore, the cure for all the diseases to which flesh is heir and nothing else will cure them. This is the problem. The method which is adopted must work unto the accomplishment of that end. Methods are of value only as they lead unto the realization of this state of harmony. Any method which will accomplish this result is effective. A method which does not, should never be resorted to.

It should be borne in mind that if we know just what the rate of discord is, we may bring about the state of harmony much more easily than if we do not understand it. If we do not understand it we may try to bring it into harmony with a certain rate of vibration which is really much more antagonistic to it than some other. We must know the general character of the vibratory activities of the body and bring all the discordant states into harmony with them. We must also recognize the antipathies which exist between the human organism, particularly the organism of our patient, and certain influences, and thus avoid all such antipathies, acting through the sympathies rather.

To accomplish this work requires the skill of a Master and no one else should ever, at any time, attempt the healing of the body.

In the treatment of disease everything which will harmonize with the condition of the patient and bring about this state of harmony, must be resorted to. A careful study of the colors, of the character of perfumes, if the person wears them, all the arrangements about the house - everything must be conducive to HARMONY and must also harmonize with the condition of the patient. Nothing discordant should be permitted, because it will simply aggravate the disease.

It should also be borne in mind that the people with whom we associate exercise a great influence upon our being. They are likely to either harmonize with us or become antagonistic. Their auras may be out of harmony with our own. If so, it will have the tendency to establish a state of discord within our own being. Thus many people are made sick because of the company they keep, because of their families. As a matter of fact, one should never try to live with disagreeable people if he has any regard for his health. More people are made sick because their families, their friends are not agreeable, not congenial, than are ever made sick because of malaria germs, or anything of the kind. Do not have disagreeable people around if you would maintain a state of health, because they will necessarily disturb your emotional states and antagonize the entire being. The result will be a state of discord which must express itself in a corresponding disease. In order to cure a patient under such conditions it is necessary that he should be removed from those conditions which have given rise to that state of discord.

Also, it must be borne in mind that if a person within himself live a life of antagonism, a life of bitterness, of hatred, — maintain a discordant condition within his own being, then he is sinning against the Law of Harmony, the Law of Peace. The result is he is establishing that state of discord which must express itself in corresponding diseases, and so sickness is really the punishment for sin; it is the consequence which a life of discord brings, and sickness can never be permanently cured except by the permanent removal of the causes, namely, the state of Discord. Harmony must be produced within the very being before he can be brought into a state of permanent health.

Also remember what we call disease, those eruptions, so to speak, manifesting in the physical body, those types which are ordinarily termed disease, are merely the symptoms of the real evil which lies within. The real disease, remember, is a state of discord within the Aura — that is the enemy with which we have to contend. This expresses itself in a discordant state of the cellular structure of the body. The diverse organs, the tissues, even become disturbed and this disturbance arising, produces certain effects — usually because of the accumulation of effete matter in the system; because there is something there which is not proper from a physical standpoint, they manifest themselves in the ordinary way. But be that as it may, remember that the physical troubles which we try to cure are the effects of those discordant states in the vibration of the Aura, that being the REAL CAUSE, the physical disturbances that we call Disease being merely the outward expression, the effect, the excrescence, so to speak, of this inward state of discord, consequently the curing of the symptoms while the discord remains, will, in every instance, be found to produce no lasting benefit, but to simply "salve" the matter over. The elimination of the discord by the establishment of harmony, is the only permanent and rational cure of disease. It is in this sense that the dictum of New Thought is true, namely, that all physical troubles are the effects of mental troubles, and a diseased mind is the cause of a diseased body, therefore, cure the mind and you will cure the body.

If we understand that a disturbed, discordant Aura is the cause of all the influences detrimental to health, manifesting in the Gross Body, consequently that all physical troubles are the effects of Auric Disturbances, Auric Discord, we will then have the key to the situation. So the only radical method of treating disease is by establishing Harmony within the Aura, harmony of vibration throughout the finer principles of man's constitution. When you have accomplished this, you have accomplished a cure for all diseases.

Therefore, remember that Health is the inevitable result of an harmonious state of vibration throughout the finer principles. A discordant state of that vibration, where there is any antagonism, where one rate of vibration is contending with another, where there is in-

dependence in the vibration, half a dozen, or a dozen, each acting independently of the others, where there is the least disharmony, the least discordant influence, it must express itself in a disturbed state of the body which we call disease.

Also each specific type of discord represents itself in a corresponding disturbed condition. In other words, it is establishing a corresponding type of disease, a type corresponding to the type of discord which gives expression to it. Also this discord may be brought back into a state of harmony. Whenever it is, the disease disappears and becomes a state of health.

Lastly, Disease can be cured only by replacing Discord by Harmony, and when this is accomplished, it will be cured in every case, without fail, as disease cannot exist in a body nourished by an Aura vibrating in a state of Perfect Harmony. Any attempt to cure disease without recognizing it as being the effect of discord within the finer principles, any attempt, in a word, to cure by regarding disease as being a physical condition and not the effect of the higher conditions, must result in mere patchwork, which will, perhaps, remove one symptom, but allow the manifestation of discord through some other symptoms.

Health is HARMONY: - Disease is DISCORD. The problem of Therapeutics is the problem of replacing Discord by Harmony.

L E S S O N O N
A S T R A L C H E M I S T R Y

One of the most important factors to be dealt with in the science of disease is the chemical influence of the emotional activities of the being. Very few realize this fact.

It has been recognized for a long time, that joy, sorrow, etc., exercise a certain influence upon physical health; we know for instance, that when we can develop the right kind of emotional states, can stimulate the proper feelings, we will, by reason of the fact, be able to greatly improve the health of the patient, but it is not generally known that the emotional states actually generate chemical substances, which have the capacity of healing or poisoning the body. Yet, this is absolutely correct.

It should be borne in mind, that there is a certain rhythm appertaining to all emotional activity, a rhythm different from that of Mental activity, or Physical.

To make the matter a little clearer, we must understand that from the Kosmic Energy, Mind, Astral Light and Ether are alike generated; in other words, each of these substances is constituted by reason of the formation of a unit or ultimate atom, which is itself, a structure formed by the combination of a vast multitude of the atoms of the Kosmic Energy, or Buddhi. This combination causes the Unit or Ultimate Atom to move with a certain rhythm, or, in other words, on a certain octave. Now, all Atoms and Molecules moving on this octave, that is to say, the Astral or Desire Octave, become, by reason of that fact, Astral Fluid, or Desire Stuff, we might call it. This Desire Stuff is, therefore, moving on this octave and this is the material of which emotions are formed, that is to say, emotion is the activity of this principle; but it should be borne in mind, also, that all emotional activity when coming from thought, or whatever it may be, has the effect of moving on this rhythm and thus expressing itself through this substance, this Astral Fluid. The Astral Fluid is, therefore, drawn from the Astral

Plane, and also generated within the human aura by reason of the expression of Emotion, feeling at any time and under all circumstances.

Not only is this true, but there are two general classes of emotions, those which we term positive and others which are termed negative. Now we are not to understand by these expressions always exactly the same thing. In the more chemical sense or the physical sense we find that those positive emotions are the ones which move outward from the center; that is to say, the ones which have the effect of causing a wave of emotion to pass out through the Desire Body, moving outward from the center to the surface and thus acting upon the world without; the negative emotions are those, the tendency of which is to cause the wave to pass inward, so a vortex is thus formed and it is drawn through this fluid to the center, as it were, being an indrawing, a sucking motion, which draws inward from the world without.

These are the two emotions which may be briefly described as being Will and Desire. Whatever is operative from Desire will, therefore, make the person subject to outward influences, or become subjective, while all those emotions are positive, act from the center on the world without and thus become objective. The two may be described as being active and receptive in their character.

Each emotion, however, has a rate of vibration peculiar to itself, different from what every other has; that is to say, whenever an emotion is awakened within a being it causes the Astral Fluid to move in accordance with that particular rate of vibration pertaining to that specific emotion. The result is the rate of vibration in the Astral Body is continually changing; never is the same. It is always fluctuating in accordance with the diverse emotions which are active within the Desire Body. As are the emotions so will be the vibrations of the Desire Body at a given moment. Now, each of these rates of vibration not only expresses itself in this way and as the expression of a certain emotion, but it also expresses itself in form, color and sound, so that by looking at the Astral Body of a person you can tell, if you know how to interpret the colors, the emotions, which are moving within his being. Not only this, but you may also, if you are clairaudient, hear the sound which emanates from him, and thus ascertain the nature of those emotions; and not only can you do this, but you will see certain geometrical figures, which are continually forming in the Desire Body fluctuating back and forth, presenting a kaleidoscopic view before you. These geometrical figures, which are formed by the atoms of the Astral Fluid as they gather, continually changing according to the emotion, which is moving this force, form the crystals we will say, though of course, in the Astral form, of chemicals, which are just as definitely chemical as anything we meet with in the pharmacopoeia. The chemical is here generated through the emotion, and each specific rate of vibration, representative of each specific emotion, expresses itself in a chemical

quently in a case of this kind Magnetism should be applied in order to bring it out.

Generally speaking the upper part of the head, from the eyes upward, indicate the intellect, from the mouth upward the emotions, and downward the physical powers, though this is not always the case, and by stimulation of those parts of the body we may stimulate the organs which they represent and consequently the parts of the body which are under their control.

There is a statement in the Bible that Joy doeth good like a medicine, and sorrow drieth up the bones and in this sense it is true and the Organ of Hope and also the Organ of Mirthfulness will be found exercising a very great healing influence when stimulated, by reason of the vitalizing essences which they pour forth.

If you wish to treat a certain local trouble in this way and do not know its phrene organ, it will ordinarily be found sufficient to press the hands closely on the head; go over the head completely with considerable percussion with the fingers. The moment you feel a sensation in the organ which you want to treat - remember you should go over your own head and when you feel in that organ the sensation, or in fact, any sensation, know that you have found the mental pole, the cranial pole of that organ located the same place on the head of your patient; apply magnetism there and you will succeed in reaching the organ and thus strengthening it.

In the treatment of functional diseases it will be found that this Phreno-Therapeutic method is more than ten times as efficacious as the application of magnetism direct to the bodily organ could be, because you are now touching the center, as it were, the spring which directs the current and which is supplying the power to that organ. You are at the same time developing it so that it will of its own volition as it were, produce much more power than it did previously.

This is, in brief, the system. It may be applied in almost any way. It is simply the application of the magnetic or psychical force to the phrene organs, governing the different functional centers of the body and as you apply this force, quickening and stimulating an organ, and therefore, sending forth a current of energy, charging, vitalizing, magnetizing the organ which is weak, you will thus build it up, strengthen it, compel it to perform its function. It is the natural method of stimulating the diverse organs of the body, and will be found to be effective in every instance no matter what the trouble may be.

It is now known that joy, hope, cheer, optimism, happiness, cheerfulness – all these diverse emotional states, laughter, mirth, wit, etc., have a beneficial effect on the body, as well as courage, determination, resolution, – everything of a positive character. On the other hand, sorrow, misery, despair, agony, hatred, jealousy and everything of that kind have a detrimental effect and are, consequently, termed Negative in their character. But why is this? Because these emotions generate certain chemicals, it has been said of old, "Joy doeth good like a medicine, but sorrow drieth up the bones." As a matter of fact, Sorrow in its activity generates a substance which cannot be detected from carbonate of lime and therefore, increases the lime in the bones, the mineral matter, which makes them dry, hard, and brittle, which produces the condition of old age, as it settles in the system. Joy, consequently, has the counteracting effect, it increases the animal matter and thus neutralizes the accumulation of lime, and perpetuates a state of youth.

Those emotions which are Saturnine in their character, that is to say, such as deal with Black Art, Magic, Sorcery, Occultism, etc., emotions accompanying those things and the use of those powers to do evil – the emotions which would accompany such an attitude of mind, generate lead, and are capable of lead poisoning.

The use of the Will, or the activity of the Will, generates iron, and is the sovereign remedy for impoverished blood, where iron is lacking.

Sexual love generates copper, and it will be found to be there in great abundance, owing to this influence.

The activity of a continually changing emotional state, fluctuating from one state to another, continually changing, going up and down as the mind changes; the emotion, which is expressive of this changefulness will generate mercury.

A violent, quick temper, not given to hate, but rather that which flies from one extreme to another, will produce quicksilver.

Hatred, fiendish antagonism, or anything, in fact, which we express under the term of hate, where there is wish for evil to come to a person, where hate is expressed, will generate sulphur, and the system is liable to become poisoned under the influence of sulphur.

These chemicals are very often found in the body, when it is definitely known that no such chemical has been taken into the system physically. In fact, the body is composed of chemicals. It is well-known, that it is nothing but a chemical laboratory, but it is not so well-known, that the Astral Body is likewise, a laboratory of Astral Chemicals and those chemicals in the physical body, are simply the Astral Chemicals, descending, and manifesting on the physical plane. If you succeed in removing those Astral Chemicals, that is to say, changing them, changing the emotions so that those astral chemicals will cease to be produced, you can in time, change the chemicals of the

physical body, for the physical body is nothing in the world, but the production of the condition of the astral body on the physical plane. Remember, however, that it takes a little time for the astral chemicals to descend and manifest in the physical, consequently, simply changing the emotions will not cure a state of poisoning, which has already taken place in the body. By changing the emotions you simply cease to generate any more of those emotions and consequently the poisons no longer are formed, but all that are there in the astral body still remain unless you can bring a powerful influence to disorganize them, which is possible, but very difficult, - those remaining will descend to the Etheric Body, and ultimately to the Gross Physical Body, there generating those chemicals; consequently the treatment must go on until those astral, etheric and physical chemicals have been eliminated. But no treatment will be successful, which does not take notice of the fact, that all those poisons are the results of astral poisoning, growing out of emotional states because, if the old emotions continue to go on, if the person continues to be swayed by them, he will continue to generate those poisons without any cessation and consequently, he will have to continue to neutralize those poisons, and continue to have them cured and removed, because just as long as the poisoning goes on, just so long will there be a job for the doctor, and it will continue just as long as those emotions are continued. Consequently, there is no such thing as perfect health, until man has learned to feel properly, has learned to have the right kind of emotions; and this is the reason why the influence of certain religions, Christian Science, New Thought and others are very often so beneficial. It is because, they change the emotional state, and changing that emotional state, everything is found to be in a state of harmony, a state of health and peace.

Do not, therefore, for one moment, conceive that health is possible, excepting through an harmonious state of vibration - harmony with one's self, with God and the Universe. Dissatisfaction and everything inharmonious; discordant states of vibration, which do not make people good, indeed, can only express themselves in a state of physical discord, or physical poisoning, must be dealt with the same as any other kind of poisoning.

Improper emotional states, must, therefore, continue to poison the body just as long as they are endured or tolerated. When we have learned to bring about the proper emotional states the positive states, generally expressed under the term optimism, in place of the negative, detrimental, inharmonious, malevolent states, expressed under the term pessimism, generally those which are pessimistic toward others as well as toward ourselves - whenever we have done this and not before, will we displace the state of poisoning, resulting in ill health, with that state of harmony resulting in perfect health. Disease being the outgrowth of emotional poisoning, can be cured only by those particular

states of emotion which develop those chemicals, which are the natural antidotes for those poisons.

Now, as every chemical, that ever is found in a poisoned body may be generated there through certain emotional states, it follows, that the fiction of the physician, that you have to have drugs to cure certain conditions is absolutely untrue. It is never necessary to administer drugs to the body in the physical form, because the emotions are quite capable of generating every chemical in the world, and will do so if the proper emotions are active.

The cure, therefore, for all those troubles is the CONTROL of the EMOTIONS; keeping them under proper guidance, so that we will feel the way we want to, we will have the emotions, which we realize we ought to have, and therefore, will generate the proper chemicals. If the physician can control the emotions of his patient, he can cure every disease from which the physical body may ever suffer.

L E S S O N O N
F U N C T I O N A L D I S E A S E S

When physicians get hold of a patient and cannot tell what is the matter with him, they say he lacks tone; the system must be toned up, yet there is not one of them who knows or pretends to know what he means by this expression, toning up his system and the lack of tone. This lack of tone, really represents a condition which is at the foundation of all diseases of this type which are so difficult to handle. Just what is meant by "Tone" is the question. As a matter of fact "tone" is the condition presented when all the functions of the body are being performed in the proper manner; the lack of "tone" is when a functional disturbance takes place.

Functional diseases are not to be confused with conditions where the body is astrally poisoned or anything of that kind. They have a specific place in pathology. We speak of heart disease, for instance, but as a matter of fact, we do not mean that the heart is diseased. Were anything to get wrong with the heart organically the patient would not last very long. What we mean by heart disease is a weakened or disturbed condition of the cardiac nerve center, which causes the heart to get out of gear in the sense that the proper quantity of nervous stimuli is not communicated to the heart. The result is, the heart is not able to perform its functions; thus we say it is diseased; that is, it is out of harmony, so with all the other diseases that are to be included under the functional head.

We should conceive of an organ or muscle as being a machine, a motor, in fact, or rather, a machine run by a motor. The nerve center controlling this organ or muscle is the motor that runs the machine. Now, the analogy is perfect between the nerve center and the motor in ordinary machines; if the motor receives a proper quantity of electricity it will run the machine in the proper manner. If it does not receive a sufficient quantity, the force will be weak, and consequently, the machine will run at a very low pressure. The more electricity the motor

receives, the higher will be the pressure at which the machine will be run. If the current becomes too strong, the pressure will become too high and the machine will be over run, or rather, will run to pieces.

If the current is not steady, but is disturbed, of course, the action of the motor will be disturbed.

The great problem, therefore, is to preserve the equilibrium in the electrical current running to the motor; so that the machine will be run properly. Wires connect the motor with the dynamo where the electrical current is generated, consequently, if anything gets wrong with the wires the motor will not get the proper current, or if the dynamo is not being run properly.

Now, in applying those principles to health, the motor, or nerve center if it receive the proper quantity of Prana, will act in the proper manner. By reason of this stimulation, it will carry on the organ, causing it to perform its proper function. If the current becomes too weak, then the activity of the nerve center will be correspondingly weakened. If the current becomes too strong the pressure will be too high; there will be an over activity of the organ; or if the currents be interrupted, broken, then we will see a spasmodic activity of the organ as in the case of palpitation of the heart followed by a depression.

The nerves are the live wires which convey the Prana to the nerve center and if the proper quantity of Prana - and not too much - be communicated along these nerves to the nerve center, it will act normally; if too much, then abnormally.

The dynamo which directs all the Prana going to the functional nervous system is so far as the physical is concerned, the Solar Plexus and Sympathetic Nervous System being closely identified with the functional state of health.

But the point you should bear in mind is this: If the current of nervous stimuli flowing over the sympathetic nervous system and reaching the nerve centers governing those organs, be normal, if the equilibrium be maintained, perfect health in those functions will be the result; each nerve center will receive a sufficient quantity of Prana to enable it to compel the organ to perform its proper functions. But if the current be weak or too strong or spasmodic a corresponding result will take place.

Functional diseases then, are simply cases of low vitality; too much stimulation or a weak circulation of the vital force. They are not to be treated in any other way excepting in and through the regulation of the circulation of the nerve force. If you can control this, you can cure any functional disease in the world, no matter what it may be.

The question, then, for the physician to solve is HOW to control the Circulation of this Vital Force. There is no other cure for functional diseases, and this will cure in every instance. If physicians would only realize that functional diseases are due to a low state or an

improper circulation of the vital principle and not due to a lack of any chemicals in the system or to the presence of any chemicals, if, in a word, they would treat functional diseases biologically rather than chemically, we would have no trouble in the treatment of those diseases.

But the question is, why is the circulation of the vital force irregular? What is the cause of this disturbance in the equilibrium? Why does it not always circulate regularly, equilibriumally? Why is it that this discordant condition takes place at all? This matter is made clear when you realize that the Prana which is the life principle or force which circulates through the nerves, is operative in and through the Astral Body; that is to say, the currents of Prana run through the Astral Body. As these pranic currents are passing through the desire stuff it follows they must be influenced largely by the circulation of the desire principle. As the movement of the Desire Body is, so will be the movement of the Prana, that is to say, the Desire Body is its constituent principle, moves along a certain line, takes a certain channel, and the result is, it carries with it quite a quantity of Prana, consequently, the circulation of the Prana is governed by the circulation of the Desire Body. As the Desire Body circulates in accordance with the emotions, every movement in the Astral being the effect of a corresponding emotional state, it follows that the direction of the circulation in the Prana depends upon the emotional activities.

Those emotional activities, being dependent upon the particular nature of the emotion, upon each specific emotion, it is, therefore, seen that the entire circulation of the Life Force is absolutely the effect of the emotions of the individual. A man suffering from a functional disease is suffering from it because of the discordant character of his emotions; because they are not under his control, but are moving in an improper manner. If the circulation be spasmodic it indicates that his emotions are spasmodic, they are flighty, there is nothing steady, nothing continuous in the emotional state. If the current be too strong and if it be too strong all over the body - generally speaking, if there be an over-stimulated condition, it is because the person is excitable, passionate, and his emotions are always at a fever heat. At any time when this condition is present, it indicates a fever heat of emotions. If, on the contrary, the system is weakened and there is a very low state of vitality, it will generally indicate Ipeal emotions; everything is self-relative; he is thinking of self all the time, and that draws the Prana inward, the result being that there is none left to stimulate the activities of the bodily organs.

But usually these functional troubles manifest in the form of a lack of balance in the vitalization of the diverse parts of the body; that is to say, one organ is well stimulated; another is starving. It is not because there is not a sufficient quantity of vitality, but the balance, the equilibrium, is not preserved. It is not more vitality that

is required but rather a proper distribution of the vital force.

Now, when you realize that every class of emotions is related to different organs of the body, just as the different parts of the body are related to the mind, the different parts of the brain and different kinds of thought - there are certain parts of the body, however, that are specifically related to corresponding emotional states - consequently those emotions will stimulate, corresponding nerve centers; at the same time they will draw the nerve force away from other nerve centers. Just as sure as those emotions are persisted in, they will thus starve the system of the blood which it requires. The student should, for this reason endeavor to ascertain, in a given case what the emotional states are which are at fault. He can discover this by a little examination. See the disturbed condition, find out just what it is; what nerve centers are weak and what are over stimulated and then notice the different emotional states and see, as nearly as possible, what the physical effect is of the different emotional states of the patient. In time he will be enabled to diagnose the case emotionally, that is to find out the emotion that is at fault. Then try to restrain this emotion, to stimulate one that will have a counteracting effect; that is one that will stimulate the weakened nerve center and restrain the over-stimulated one. When the equilibrium in the emotional activity is established it will always result in a corresponding equilibrium of the vital circulation. Given this equilibrium, we will have the cure of all functional diseases, and they cannot be permanently cured otherwise.

It is for this reason that those healing cults which appeal to the emotions, with the object of establishing a state of emotional equilibrium - to always maintain the state of poise, balance, self-centeredness - where there can be no disturbance, have the effect which they have. They would be of no practical value were it not for this influence which they exercise upon the Desire Body, and consequently upon the circulation of the nerve force or Prana.

Any method which will restore the equilibrium in the circulation of the nerve force will cure any functional disease in the world. You may benefit the condition by applying nervous stimuli direct to the nerve center controlling the organ. Magnetic Healing and the other metaphysical healing methods have, therefore, been found of very much value in the treatment of functional diseases, because they give the nerve force which that nerve center is starving. Giving this nerve force, they establish the equilibrium, they strengthen the organ or rather the nerve center, so that it makes the organ perform its proper functions.

Likewise, Suggestive Therapeutics is of great value because it regulates the circulation of the nerve force and this sends that force to the nerve center, enabling it to compel the organ to perform its proper function.

The only value of any treatment employed by the physician, then, for functional diseases is in its ability to stimulate the vital force in those centers. There may be various methods of doing this. There may be different causes which lead up to this disturbance of the nervous circulation, as, for instance, pressure of the vertebrae upon some of the nerves. However, this does not effect the organ, because it is not the cerebro-spinal nerves so much that lead to them, but the sympathetic nerves; but the bones may press upon some of the nerves. In that case it requires the work of an osteopath, or a chiropractor to relieve the pressure, but it is simply the application of the same principle; or in increasing the circulation in certain muscles, mechano-therapy, applied in the form of manipulation, will increase the circulation of the nerve force and consequently, will relieve the trouble.

But bear in mind that in all those methods the thing that CURES is the equilibrium in the circulation of the nerve force in the nerve center. The method that is employed is simply a means of bringing about this change in the circulatory proportion of the vital force. Realizing this, the treatment, therefore, should be anything that will lead up to the accomplishment of this equilibrium in the circulatory activity of the Prana. That method which will most easily lead unto this result is the best, under the circumstances.

There is no disease of a functional character to which flesh is heir, that cannot be cured by this method and cured with comparative ease. There is no functional disease that can be cured permanently in any other way. Even those medicines such as arsenic and cactina that are given by physicians, are really given for the purpose of accomplishing this result, by causing a certain stimulus to be imparted to the nerve centers in an artificial manner which will thus draw to them the nervous force.

Remember, therefore, that in our method of healing we are employing the same fundamental principle that all intelligent physicians employ. Our methods are, of course, a little more scientific, they are more fundamental than theirs, but it is not a new departure, it is not a new fad, it is simply the application of the old physiological method of removing the cause and allowing Nature to take care of itself.

L E S S O N O N
M E N T A L C H E M I S T R Y

The Astral Vibrations are really nothing more than duplicates of the Astral Octave of vibrations which have already taken place on the Mental Octave. The Astral Plane is but the reflection of the Mental Plane. Nothing ever takes place there until after it has taken place on the Mental Plane. The result is such vibration as it operates through the Manas, expresses itself on the next lower octave, or the Astral, thus producing an emotion corresponding to it.

All our emotions are, consequently, but the duplication of our thoughts. No thought is ever generated in the mind but what sooner or later is duplicated in the heart. Of course, the emotional duplicate may be much more powerful in one case than it is in another, but our emotions are the effects of our thinking.

Having realized the influence of the emotions on the health both in reference to the directing of the Life Force and thus the cure of functional diseases or their cause in either case, and also to the generation of chemical substances which poison - when we realize that all this emotional activity is but the effect of the thought, we can readily see the importance of thought control. The statement, "As a man thinketh in his heart, so is he," is absolutely true; that is, as a man thinks in his emotions, the emotion being the effect of thought. Now as man's thought descends to the Mental Octave and generates corresponding emotions, so the man becomes, that is, so his entire character is made up and every thing of the kind.

The point we want you to notice is this: the activities of the heart are emotional expressions, are not self-generative, but are the effects of thought vibrations, and each thought sets up a vibratory force in the Mental Body, which will, in time, descend to the Astral vehicle and set up in the Astral substance a corresponding emotion. It is not simply that thought generates emotion, but each specific thought generates a thing in harmony with itself, and also thoughts are divided into

positive and negative, corresponding to the positive and negative emotional states. In fact our emotions of fear are the outgrowth in the Desire Body of a belief in danger. Were it not for a previous thought of danger, there would be no emotion of fear and it is always the outgrowth of our opinion about things, about their nature, that is expressed in fear, horror, anger, resentment, and all those emotional states. It is likewise, the thought of one's self as being inferior or subordinate to another, as being dependent upon another, upon outside influences, etc. which manifests itself in fear of those objects and in emotions which move inward from the surface. A thought which is self-expressive, which makes the self the center and its positive outflowing in its attitude, will necessarily produce positive emotions, which will have the same influence.

It is not necessary to go into details here. All that is necessary is for the pupil to bear in mind that the emotions are the shadows, the reflections of corresponding thoughts on the Mental Octave, and must always respond to the nature of that thought no matter what it may be.

Man's attitude of mind and feeling has a very great deal to do with the state of his health. In fact, when we realize that the Astral Body, controlled by the thinking, is in fact, the expression of thought on the Astral Octave, and that it controls the circulation of the Prana, and therefore, the conditions of functional diseases, vitality, etc., and also generates all the chemical combinations which are found in the body, we can readily see how terribly important the character of our thinking is in reference to the treatment of disease.

It should also be borne in mind that our own thought determines our positive and negative relation to the universal thought. All the thoughts which others have thought are drawn to us when we become negatively polarized with them. In fact, we are at all times more or less influenced by the thoughts of others, it being utterly impossible for one to entirely disconnect himself from the thought of others individually and collectively. In fact, thought which has been generated in all past ages is still there and is drawn to us to a greater or less extent. The more we harmonize with this thought, being negatively polarized, the more thought we draw to us.

Diseases which are the outgrowth of popular thinking are very likely to be drawn to one who is under those influences.

It should, likewise, be borne in mind, that there are forces in nature which are vibratively harmonious with those thoughts and thus by maintaining this attitude of mental vibratory harmony, we draw those forces to us. The result is a disease which has been generated by thought vibrations of a certain kind, expressing themselves through emotional vibrations of the same rate, will also have that rate of vibration, for it must be borne in mind that disease is not simply a subjective condition; it is really a form of energy which has been generated

in the physical body by reason of this discordant state of vibration. It is a kind of spiritual virus, so to speak, which is present in the Desire Body. Now, this poison, this Septic Ether, continues to move with the same rate of vibration as the Diseased Mind and Astral Force move with. It is in fact, the physical aspect, that is to say the Etheric aspect of that same force, that same Astral vibration. Now, if one is thinking thoughts which have the same vibration, he is polarized with the disease. If he becomes negative, he will naturally draw it to him, becoming the negative pole, and thus contract it.

It is largely due to the fact that man's thought is diseased, that he is drawing to him the disease influence of those around him. There would be practically little danger in times of epidemics if people were perfectly pure and spiritual in their thinking, if there were nothing in their thinking which was in harmony with the epidemic, because in a majority of cases, epidemics are a diseased influence, that is a discordant, inharmonious influence which has been generated through the improper thinking and feeling of the public. It is terrible to contemplate, nevertheless, it is true that epidemics of vice are just as prevalent as epidemics of disease. These epidemics of vice come about and go from mind to mind, and usually they are followed by epidemics of disease. In fact, these epidemics of impure thought, followed by impure emotions and lastly by impure action, must also be followed by improper states of health and disease. When we realize this we can then see what a terrible thing it is to follow habits of discordant thought.

Bear in mind that each phase of discordant thought, that is each type of mental discord, manifests itself ultimately in a corresponding type of physical discord or disease. If one at the same time be negative, whether he has this particular type of thought or not, if he be negative, he is likely to draw it to him, and this is why in time of epidemics there is so much danger in fear, fear representing that attitude of mind which makes the Mental Body of man negative; which causes it to draw the currents inward from the surface, with the result that vortices are formed which will allow the entrance of forces from the outside. Thus the person opens the door for the entrance of all those influences. There is a story of a man, in the Orient, meeting the Spirit of Cholera and he asks him who he is. He says, "I am the Death. I came from Damascus; fifty thousand died there; I killed five thousand and Fear killed the rest." And this is really true. The fear of people has the tendency to draw the force of disease to them when it would not come otherwise; that is, it opens the way, makes them respond to the influence.

Now, it is because of this fact, that the cities are so unhealthy. It is not because of improper sanitation, because of the dirt and those things, although they are bad enough, - it is not from physical causes that cities are so much more unhealthy than the country. It is because

the general mind, the public mind is there so much more powerful in its suggestive influence, than it is in the country. In the country districts, man is able to preserve his integrity of thought much better than he is in the crowded cities, because the mind of the crowd not being anything like as powerful there as it is in the cities. It is practically impossible for a man in the densely populated city to preserve anything resembling integrity of thought. He must submit to the mind of the crowd, and therefore, he is influenced, - he is dragged down to that level. Also in uninhabited localities it is found much better, and much more conducive to health and everything of the kind because more conducive to individuality of thought to live in those out of the way places, than even in the country where there are very many neighbors, because in this way you escape the mental environment and are able to establish one of your own.

Further, it should be borne in mind that as thought vibrations move, each moving in accordance with its own particular rate of vibration, the lower rates of vibration stay close to the earth. There is an attraction between them and the earth. It is only the thoughts which have a correspondingly high rate of vibration that are able to rise to a high elevation and as they rise to this high elevation, they are thus liberated from all contact with those below and cannot easily be drawn down to the grade generally vibrating very low in their thinking. The result is that those higher vibrations, that is, those high in the sense of being more elevated physically, are more removed from the psychology of the crowd, consequently less liable to generate diseases.

It will be found that they will also have less power to determine the direction of one's thinking, thus enabling him to attain a great deal higher degree of individuality of thought than he could otherwise. It is for this reason that high elevations, the tops of mountains, have been from time immemorial, the favorite resort of recluses and thinkers, philosophers and mystics who have sought to get away from the spirit of the crowd, because they are there able to think clearly, to think as they want to think instead of being dominated by the lower influences. As we thus rise upward, we get above the thoughts of the crowd, and are, therefore, not dominated by them and do not, as a result, draw to us those influences, of a physical and astral character, which correspond to the thoughts of the crowd.

It will, therefore, be seen that it will be much better for sanitariums and hospitals to be placed on the tops of mountains, than to be placed in the crowded cities or down low. By placing them there, the patients will be brought out of the lower thought atmosphere and thus will be able to get free from those disease influences. It is true, on the other hand, that if one wants to be of great service he may live in the crowd, in the cities, on the lower elevations and thus, by thinking the highest that he can, help to purify and elevate the thought

atmosphere of the world and in this way make it easier for others to maintain a higher elevation of thought than otherwise they could.

Thought vibration is really the principle that governs Emotional Vibration, therefore, all diseased conditions that manifest in the human body are directly or indirectly the effect of emotional states engendered by thought vibrations which are, in turn, the effects of mental attitude. There is no greater error than the idea that disease can be cured permanently without changing a man's opinions. The idea that a change of religious belief, philosophical belief, etc. will bring about a change in man's physical condition is absolutely correct. The fact which has been so often noticed by modern students, that the acquiring of a belief in New Thought, Spiritualism, any of those cults which has brought about a radical change in the mental view point has been accompanied by an improvement in health, is absolutely true. The general belief establishes a certain mean Thought Vibration, it establishes a certain type of thinking, which is all of that general vibratory type. The result is, a typical vibration is established, which, in turn, manifests itself in a typical Astral condition eventuating in typical physical vibratory states, which produce chemicals of that particular type. The result is, man's physical condition is, in the last analysis, the effect of his beliefs, of his creed, so to speak. Where a man really believes a creed, and is sincere in it, that creed establishes his state of health. A man who is pessimistic must necessarily become a hypochondriac, in every instance, it cannot fail. The man who has a belief that all the people in the world are sinners and are going to hell and everything of that kind, who acts from a pessimistic view of humanity, is sure to get bilious, and it affects him all the way through. We find it stated that Robespierre became so bilious, as a result of his conducting the French Revolution during the Reign of Terror, that his stomach would not digest anything but oranges; he had to live exclusively on a diet of oranges, because they were the only thing that would counteract the bile which was continually generating in his system by reason of his line of thinking. Many people have been sick all their lives because of the disease conditions that were generated by their beliefs. It is utterly useless for a person to argue to us that the old orthodox Calvinists ever had good health; they were bound to be bilious or hypochondriacal, one of the two. The feeling of jealousy must generate a jaundiced condition, always. On the other hand when a person becomes optimistic, the circulation of the blood is stimulated and it has the tendency to cure most of his disease. Optimism is a splendid antidote for nearly all diseases. It is not that pessimism is wrong morally so much as that it generates a certain type of vibrations which express themselves in corresponding physical conditions that poison the system. When one, therefore, who has taken an unhappy point of view, changes his philosophy, his religion, he begins a new form of thought vibration which stimulates

corresponding emotions and generates new chemicals, and those become naturally an antidote for those chemicals that were generated in the system of his former belief. Consequently he is almost sure to improve for a period of time, at least, after his change of thought, though after a while he may establish a new system of poisoning, when he will need another change in order to transform his vibration and thus change the chemical combination of his being.

It is for this reason that the crystallization of thought is not good for the health, whatever it may be for the philosophy; it is not good for the health, it is better that there should be a continual process of change, a transformation of thought going on all the time. Nothing is so disastrous as fossilizing of the mental senses. Instead of this, we should try to grow and expand, and transform our thought. Our minds, in fact, should be in a state of flux, so that we are going through this transformation all the time. In this way our vibration will continually be changing; the chemical combinations will go through a state of transformation; instead of the body being a pharmacy or a chemical establishment, it will become an Alchemical Laboratory where there will be continual transformations and that is really the foundation of health — continuous change. This is possible only by a vital, living, transforming mental attitude, which is continuously expressing itself in new thoughts, and therefore, new emotions which lastly express themselves in new vibratory conditions giving rise to new chemicals, and therefore, building up a new body. As the body is thus continually renewed, is giving way to new conditions, going through new transformations, perfect health is the result. Disease grows up as a result of stagnation which, therefore, must be overcome by originality of thought, by a continuous changing of the thought and thus the Desire. As the Thought Vibration is, so will the Emotional Vibration be, and as is the Emotional Vibration, so will be the chemical combinations which are formed in the physical body, and as these chemicals are, so will be the state of physical health. Likewise, as is the emotional vibrations, so will be the circulation of the Life Force, therefore, so will be the state of functional health throughout the system.

There can, therefore, be no permanent healing of the body and no permanent establishment of a correct emotional state excepting by a change in the intellectual view point, a change in the man's thinking. It is, therefore, necessary that we should entirely transform the point of view, the philosophy and the religion of a man in order to heal his body permanently.

Disease is the natural effect of sin; not simply sin which is expressed in outward emotions, but sinful emotion and sinful thinking; that is, incorrect and erroneous thinking, and consequently man must learn to think correctly, truly and in harmony with unity. When he has learned integrity and unity of thought, when he has learned to think

in the Cosmos instead of a Chaos, and has learned to practice that higher principle of thinking in harmony with Divine Law, he will then generate the correct emotions which will establish correct vibratory states, resulting in correct chemical forms in his body. This habit of correct thinking will express itself in a perfect physical condition. When he quits sinning mentally, he will quit suffering the consequences of this mental sin. He will cease to draw to himself disease, and will sow in his system health, because he will think healthfully, rationally and justly.

We can never permanently heal the body except by healing the mind, except by bringing the mind into a state of Cosmic Order in harmony with Divine Law. When this is accomplished, we will have accomplished the perfect health of the body. It does not require any medicine to cure a man when he has ceased to sin in his thinking. Health will be the natural consequence of proper normal and harmonious thought. "As a man thinketh, so is he;" that is to say, so he becomes, because all the lower principles of his being are nothing but the effects of his thinking.

L E S S O N O N
M E N T A L P I C T U R I N G

The force which directs the vibrative forces throughout the system is MENTAL PICTURING. Form, color and sound being inseparably connected with all vibratory manifestation, it follows that whenever a certain rate of vibration is established within the auric forces, it manifests itself through the formation of forms, or figures in that energy corresponding to the pictures, likewise in certain colors, shades and tints and also in corresponding colors.

The point that the student should bear in mind is this: Whenever the energy begins to move in accordance with a certain rate of vibration, immediately that energy, by reason of that vibration, gathers into certain geometrical figures, corresponding to that rate of vibration, each figure being the effect of that vibratory state. These organisms are formed just as distinctly as any organisms on the physical plane, these geometrical figures being the organs of all chemical formations. Likewise, the colors and the sounds are produced and these are all the effects of corresponding rates of vibration; the rate of vibration must necessarily express itself in this form, color and sound. Inasmuch as the vibration expresses itself in this way, it should be borne in mind that by visualizing the consciousness upon a given form, color, or sound so that there is repeated in our consciousness the vibration corresponding to that, that form, color or sound is set up within the aura. If it be a clear mental perception or rather mental picture, that is to say, a picture of an intellectual character, it will set up that vibration in the Mental Body. If it be emotional rather, it follows that it is established in the Astral Fluid. In either case, however, we have the vibration springing from the picture.

It has been shown in previous lessons that vibration is the force back of the different states of health and disease, in fact, health being merely an harmonious state of vibration, while disease is a discordant vibratory state, and it was also shown that chemical formations

were produced through vibrations in the mental body, for Mental Chemistry is nothing but the effect through the chemistry of the form which is generated through the vibration passing through the Mental Body. Astral Chemistry is also the organisms which are produced in the Astral Body by reason of the vibration imparted to the Astral Fluid. The emotion, therefore, generates the form, the geometrical figure which is the product of this vibratory activity. Thus all of the vibrations which act upon either the Astral or the Mental Body, and through the Astral, upon the life force, that which also acts upon the Etheric Double - in fact, that vibratory force which is the law back of the manifestations in the three worlds, is the effect of Mental Picturing, by the picture which is formed in mind or the idea, in other words, the vibration is established. The moment we form in mind the picture, or the idea, we set up the corresponding vibration. As we are negative, drawing into the center, being governed by Desire, we cause this motion, this vibratory impulse arising from the idea, to flow inward, from the surface to the center, and as we are positive, as we are acting through the Will, we cause, through the fiat this vibration to move outward from the center of our being to the surface. This vibration is the outgrowth of Mental Picturing, the first step from the picture, Will, being the positive expression of this vibration, causing it to flow outward from the center, while Desire becomes the Negative expression and causes it to flow inward from the surface toward the center. These twofold activities, inward from the surface to the center, or Desire, and outward from the center to the surface, or Will, are the twofold activities of Mental Picturing. Mental Picturing, however, is the principle back of vibration, which expresses itself in and through vibration. Everything, therefore, is the outgrowth of Mental Picturing.

In order, therefore, to accomplish any results which we would wish to accomplish in our bodies, it is only necessary to establish the requisite vibration. If we can control the vibratory activity of the aura, we can in this way, control the state of health, the chemicals that are formed in the aura, the circulation of the different principles and everything of the kind, because the state or condition of all those principles is the effect of the rate of vibration which is going on within the aura. Consequently, to control the vibration is to control the harmony or discord as the case may be, which is the cause of health and disease. It is also to regulate the formation of chemicals and everything of the kind.

It will be readily seen that control of the vibration of the aura gives control of the entire physical, astral and mental condition of the being and as this vibration is the direct result of the mental picturing, of the pictures that are specifically formed in the consciousness, it will follow that the control of those pictures gives a control of the entire system, because it controls the vibration. It is the func-

tion of the imagination to form those pictures. Of course, in the strictest sense of the word, the pictures formed by the imagination are Astral quite as much as they are mental; but the imagination deals with the formation of pictures - images - and it is thus its function to regulate the imagination, the visualizing upon certain things, and as we control the visualizing, we secure a control of the vibration as it goes on throughout the entire system. It is for this reason that control of the imagination is so very important. The difficulty is, so many people do not realize that the imagination is always directing vibration. They are willing to agree that a person can form mental pictures by concentration, by direct, systematic visualization, of course, he can form those pictures, but to their minds, it is not true that he is forming those pictures anyhow.

Now, this is the point which the student should bear in mind very carefully and persistently: You cannot keep from forming those pictures as you are allowing your imagination to operate, for all imaginary activity is imaging, is painting pictures in the consciousness and such visualization is directing the vibration of the Aura, is thus exercising its influence on the Astral and Mental Bodies and the Etheric Double. Thus the whole system is the product of the imagination, little as people are willing to realize it.

It is as true today as it was in Napoleon's time, that imagination rules the world, for every thought and every emotion is really the outgrowth of imagination. The vibratory forces which move throughout the system, which build up those chemicals in the Mental Body, the Astral Body and the Etheric Double, are the result of corresponding pictures which are the product of the imagination.

Do not for one moment be deceived. There is no force in your nature so potent for weal or woe as your own imagination. The Imagination should, therefore, be kept under control. You should use it for the purpose of forming mental pictures to direct the vibration in the proper manner. By this we mean that you should lay down in your mind a general field of vibration; you should realize the vibratory forces which you want to maintain; that is to say, realizing what effect you want to produce and the pictures necessary to generate the vibration which will produce that effect, and keep them always before the consciousness, by holding before you the picture. Keep imaging that result; continually keep visualizing upon it and in this way; by this process of visualization, keep the vibration going which will bring about that result.

It is really as a means unto the end of maintaining these pictures in mind that Healers have adopted the use of affirmations and denials. Denials, however, will be seen to be very undesirable when we realize that the power of everything of this kind consists in its ability for the formation of mental pictures, because denying a thing is just as efficacious for forming a picture of it as affirming. It is not what

you say about a certain condition that directs the vibration; it is the fact that you have in your consciousness a picture of that condition, consequently, denials should never be resorted to because they simply help to fix in the subconscious a picture of the undesirable condition, and therefore, set up the vibration which will bring about the realization of that state. Affirmations, however, work along constructive lines, for by the affirmation we form a picture of the thing affirmed, and that is the end and aim of affirmations.

Suggestion is resorted to for precisely the same reason, and the only value in suggestion is in its utility as a means of forming a picture in the patient's mind of the desired condition.

Christian Science works along the same lines; its methods are simply directed unto the formation of the picture of health.

Banish the picture of disease, whatever it may be and establish the picture of health, and by so doing you are establishing the vibration of harmony in place of that of discord, and therefore, bringing about a state of health.

The healer in order to heal, must establish the vibration of harmony throughout his system, by the formation of the picture of health, and then transmit this harmonious vibration to the body of the patient. So, as a matter of fact, Mental Picturing is the force back of vibration and vibration the influence which heals.

There is no greater force in all the world than this force of mental picturing and it should be used as a means unto the end of bringing about health. However, it is not confined to therapeutics, but may be used for any kind of development. We may use it in the line of psychic development or for psychological unfoldment or anything of the kind. It is not, however, the key to the entire problem of human evolution. The Bible says, "As a man thinketh in his heart, so is he," and why? The thought of the heart as it descends to the man is an effect of the picture which is formed in the consciousness and thus, as in the picture, so will be the vibration, therefore, so will be the activity of the diverse principles of the being; so will be the vibratory force which will build up the being, along those lines.

We are the product of our ideals, because the ideals fix and determine the picture, hence the vibration and, therefore, the activity of the entire being. The value of the social or public ideals consists in its utility as a means of fixing a certain picture in the minds of the multitude. The public at large has the picture fixed in its consciousness; this picture is governing all its activities, governing its thinking and feeling, its physical, moral and mental states are the natural outgrowth of that picture, which is, in turn, the effect of the ideal.

Our ideals, therefore, make us. Civilization is the effect of our Utopias, because those Utopias determine the pictures which are

built up before us, and therefore, the vibration which shall pass through our principles, which determine the formation of their chemicals and build up our being.

Visualization upon the picture is, therefore, the force back of vibration. Everything which is accomplished through vibration is the effect of this imaging. The imagination, being the imaging faculty, is the creative faculty of the human consciousness. Imagination being creative, we become what we imagine. No matter whether we intend it as constructive imagination or not, we are, nevertheless the effect of our imagination. All development is the process of the "Ever becoming." We are everlastingly becoming what we imagine, not what we imagine ourselves to be, simply, but whatever the imagination may be. Whatever comes into our imagination, whatever picture is formed establishes the rate of vibration corresponding to itself and this in time builds up, in the finer principles of our being a corresponding state. Thus our very being is the effect of our imagination and we cannot in any way escape the consequence. The only way is to hang up a new set of pictures in our Mental Picture Gallery. If we do this, we will, in time establish different vibrations, having different influences.

The thing to be borne in mind is that imagination does not simply regulate the human character, the memory and those things, but it really governs the formation, the organism of the body and of the constitution of man himself.

Imagination is not simply a moral force, but is also chemical, its influence being quite as effective in the realm of Chemistry as any of the other influences.

And so as are the pictures which we hang up in the Picture Gallery of our Mind, so will be the vibration of our Aura and as is the vibration of the Aura, so will be the chemical processes of the Mental and Astral bodies and of the Etheric Double, and as are the processes of chemical formation in those principles, so will be the chemical state of the body, and as is this chemical state, and the vibration, the harmony throughout the system, so will be the state of health or disease throughout the entire being.

L E S S O N O N
U R I C A C I D D I S E A S E S

One particular type of diseases is due to the presence of Uric Acid in the Blood. The poison growing out of this condition or rather the effect of this poison in the blood, produces quite a number of diseases such as Rheumatism, Eczema, Scrofula when not caused by syphilis or mercurial poisoning, bright's disease and all of that type.

These diseases are simply the effects of Uric Acid in the blood and tissue. Of course, while it is simply in the blood it does not produce this disease effect, but it is the effort of Nature to throw off the uric acid poison, which produces the disease.

Understand, these diseases are simply curative attempts on the part of nature to accomplish relief. The body becomes diseased in this way.

What is the cause of Uric Acid getting in the blood? What is Uric Acid? It is an acid poison that accumulates in the system as a result of too much cooked protein. It is due to this and nothing else. The system requires a certain quantity of protein in order that the muscles and tissues may be built up, protein being the great tissue builder; but when this quantity has been supplied, when the tissues have been nourished with a sufficient quantity of protein, a sufficient quantity placed in the system, and the quantity placed in the system has continually increased until the tissues can make use of no more, until the maximum amount of nutrition has taken place and no more protein can be used by the system, if we continue to feed it, a fermentation takes place and the residue becomes transmuted into Uric Acid. Uric Acid is, therefore, the result of the fermentation of the surplus protein that has accumulated in the system. This Uric Acid accumulates in the blood and there remains in the form of an Ursal poison.

It is the mission of the kidneys to separate the Uric Acid from the blood and they will do this to the full extent of their ability. When the kidneys become overworked it is because there is too much work

for them to do. Bright's disease and all kidney troubles of that type are due to an overworked condition of the kidneys and to the fact that the kidney itself becomes poisoned, diseased, and the uric acid begins to destroy the tissue of the kidney. It is for this reason that Bright's disease is so difficult to cure. It is not, like the other uric acid diseases, merely an effect of the poisoning of the system, but it is due to the destruction of the kidney itself, and of course, as the kidney is destroyed, its efficiency as a cleanser, as a separator is destroyed and thus the poison gets worse and worse. Death is inevitable unless it can be cured at a very early stage.

The other diseases are due to a poisoning of the tissue; that is to say, scrofula and eczema are. Rheumatism is due to the accumulation of uric acid in the joints, in the case of chronic rheumatism and in the muscles in the case of inflammatory rheumatism. When it accumulates in the muscles, the muscle becomes inflamed and this produces that acute painful condition.

But these are all efforts at the purification of the blood. Those medicines which are found to be most efficacious in the cure of those uric acid diseases owe their curative properties to their utility as stimulants of the kidneys, as by stimulating the kidneys, they help them to throw off a greater quantity of the uric acid, while other remedies are also advantageous in that they drive it out through the skin. Anything which will quicken the excretory functions will be found to be advantageous, to a certain extent, but the kidneys must do the principal part of the work because it is their function to separate the uric acid from the blood.

When one eats raw protein it will not cause this uric acid formation because it will not be digested. The System will not digest any more raw protein than is required, it becoming difficult to digest it in proportion to the quantity that is eaten, therefore, over-eating will not do any serious harm if it be a raw food diet; but if the food be cooked it becomes easy to digest and as a result of this ease of digestion we find that the system takes up too much of the food; it goes into the blood and enters the tissue and thus produces the poison condition. Of course, all meats have this tendency because they are all eaten cooked and will be found to be very injurious. Beans, peas, lentils, in fact all the legumens, are very detrimental for the same reason. Cheese is also detrimental because it is made by applying heat to the milk, and boiled milk, nut preparations made by heating are also detrimental. Peanut butter unless made raw, is also detrimental because it imparts too much cooked protein. The protein contained in cereals is also detrimental to the health of the system, has a tendency to impart too much uric acid to the system. All nuts in the cooked form, in fact, everything containing protein, if cooked will help to increase the quantity of Uric Acid.

In order to treat a patient who has any of those diseases it will,

therefore, be found necessary first to stop him from eating cooked protein in order that he may not accumulate any more of this protein element. Therefore, whole grain bread if cooked, should be entirely excluded from his food. Put him on a diet of white bread if he is eating cooked bread. Do not allow him to eat any cheese, or any nut preparation made with fire, any parched nuts or nuts cooked in any way, meat, the legumens or anything of that kind; and also it will be found advantageous to entirely exclude from his diet all protein, for the time being, because the system is now loaded up with protein. This disease would not have come on had it not been that there was too much protein, and for a short time it is better to cut the patient off from those things, giving him a diet composed exclusively of sugar, starch foods, the organic salts, etc.

Also it must be borne in mind that the protein when taken in too large quantities does not stay in the system long, but is soon fermented and becomes uric acid, therefore, the abstaining from any protein should be for a few weeks at most; then begin to give the patient a diet of raw protein with the other foods.

But the uric acid must not only be kept out of the system, that is, we must not only cease to put the cooked protein into the system so as to make more uric acid, but we must get rid of that which is already in the system, therefore, a mere refraining from improper diet will not, alone, cure those diseases. We must get rid of the uric acid, and this is accomplished by nature, through the agency of the eliminant salts. These salts are potassium, sodium, calcium, magnesium, phosphorus, and silicon; but the inorganic salt is not an eliminant, only the organic salt; that is the salt where the molecules are bound together in loose affinity. They eliminate the poisons in this way; a molecule of sodium is united in loose affinity to another combination. You will find sodium and chloral united, forming sodium chloride in close affinity. To this compound molecule of sodium chloride there will be joined in loose affinity a molecule of sodium. When a molecule of some poisonous gas or acid comes in the vicinity of this sodium chloride as it has a strong affinity, a close affinity for sodium, the sodium leaves its loose affinity and goes to its close affinity and thus joining with it, goes to the lungs, and having reached the lungs, the carbon dioxide, if it be carbon dioxide, is expelled; then the sodium goes back to the sodium chloride again. Thus we see, the loose affinity merely keeps these policemen of the system ready to escort carbon dioxide out of the system, and what applies to carbon dioxide here, applies to the other poisonous gases of the system in other ways.

Sodium in the organic form is, therefore, the means of eliminating from the system poisonous gases and acids, but when it becomes inorganic, bound in close affinity, it does not exercise this function. It follows, therefore, that in order to get this efferent principle it is

necessary that the salts be organic, bound together in loose affinity. The mineral salt is always inorganic; the vegetable salt organic when not cooked. The giving of mineral drugs is consequently improper; they will not have this efferent action; this can be secured only by the use of vegetables in the uncooked form.

The way to take medicine is, therefore, to eat it in the form of food, and to eat it raw. These salts are contained in fruits, nuts, cereals, and a number of vegetables and in herbs more than the vegetable fruits. There are more of them in spinach than in anything else, though cabbage, cauliflower and kale contain quite a good deal; also the vegetable fruits, sweet peppers, egg plant, tomatoes, and cucumbers are found to be quite rich in the efferent salts.

A patient with any of these uric acid diseases should consequently be put on a diet of green herbs in the form of salads, such as kale, cauliflower, cabbage, spinach, asparagus, mustard greens, and lettuce. Celery is also good, and the vegetable fruits such as tomatoes, cucumbers, egg plant, sweet peppers, etc., also the fruits such as apples and pears will be found very advantageous. Ripe olives when not preserved in salt, are excellent also, because of the large quantity of efferent salts contained in them, particularly potassium. Melons are one of the greatest storehouses of efferent salts and should be eaten freely in troubles of this kind. If these herbs and vegetable fruits and other fruits are eaten in proper quantities it will be found they will soon supply the organic salts in sufficient quantity to carry out the uric acid from the system, but it should be borne in mind that all they can do is to carry this acid to the organs whose duty it is to eliminate it. They will carry a part of it out through the skin, it is true, but principally through the kidneys; they will pour it into the kidneys, as it were. The kidneys must be strengthened in order that they may eliminate the poisonous acids. It is for this reason that mere dieting will not cure a disease of this type. It is necessary to resort to something else. The kidneys must be strengthened and to do this we must resort to metaphysical treatment. Suggestion is a very good thing — exercises a great influence. We suggest that the kidneys are working; the force of them is strengthened and they are eliminating, throwing out the uric acid, because the kidneys will do what we suggest for them to do. The kidneys of the patient will obey the physician's suggestion and do that work; also they will get strength if the suggestion that they are strong be given, because strength will be imparted to them by reason of this suggestion.

Likewise, if we resort to the use of magnetism or psychical force we can do even greater good, because as this is imparted to the kidneys, or the nerve centers controlling them, they will gain strength and thus throw out the poison. It is, therefore, necessary in giving a magnetic treatment, to visualize upon the kidneys, to send the current of mag-

netism there and see them eliminating the poisons; make a picture of them gathering the uric acid out of the blood, separating it and throwing it into the bladder so that it can be eliminated in the form of urine. In this way we will be able to remove the poison, and rheumatism, eczema, scrofula and those diseases will be cured; of course, not overcome because eczema and scrofula are skin diseases due to the elimination of uric acid through the skin, and so when we have taken out all of the uric acid from the blood the skin will still be inflamed; the poison will still be there. In this case it will be found necessary to entirely magnetize the body and then cause a current of magnetic force to flow outward through the pores of the skin, dissolving the poison that is there in the skin and taking it out in the form of an ether, and you have got to see it, to see this magnetic force flowing outward, the healthy aura carrying out the aura of the disease until it is entirely eliminated. Likewise, you have got to treat the joints, or the muscles in a case of rheumatism, causing the healthy ether to flow through and to drive out the ether of the disease, and carry it out of the system completely because it permeates the entire system, and you may heal the body but if this condition is in the etheric double, if you do not throw off the etheric counterpart of the uric acid, you will find it will poison the system again; will descend and accumulate in the system and the patient will have to be cured over and over again.

As we thus accomplish the work of freeing the system from uric acid, we cure those diseases; but Bright's Disease, being a disease of the kidney itself, presents greater difficulties. In this case we must treat the organ by sending a current of magnetism through it and rebuilding the tissue that has been taken away, that has been consumed. This must be built, and as it is rebuilt, replaced, the kidney is built up, becomes firm and solid and is able to do its work properly. Then it will be found, to be relieved of this specific condition, it must receive more vitality so that it can throw off the uric acid.

Now, what is it that causes the perishing of the kidney? It is the accumulation of the acid there faster than the kidney can get rid of it which causes the poisoning of the tissue; therefore, the treatment must be to give strength to the kidney and to stimulate its throwing off tendency so that it will be helped to eliminate and get rid of this poison more and more, faster and faster, and as it gets rid of it, is cleaned off, then we must build up the tissue by the action of magnetism, by the use of mental picturing and by the activity of the creative energy as it is sent there. Suggestion should be used to this end, also and by building up the kidney in this way and by helping it to get rid of the uric acid, you will be able to cure Bright's Disease or any of the other diseases.

To recapitulate briefly, the treatment for all uric acid diseases must be:

First - Abstinence from all cooked protein in the diet, and from all protein of any kind for a short time.

Second - A diet largely composed of vegetables and vegetable fruits, eaten raw, supplemented by other fruits and nuts containing effluent salts, but preferably fruits and nuts, owing to the large quantity of protein in the latter.

Third - Suggestion as a means of stimulating the activity of the kidneys.

Fourth - The use of magnetism to help the kidneys to throw off the poison.

Fifth - Certain exercises, Yoga practices, that will be found advantageous in stimulating the kidneys and other excretal organs.

Sixth - The practice of concentrating on the patient, causing a healthy ether to permeate his etheric double and driving outward the diseased ether until it is driven through the pores of the skin and thus escapes from the patient.

Seventh - For Bright's Disease, the treatment of the kidney itself in order that it may be built up and nourished - the replenishing of the perishing tissue.

If all these factors are intelligently combined, it will be found that all Uric Acid Diseases, Bright's Disease included, when not progressed too far, can be cured without fail; but it is utterly useless to try to cure them without regulating the diet of the patient, because he is continually putting into the system the very same poison which is causing the disease.

Bear in mind that Uric Acid Diseases are merely the manifestations of poison which is in the system, the outward manifestation a curative attempt in other words, and the disease, therefore, can be properly cured only by getting rid of the uric acid, and this cannot be done while the patient is continually accumulating more and more of it; but free the system from Uric Acid and every Uric Acid Disease will disappear in a comparatively short time.

L E S S O N O N
S T A R C H P O I S O N

One of the greatest sources of disease is the poison which accumulates in the system from eating too much cooked starch. The starch globule is by nature provided with a woody envelope which entirely covers it, excluding the saliva, so that it is with considerable difficulty it is digested. It is not true, however, that the saliva is absolutely unable to act upon this woody envelope. That is the theory ordinarily held by physicians, but it is inaccurate. The saliva can act upon this and dissolve it and thus get to the starch globule so as to act upon it, but it requires a considerable quantity of saliva to accomplish this feat. It is with considerable difficulty that this work can be accomplished, therefore, there is but a small quantity of starch that can be digested in this way. As a result, there is no danger of starch poisoning where the starch is taken into the stomach in the raw form. That which is not dissolved and thus acted upon by the saliva will simply pass through the system without any change taking place, will go through the bowels and escape; but when cooking takes place, when fire is applied to the starch, this woody envelope is dissolved by the heat. The result is, the saliva comes directly in contact with the starch and thus transmutes it. It should be understood, also, that the starch is no longer organic; that is, the molecules bound together in loose affinity, but by the action of heat, has become inorganic, this loose affinity having been broken up and they are now bound together in close affinity or else not connected at all. When the starch is taken into the mouth in this form the saliva transmutes it, not into grape sugar, as it would if it were in the raw state, but into Glucose, and in this shape it enters the chyle and thus passes into the blood. The same thing takes place that takes place when you put cooked starch in water, that thick, milky solution is formed, and thus it mixes with the blood. If you were to put raw starch into the system that way, it would not mix at all, and unless it were changed into the chyle proper and could become a part of the

constituency of the blood, it would simply pass away without any mixture at all; but when cooked, it produces this condition in the blood; the blood becomes poisoned by it and in time it acts upon the tissues so that they become permeated with this glucose. The system undertakes to eliminate the glucose; the blood wants to get rid of it; it tries to purify itself by eliminating the glucose. It does this by transferring it to the tissue and a number of diseases grow up out of this effort of nature to eliminate the glucose from the blood. The mucous membrane receives the glucose and undertakes to get rid of it, and a cold is nothing in the world but the condition of the mucous membrane growing out of this glucose poisoning. The glucose is carried to the mucous membrane and there is being discharged, and a cold is, consequently the effort of Nature to eliminate the glucose from the mucous membrane. A change of air does not originate a cold, it simply precipitates one; the origin of the cold is in the glucose that is poisoning the tissue. A change in the temperature or a change in the state of humidity in the atmosphere, exposure, anything of that kind, simply precipitates this poisonous influence that is operative in the system, causing it to come to the surface and is, therefore, a healing action. It is a curative act on the part of nature - is a form of elimination.

When there is so much glucose in the system that it cannot be gotten rid of in this way, but continues to pass through the mucous membrane, becoming chronic and lasting an indefinite period of time, it becomes catarrh. All of these diseases such as Hay Fever, Influenza, Diphtheria and Tonsillitis, are manifestations of the same thing. Not that we would deny the germ of diphtheria, for instance, or affirm that there is no truth in what physicians teach in regard to the nature of those diseases, but this we would affirm and that absolutely without question or limitation; those diseases can operate only in a fruitful soil; they must have congenial environment and that congenial environment or fruitful soil is provided by tissue permeated with glucose and in no other way, consequently, all of those diseases are where there has been an effort on the part of Nature to eliminate; attempts to get rid of the glucose. The disease of bronchitis is another of the same class; lagrippe and everything of that description are simply the efforts of Nature to eliminate this glucose. Lupus is another one of the same class, a disease where the system is eliminating glucose, through the skin and so much of it is brought to the surface that in time it starts up tuberculosis of the skin, and then the germs can get in their work.

Now, those remedies are only valuable as corrective for lupus that help to eliminate the poison from the skin, such as the Violet ray, the Finsen light, the Sun baths - anything of that kind or other treatments which have the influence of inducing copious perspiration

and stimulating the eliminating action of the skin. Whenever you do this and get rid of the glucose, the disease will disappear.

Consumption or Pulmonary tuberculosis is another form of the same trouble. It is a case where the glucose has accumulated in the lungs and this provided a favorable feeding ground for the bacilli tuberculosi. Consumption is, therefore, the effect of Starch Poison, just like all the other diseases of this type. If the glucose accumulates in the lungs a case of consumption is inevitable. If it can be kept out, there is no danger.

The treatment for consumption must, therefore, first of all, be the elimination of all forms of cooked starch from the diet because it was in this way that so much starch accumulated in the system, more than the nutrition could make use of. We must confine the patient to a diet of raw starch. What is it that must be eliminated then? Potatoes of every kind, because they are almost exclusively starch; also carrots and parsnips and every thing of that kind, if cooked; cooked chestnuts, because they contain quite a quantity of starch. That crowning iniquity of modern degeneration, cooked bananas, must also be eliminated for they are almost entirely formed of starch; white bread of every description, in fact all kinds of cooked bread excepting gluten bread, where the starch has been taken out of the wheat - that may be used - but all other forms of bread, all cooked cereals, legumens, unless eaten while green, and everything of that description must be eliminated from the diet. Let the diet consist of nuts and fruits, mainly. Sugar and protein, with fats also should be a considerable part of the diet. It is best to entirely eliminate starch for a few days and then begin on a diet of raw starch with the other foods. Do not follow the theory, however, that a meat diet is necessary in cases of consumption. There is no truth in this, but what is important is a diet of protein, mainly. Sugar is not a good substitute for starch because they are both carbon-hydrates and are very closely allied. The other elements are fats and protein and should be employed freely.

The use of meat has grown out of the idea that it was the only form or at least, the best form in which protein could be made use of. It has also been supposed to be the best form of fat. Cod liver oil and all those abominations are not at all necessary, but a diet of nuts, nut butter and olive oil, - vegetable fats are what are required.

A great many physicians think that animal food is necessary for the consumptive. This is not true, either. There is no occasion for the use of animal food at all. Eggs, butter and milk are not needed at all and a diet of nuts and acid fruits, with plenty of fats as contained in vegetable oils will be found to give much better results than any form of animal food.

The patient suffering from any of these troubles should be in the open air, as much as possible; as the oxygen he gets in the system

will have the effect of building up the fires of the body and driving out and destroying this accumulated glucose. Thus the health will be greatly improved. Also, the Prana which the patient will get in the air and from the sunshine will help to build him up and strengthen his system and enable him to throw off those poisons.

It should be borne in mind that the perspiration which one throws off by reason of physical exercise has the influence of carrying away the poisonous glucose and in this way, Turkish baths will be found advisable, but should not be taken to excess, in which case there will be danger of the system being weakened and depleted of its vitality.

Another thing that should be borne in mind is that all those types of disease are due to a magnetic condition of the Electro-Magnetic forces of the body; that is to say, the accumulation of glucose in the system produces this magnetic condition, and the equilibrium is overturned, the system gets weak in the electrical force, and a cure can be brought about only by restoring the equilibrium, consequently it will be found advantageous to increase the electrical force in the body. Any kind of treatment which will lead to that result will be found to be advantageous.

The patient, should in addition to the diet above prescribed, eat freely of green herbs and vegetable fruits in the raw state so as to secure as much of the eliminant salts as possible. In this way he will be able to eliminate the principal part of the glucose poison. He should also be given treatment by suggestion and magnetically, for the purpose of dissolving and driving out the glucose from the system, driving it through the tissues and also out of the blood; see it dissolve, throw it into the ether and then cause this ether to flow outward through the pores of the skin until it is entirely eliminated from the system. If you have to treat a case of catarrh this current of magnetic force should be made to permeate the body and gradually be thrown out through the mucous membrane, with a picture of dissolving, throwing off and carrying out all the poison, and also all of the inflammation - everything of that kind. See it sweeping out and cleaning out of the membrane all of this poison, inflammation and everything of that kind. If it be Lupus, then let it go to the surface and in your mind's eye see it dissolving and carrying this poison out through the pores of the skin, allaying the inflammation and cleansing the skin. If it be consumption, you must work on the lungs and dissolve the glucose, throw it into the ether and drive it out through the lungs; destroy the disease germs, dissolve all the corruption or pus that may be in the lungs, and everything of that kind - all the diseased poisonous matter. This must be dissolved into the ether and driven completely out of the body and beyond the Aura. Then, the tissue, if it be decaying or eating away, must be healed up. When all

the diseased tissue has been dissolved and carried out, then it must be treated and healed up and this must also be done by Magnetism; then, when you have healed it up, if you are treating metaphysically, you may continue your treatments to make the cells grow back again and cause the cavities to be filled up with new cellular tissue. Of course, you have to keep the picture quite distinct and see the cells as such, growing back, going back into place. If you do not, instead of forming new cells you will simply form a mass of connective tissue, which will be better than the cavity, but nothing like so desirable as to have the cavity filled up with new cells and air passages; but you can completely restore the lung by treatment of this kind.

By the combination of proper dieting, proper exercises and fresh air, sunlight, etc., hygienic methods of living, with suggestive therapeutics and magnetic healing - or the higher forms of healing are still better - it is possible to cure any case of consumption where the patient has lungs enough to enable him to live until you have time to accomplish the cure. There is no question about your ability to restore the lungs if your patient lives long enough for you to do it. The only danger is that he will die before you have time to get in the work. But with the method herein outlined, it is possible to cure any case of consumption in the world.

Fresh air, sunshine, plenty of exercise, the electrical principle in place of the magnetic, and the proper diet as herein directed, coupled with the proper mental attitude, and plenty of magnetism (but the magnetism should be positive, that is to say electrical force rather than negative or magnetic) will cure any case of consumption in the world, where the patient has strength enough to hold out until the treatment has time to get in its work on his organism.

Remember, the bacilli tuberculosi operate only in congenial soil. They are not the cause of consumption, but rather the effect, the instrument of destroying the poison which has accumulated in the system and, therefore, an effort on the part of nature toward a cure. They are the efforts of nature to get rid of the poison that you have placed in the body. Usually they kill the body in clearing out the glucose, but the proper treatment and diet will relieve the disease of so much rubbish and will, therefore, make it quite easy for the glucose to be eliminated and permit the patient to live.

It should be borne in mind that cooked starch, when taken into the system goes through a process of fermentation and all of the grape sugar or glucose, rather, which goes through this fermentative process is transmuted into alcohol, excepting that which goes into the formation of carbonic acid gas. The poisoning resulting to the system from carbonic acid gas, is, therefore, due largely to the fermentation of the starch or rather the glucose that comes from grape sugar. The dangers coming from carbonic acid gas or from carbon dioxide are

largely due to the practice of eating cooked starch. An avoidance of a diet of cooked starch will greatly relieve the system from the poison of carbonic acid gas.

L E S S O N O N
S U G A R P O I S O N

The type of disease which we will consider this time is that which might be denominated "Sugar Poison," that is to say, those diseases which are the efforts of nature to eliminate the surplus cooked sugar which is accumulated in the system.

The longer we study the food problem, the more clearly it will be impressed upon our minds, that raw food will never accumulate in the system.

The stomach and other digestive organs can digest only a sufficient quantity to satisfy the demands of nutrition when in the raw state, but when in the cooked state it becomes so much easier to digest that the stomach and other organs will digest the food and thus a larger quantity is converted into chyle and enters the blood in that state, much more than the system really requires and consequently, it cannot be made into sound tissue, but accumulates in the system in this form and then in the course of time must be eliminated in some way. The system then in its effort to eliminate this poison will produce certain diseased conditions.

Now, there is one point which you must clearly understand namely, disease is NOT an evil. Disease is an effort on the part of nature to eliminate poison. It is an effort to cure and consequently is desirable compared to that state of poison which it attempts to eliminate.

Now, when we know this fact we can understand the desirability of giving to the system only a sufficient quantity of food to supply nutrition; but when the food is cooked, all that enters the stomach goes through the digestive processes; therefore, the only safe course is to eat only uncooked food and in this way the system cannot be overfed; it will simply pass out through the alimentary canal.

When sugar is cooked there is a chemical change which takes place, the result being that it goes through a process of fermentation when it enters the stomach and by this process of fermentation, a large

quantity of it is converted into alcohol; in fact, all of it which is digested by the process of fermentation. The balance goes through a change which converts it into carbonic acid gas. Now, that part which is not fermented is taken into the system in the form of organic sugar and then is used by the system in that way, but it is much more difficult to organize this cooked sugar into tissue than to organize the uncooked sugar. As a result the gas, of course, poisons the system and must in the course of time be eliminated; but also the sugar enters the system, and that which has been converted into alcohol has precisely the same effect on the system as any other alcohol will have.

Now, it may not seem reasonable, but let us say absolutely that there are people, to our personal knowledge, who never touch alcoholic liquor, who are teetotalers, and yet they have the red nose and, in fact, every symptom of alcoholism, and those persons will be found to be heavy eaters of cooked sugar. We once knew one, who at every meal, would take sugar, make a syrup, and eat a teacupful of the sugar-syrup. The way he did it, - he would set it down by his plate and whenever he got ready to eat a morsel of bread he would dip the slice of bread into the syrup and then eat it - saturated with syrup. All the bread he used he ate that way; in fact, he always ate a teacupful of sugar-syrup besides sweetening everything he ate. He would take a tumbler and would put in all the sugar that would dissolve in a tumbler of hot water. It showed itself in his life, in his body and even in his mind. He acted like a drunken man, although he never touched alcohol.

This evil is avoided by the eating of sugar in the raw state; it is not organic, but inorganic sugar, which ferments and makes alcohol. By cooking sugar it is disorganized and thus easily goes through this process of fermentation. If you want to avoid this alcoholic effect, the only way is to take organic, that is to say, raw sugar into the system.

Now, when we take a certain quantity of cooked sugar into the system it not only produces this alcoholic, but carbonic acid poison as well, and it also enters in the form of inorganic sugar into the system, saturating the tissue and producing the poisonous effect. In this state man would not live so very long if it were not for the action of the kidneys in eliminating this poison from the system. Now, as long as the kidneys are able to keep out a sufficient quantity of it and eliminate it, there will be no serious results; but sometimes the kidneys become overworked and are unable to handle this surplus quantity of cooked sugar. They cannot get it out of the system, or in doing so, have become overworked and become deranged. Diabetes is nothing but the result of cooked sugar in the system. No case of chronic diabetes has ever been cured by the ordinary medical practice, and diabetes in the chronic form cannot be cured permanently without a change in the diet. If you will eliminate cooked sugar from the diet,

you will have removed the cause of diabetes. That does not mean that the patient will get well immediately because when it manifests in the form of chronic diabetes there has usually been an accumulation of ten or twelve years of sugar poison and it is necessary that we get rid of that poison before we can ever hope to cure the patient.

What then are we going to do? Well, we must first eliminate cooked sugar from the diet so that there is no more put into the system. Then we must adopt a diet which will help to eliminate this sugar and then we must give such treatment, metaphysical treatment we mean, as will tend to help the elimination, to get rid of this poison. At the same time the kidneys must be strengthened because they are eliminating this poison from the blood and they must be strengthened so as to do more work. At the same time if there be any organic defect it must be built up and cured.

In the first place, let us consider the elimination of cooked sugar. What foods must we eliminate in order to get rid of cooked sugar? In the first place, we must eliminate all commercial sugar because it is all cooked, whether cane, maple or beet sugar. It must all be entirely eliminated from the diet, consequently we must have nothing to do with it at all. We must eliminate pies, cakes and everything that is sweet which has been cooked. Preserves and canned fruit, in fact all of cooked food of every description must be eliminated, also evaporated fruit, and every kind of fruit, in fact, which has gone through the process of cooking. Candy must be eliminated; the person must not be permitted to eat anything of that kind, anything of a sweet character which has gone through the process of cooking. Boiled milk which, with so many people, is such a great palliative of all the ills to which flesh is heir, must be eliminated because it has poisoned the sugar contained in the milk, being in the cooked state.

You say then where are you going to get the sugar required for nutrition? You must use organic sugar; that means use fruits in the natural state, either sun-dried or else fresh. You must use those fruits; you may use honey also, as it is not a cooked sugar, although it is not so desirable as the natural fruit sugar contained in sweet fruits. Ripe bananas in the raw state are very desirable, excellent food, but should never be cooked. That crowning abomination of desolation, that has entered into the dietary of modern life - fried bananas, must certainly be eliminated in every case of this kind. St. John's bread is an excellent form of raw sugar.

Now, no matter how much you eat in that state it will not hurt you for the simple reason it may give you a case of diarrhea, but you will soon get over it.

Of all the ridiculous nonsense in the world one of the greatest is the idea that it will not do for children to eat raw fruit. People are afraid it will make them sick to eat fruit in a raw state, but

will let them sit at the table and stuff themselves on evaporated fruits, preserves, jellies and all kinds of cooked fruit, the only form in which it can hurt them, because it gets into the system, otherwise it simply passes through the alimentary canal. We find this kind of dietary regime will cut off all sugar poison. Syrups of all kinds must also be eliminated.

How are we going to get rid of that sugar which has already accumulated in the system? In the same way we get rid of all the other food poisons, namely, by taking into the system large quantities of the efferent salts, sodium, potassium, calcium, magnesium, phosphorus and silicon, and these efferent salts will help to carry out of the system those poisons, no matter what they may be. They will carry them out through the lungs and thus the blood will be purified from that condition and those poisons will be carried out of the blood. Now, this is a natural way of purifying the blood, by the different salts carrying impurities out of the blood through the lungs and throwing it out.

The way, as we have said before, to secure the salts is by eating green vegetables such as spinach, cabbage, cauliflower, lettuce and other vegetables along those lines; also it may be secured in large quantities from the vegetable fruits, - cucumbers, tomatoes, sweet peppers, egg plant, and from melons of all descriptions; also from squash, pumpkin and such. Among the fruits the richest in the salts is undoubtedly the olive, that is ripe olives, dried not pickled olives. Olives that are soaked in brine are of no value, and, in fact, are detrimental, the same as everything else that has been pickled; also practically all nuts contain considerable quantities of those salts.

Among tree fruits, the apple, the fig, and the date contain considerable quantities.

By eating these foods you get the salts into the system so that those poisons are eliminated in this way.

Now, by adopting a diet of this kind, by drinking considerable water and by bathing so as to help the system throw off those poisons, you accomplish all that can be done by naturepathic treatment.

Here we have to introduce the metaphysical treatment. Remember that for all this type of diseases such as diabetes and everything of that type which is caused by sugar poison, the treatment is practically the same. Of course, if it effects different organs, those organs must be strengthened, but in a general way, the treatment is the same. For this reason we must deal with them collectively.

Remember the thing you want to accomplish is the elimination of this poison from the blood and tissue, so if you are giving treatment by suggestion, offer your suggestions in this way for this purpose; direct them to the destruction or disintegration, disorganization, dissolution of this sugar poison which is in the blood, so that it may be dissolved, and then by this process throw it into the ether and have

it flow out through the system. If you are practicing suggestive therapeutics, you want suggestion of that kind, also you want to suggest that the sugar poison which has accumulated in the tissue, is disintegrating, is dissolving, throwing it into the ether, and let it pass out from the system. Also, stimulate the kidneys, having the poison go to the kidney and pass out through them as the sewerage system for this purpose, and strengthen them. If there be any weakness there, send a current of vitality to the kidneys that they may be able to perform their work properly.

If you are giving treatment by magnetism, treat the same way, only send a current of magnetism through and through the body of your patient, not to any particular locality, but let it go from the crown of the head to the sole of the feet, permeating every tissue, and cell of his being, and as it goes through thus, you want, by a process of mental picturing, to dissolve this poison; this inorganic sugar must be dissolved, disintegrated and thrown into the ether, and then as you continue to send more and more of this magnetic force through the body, drive this poison out of the system, out of the surface, and let it flow out until it comes to the pores of the skin and outside of the body a considerable distance. Let this Aura stream forth, and this Aura must be magnetism which you are pouring in.

The same is true in treating by spiritual, psychical, or Divine Healing. It is the same process, dissolving the poison, throwing it into the ether and then letting it flow out through the tissue and through the pores of the skin until it has been expelled from the body.

At the same time you want to act upon the blood; magnetize the blood, throwing a powerful charge of this current through it. The blood becomes magnetic.

In this state you want to dissolve the sugar poison, disintegrate, throw it into the ether and drive out and even burn it up. Imagine a fire raging through and through the blood and the system, which is burning up and consuming all these poisons until they have entirely gone and the system is cleared up.

Now, remember in all those methods of treatment you do not want to take the attitude that it is going to do this by and by, but always you must maintain the attitude that this is now taking place. You see it is doing this, it is taking place, see it with your mind's eye, watch the process going on just as you want it to go on. Never for one moment tolerate the idea that it is going to do it by and by, but see it doing it now, and as you make your suggestions, make them in that way - that it is doing it now, and always at the end, see the system entirely cleared of everything of the kind so that the sugar poison is entirely eliminated from the body.

By processes of treatment of this kind you will be able to reach the most perfect results, but in no other way is it possible to cure

diseases of this character.

By combining the Naturepathic and Metaphysical treatments in this way we will be able to eliminate the poisons and thus the disease itself will cease because its cause will have been removed; we will have taken away the poison which expressed itself in the form of disease; there will be nothing there to cause the disease any longer, consequently, it disappears by itself, but in no other way is it possible to cure a disease of this kind.

It is, therefore, utterly useless to attempt to cure a patient unless you can induce him to quit eating cooked sugar. You may by powerful force which you may bring to bear, eliminate all the poison in the system or destroy it so that its action is neutralized, so that the body is clear of poison. In that case your patient will be well, but remember if he goes on eating cooked sugar; in the course of time his body will again be filled with the poison and the same disease will come back and that is why the work of healers is found to be not permanent, the same as that of physicians, because they do not stop the cause, and it reproduces the disease in time.

Also, you may eliminate enough of the poison so that the system will be cleared of it, and it will not manifest itself in the form of that disease again, but in the course of time the poison will increase and the patient will be sick again.

We must, therefore, understand that it is only by the permanent elimination of this poison that it is possible for one to be cured of diseases of this description, therefore, do not let yourself be drawn into the practice of many physicians of curing symptoms, but know that the only way by which it is possible to cure disease is to remove the cause, and the only cause of all this type is the accumulation in the system of the poison coming from cooked sugar.

L E S S O N O N

C A N C E R

CANCER is caused by the waste from meat; not by protein or anything of that kind, but by the waste which is left from meat. Now the reason why this is so, is because the waste left by meat is in particles larger and also traveling in a larger circuit in their revolution than the affinity of the kidney can eliminate. They have a larger circuit and consequently the kidneys are unable to eliminate that waste.

Now, the kidneys are provided by nature for the purpose of eliminating waste from the particular organism that possesses those kidneys. An animal kidney will eliminate animal waste, but a human kidney can eliminate only the human waste - the waste that accumulates through the activities of the human body. Now, unfortunately for meat eating people, their kidneys are not adapted to the elimination of animal waste. The vessels are not large enough, consequently the animal waste cannot pass through the kidney and thus be transferred to the urine, consequently it cannot be eliminated, but remains in the system.

The chemical food value of meat is not taken into consideration here. Cooked protein does not cause cancer; no kind of cooked food has such influence; it is solely the animal waste and because the animal waste cannot be eliminated through the kidneys, it remains in the blood and in the tissue. We know this is the cause of it, for a number of reasons.

In the first place, there has never been known a case of cancer in a nation of vegetarians.

Second: there has never been a case of cancer in a family of vegetarians who lived in a country where other people were meat eaters.

In the Third place: an individual who was himself a vegetarian has never been known to have cancer, and lastly, the proper diet will cure cancer, or at least make it much better.

Now, inasmuch as the waste from meat eating is the cause of cancer,

you can readily see that cancer cannot be cured by any method as long as people continue to eat meat. It may be that the individual cancer can be cured, but that waste is still in the system and must manifest itself in some way until we get it out.

Cancer is an effort on the part of Nature to cure this trouble, to eliminate this poison. As it cannot be eliminated through the kidneys, neither can it be eliminated through the bowels, it must get out in some other way; the only way by which this meat waste can escape is in the form of cancer. If there is an abrasion on the surface of the body anywhere it will strongly tend to cause cancer to form there. If there is nothing of the kind, it may form anywhere. It may form on the surface of the body, or it may form on some internal organ, but in every case the formation of the cancer is an effort on the part of the system to eliminate the waste that came from meat.

When the cancer is first formed it appears to have at its base, roots running in, looking like veins, only they are darker, or black, in fact, and running in. These roots which appear, are the streams, so to speak of this waste; that is, it is going forward from different directions and converging in the mass of the cancer. As long as the cancer continues, however, it enlarges and it does so because as it stays there, this meat waste is continually coming to the front; it is continually drawing to that point and, therefore, the increasing size of the cancer simply means that the waste is being taken from the system. In this respect, it is an advantage, and the eating of a cancer is always an advantage to the system unless it goes on to the point where it becomes so large and eats so deeply that it destroys some physical organ or something of the kind. However, of course, it greatly lowers the vitality as the vital energy is necessary to sustain life and sustain the ravages of the cancer, and as it continues to increase and destroy the tissue because of this poison accumulating, as the tissue is being destroyed, it is, therefore, making the building of new tissue more and more necessary as we go on.

Well then, what are we to conclude? We see that the presence of a cancer indicates a continual separating force, an eating, a destruction of the tissue, simply because the meat waste is destructive. This poison is such that it will destroy living tissue; it is a putrifying force and will destroy in the same way that putrid flesh attached to a living body in time act so as to destroy the living tissue. It, therefore, becomes a destructive, eating sore; but we must bear in mind that this is the organization of the waste when allowed to manifest itself. It is not allowed to accumulate and manifest ordinarily, but the poison is still in the system.

Now, a number of diseases are the efforts of Nature to eliminate poison, and in those efforts the body may be so weakened that life will be extinguished. The body may be destroyed, in Nature's efforts

to heal. Cancer is an effort to eliminate meat waste, remember, consequently no permanent cure can be accomplished that does not take cognizance of this fact and act accordingly. If we leave the meat waste in the system and continue to feed it by feeding upon meat, we may cure the cancer, but we leave the cause in the system and the next time it may appear on a vital organ, so that life will be extinguished much quicker than it would if the cancer were on the surface of the body.

Many methods have been devised to treat cancer locally. The old idea was to remove it by an operation. This, it is true, will remove the principal part of the cancer, but remember, this is simply a gathering of the cancerous influence. The small veins back of it still remain and they will simply get larger.

To remove a cancer by operation is like removing or filling up a hole filled with water and allowing the stream to keep running in all the time.

The next method which was adapted was the X-Ray, which treats cancer by battering it with the anode and the cathode so that the tissues dissolve; that is better than using the knife, because we can go much farther up and get the roots out to a much greater degree; but still this is simply treating the effect; the cause is left untouched. The Violet Ray and the use of Radium are still better because they dissolve it without the bad effects of the X-Ray, that is, they do not leave a hole, but actually dissolve it; but still those methods are all merely local, merely treatments of an effect, leaving the cause intact.

The use of drugs for cancer is the same way. They may cure the cancer, but leave the cancerous poison in the system.

The only way to permanently cure cancer is by treating this cancerous poison, therefore, the rational treatment of cancer is to first cease eating meat. As long as the patient lives upon a meat diet he can never be cured of cancer; therefore, the first step is to put him on an absolutely vegetarian diet, or, at least a meatless diet. Understand, the use of cheese, butter, milk, eggs, etc., are not detrimental to cancerous treatment; it is meat that must not be used. Put the patient on a meatless diet so that no more of this waste will accumulate in the system. But that is not sufficient to cure. To stop the patient from accumulating any more meat waste is not going to get rid of what has already formed. You must get rid of this in some way, and this can be very greatly aided by proper dieting. What we want to do is to get as much of the efferent salts into the system as possible. The efferent salts are sodium, potassium, calcium, magnesium, silicon and phosphorus. You want to get as much of these salts into the system as possible, because they will combine with the waste and help to eliminate it, and they will also carry this waste to the cancer, and thus, by increasing the cancerous discharge, help to get rid of the waste very quickly.

The foods which contain these salts to a large degree are the herbs, in fact, green vegetables of every description, and spinach, cabbage, cauliflower and kale contain more, perhaps, than any others; also there is a good deal in celery. Among the vegetable fruits also, you will find tomatoes, sweet peppers, egg plant, cucumbers and such contain those salts. Melons and pumpkins contain considerable, and among fruits the apple and the olive. Nuts of all kinds contain a large percentage of those salts.

Now, remember this: these foods contain those salts in the organic form when RAW. Whenever any of them are cooked this salt is disorganized, becomes inorganic and from that time it is unable to perform this function of eliminating the poison from the system. It is no longer a living force, but becomes a chemical deposit in the system.

Organic salt, therefore, does not injure the system, does not lead to old age, etc., but inorganic salt always does. So the vegetables, fruits, etc., must be used in the raw state by every one who would attain the best results along those lines.

One other point you must bear in mind is that the pickling of foods destroys these salts, destroys the form of organization, tears it to pieces, and thus its effectiveness is removed.

Now, when you begin to give a diet of this kind to your patient, you will find the cancer will get much worse, get larger, it will break and begin to run, it will seem to get into a terrible state. This is just what you want to take place. It gets that way simply because there is three or four times the usual quantity of meat waste that has been discharged there, consequently it breaks and runs. When it sloughs off that way, you are getting rid of that waste.

Do not get the idea so many people do, that these foods are not good for cancer, or make the cancer worse. That is the way we cure cancer, by discharging the poison.

However, the cancer may be so far advanced that this kind of treatment will not save the life of the patient. It is quite often the case that you must get rid of the poison in some other way, to keep it from destroying the life of the patient, but this is the way in which cancer must be cured, by ELIMINATING THE MEAT WASTE from the system.

Now, at the time you are treating your patient by this method of diet, you should also employ metaphysical methods of healing to work in conjunction with the treatment. By working in conjunction with it, we mean apply it in such a way as to do the same work as this dietary regime is, namely, carry the meat waste out of the system.

In the first place, you may employ suggestion along this line, for the carrying out of that meat waste, and carrying it out through the cancer, making that the avenue. Make suggestions so as to cause the mind of the patient to bring out this meat waste, bring it to the surface there and eliminate it.

Also in giving Healing Treatments, either Magnetic or any of the higher forms, when you have permeated the patient with the magnetism, the proper thing to do is to bring a current of magnetism through the body and out through this cancer, at the same time picturing the meat waste being separated from the system and in a soluble state, so to speak, in this magnetic force which you have caused to permeate the body of your patient. Draw it out to the surface and carry it out. Let this current of magnetic force flowing from the body, stream out through the cancer, carrying away this waste product.

Also, while treating your patient, you must in this magnetic way disorganize these particles of meat waste; break them up into smaller fragments or better still, dissolve them into the ether, so that instead of being solid matter, they become etheric. Now, in this etheric state, cause this waste to flow out through the tissue, which will be quite easy. Then with your magnetism, make it flow out through the surface, out through the cancer until it has left the body.

Also, you can drive it out through the pores of the skin through the entire being and with each treatment cause it to be driven out this way, through this cancerous opening, so that it will entirely disappear and be dissipated from the system. Next, remember, that by breaking it up into small fragments you make it possible for the kidneys to eliminate the poison which they could not do before, and as the poison is driven out through the cancer in this etheric form, there is, in consequence, much less to be eliminated by the kidneys.

Also, do not lose sight of the fact that you must get the cancerous ether out of the etheric double as well as getting the solid waste out of the gross body.

Next, bear in mind that you must not neglect the local treatment of the cancer as well as the system, and, by the local treatment, we mean that this cancerous tissue which is eating away and poisoning the sound tissue, must also be permeated with magnetism. This tendency must be killed and it must be dissolved into an ether and thrown from the system. It must be entirely removed and pass out, so that it gradually dissolves and passes out into the Aura around the body.

You must kill this cancerous state and remove this tissue in this magnetic way, or by suggestion or by any method of that kind, at the same time you are eliminating it from the system. Do not wait until you have all the waste out of the system before you commence on the cancer. If you do, it may have gone too far, may have destroyed some vital part of the body. Treat them together, but whatsoever you do, do not try to heal up the cancer. Simply eliminate the meat waste from the system and also this cancerous tissue. Concentrate a strong current of vitality so as to intensely vitalize that part of the body, at the same time giving the food which will help to throw off this cancerous poison.

Now remember, if a cancer is on an internal organ you have to use

the same method of treatment as you would otherwise, only, of course, you have to visualize upon the organ so that in your mind's eye you can see the cancer. Concentrate your attention and then disorganize the cancer by dissolving the ether and dissolving the cancer itself and throwing it into the form of an ether and letting it saturate the system, so it is broken up, disorganized; then cause this ether to flow out, eliminating it from the system. Make it pass out through the pores of the skin, through the entire body, until it leaves. You must eliminate the poison from the system as you would in the ordinary case of poison, but first you must cause the cancer to disorganize and throw its force out through the system. You must also be sure to build up the tissue of this vital organ. You must vitalize it to a much higher degree than it would otherwise be so as to prevent any disorganizing effect and any eating action of the organ itself.

It is in this way, and in this way only, that internal cancer can be cured.

Now, notice the most effective methods for cancer have been, - speaking of the physical, - the use of the X-Ray, the Violet Ray and Radium, - in other words, the application of electro-magnetic force for the purpose of disorganizing the diseased tissue. That is found to be the most effective method of treatment known to the medical profession. By the use of magnetism we are really employing that in a much higher sense than the physician is able to do. We are concentrating the same force on a higher plane - vital magnetism - to break up and dissolve this diseased tissue and eliminate it from the system.

If you are treating a case of surface cancer, it may be found advisable to place the left - the magnetic hand - that is to say if a man be practicing healing, the right if a woman be practicing - but place the negative hand over the cancer and then in your treatments, while you are driving out the poisonous forces, with the negative hand draw them out, and be very careful in doing this. If you make the slightest slip you are liable to take the cancer yourself, because you are really drawing those forces out into your negative hand, therefore, after you have given a treatment, be sure to concentrate your force very positively and make it flow out. In other words, make this the positive hand for a few minutes; then shake it with all the force you have, as you would shake water off the ends of your fingers, shaking it fifty or a hundred times, vigorously, at the same time, concentrating, visualizing upon a current of magnetism running out through the ends of your fingers. Be careful to be very positive while you are doing this, without questioning your ability to eliminate this poisonous ether; otherwise you will be almost sure to contract a case of cancer.

Also, while treating a patient for cancer do not let any one else stay in the room; there is danger of giving it to others; also it is best not to treat another patient for fifteen or twenty minutes after treat-

ing a cancerous patient because there is danger of the evil magnetism effecting the next patient, and the room should be fumigated with incense of a very powerful character, immediately after a treatment of that kind, so as to destroy the poison which is driven out of the system.

If these methods are followed, any case of cancer in the world can be cured in three months, and generally speaking, if not too far gone, a month is sufficient to accomplish a cure, but no method will accomplish permanent results unless the person forever abandons the use of meat. You must bear in mind, however, that abandoning the use of meat does not get rid of the waste already in the system; therefore, you must use methods of the kind described; but by a combination of vegetarianism and a diet of raw food consisting principally of green vegetables, also the employment of suggestion and magnetism in the treatment, in this way, you will accomplish a cure in every instance.

One thing we must call your attention to: Do not follow the practice of placing the positive hand over the cancer and directing the force inward; that method is simply following the methods of operation which are employed by all the physicians. What you want to do is not to drive the force into the cancer, but draw the poison out of the system through the cancer, as the cancer is the effort of Nature to eliminate this waste from meat, and we should co-operate with this effort, work in conjunction with it and by doing this we will be able to hasten the cure.

L E S S O N O N

O V E R F E E D I N G

One of the greatest causes of disease is Over Eating; - there are quite a number of diseases which grow out of the gorging of the system by over feeding and the consequent accumulation of effete matter in the system. This type is not due to the eating of any kind of food particularly, which is detrimental in itself, but it is more owing to an improper quantity of food than to improper quality.

When we eat, the system takes up as much of the food as it is able to assimilate. This is employed in tissue building and nourishing the system, all that is left from this quantity that is assimilated, remains in the system in the form of waste and must be eliminated in some way, or, if not eliminated, must continue to accumulate.

Diarrhoea, for instance, is nothing in the world but an effort on the part of Nature to eliminate that accumulated waste material from the bowels. The bowels become gorged, as it were, filled with the effete matter and then Nature goes to work to get rid of it; in the ordinary form it cannot be evacuated with sufficient rapidity. The result is, Nature causes the waste material to go through a change which partially decomposes it, throwing it into a watery state which will not be retained by reason of the tenacity of the bowels, and the result is it flows out, and in this watery discharge, eight or ten times as much of the waste material is evacuated from the bowels as would be possible under ordinary circumstances.

Diarrhoea, bear in mind, is not an evil, but it is an effort on the part of Nature to clean out the bowels. Then it should never be checked; there is no more pernicious practice than the effort to check a diarrhoea; if it were not for the diarrhoea, you would die, - it is the effort on the part of Nature to eliminate this accumulated effete matter. Let the diarrhoea alone; quit eating. Go on a Fast just as long as the diarrhoea lasts, because the diarrhoea is caused by the accumulation of too much waste in the system, and you should abstain from food; drink

plenty of water to help clean out the system. Do not undertake to stop or suppress any of these out of the ordinary activities of the system, but, on the contrary, co-operate with Nature in accomplishing the purification of the system along this line, and as you co-operate with Nature, you will find that Nature will accomplish her purposes and thus relieve the system from this accumulated waste.

Now, it may be, in certain cases, necessary to regulate, to a certain extent, this evacuation; you may need a means for partially checking it; because there will be so much of this waste substance accumulated in the system and in the bowels that it will take so long to clean it out, and the discharge will be so violent that in certain instances there is danger of ulceration of the bowels. In this case, it is of the greatest importance that we clean out the bowels gradually. We should fast and at the same time, we may check it a little if it is going too far, but not with the effort of suppression.

Flux is another one of the diseases which grow out of this practice of gorging the bowels. Flux is simply a chronic case of diarrhoea. It is so because there has been an accumulation in the bowels and not only there, but throughout the system, and as the bowels are evacuated, the waste material throughout the system is carried back into the bowels and thus this drain is kept up.

Another thing that we must bear in mind, however, is that in case of flux, the system becomes so deranged by reason of the continuous accumulation of effete matter and the necessity of continually dissolving and liquifying this waste, that it may be carried away, that it gets to dissolving pure food in this way also, so that, which is not naturally waste goes through this chemical change and thus is eliminated in the form of waste. In this way the system is robbed of its proper nourishment because it is not simply the waste, but also the proper and natural nourishment which is thrown off in this liquid state and carried away.

While in the case of flux we cannot employ the fasting treatment, because it will take so long to train Nature back into this, its proper channel and way, that we must practice abstinence rather than fasting; that is, we must adopt a diet which will not accumulate, which will give only the proper nourishment. We should also in this case, avoid those foods which will cause fermentation, and that means all kinds of acid foods; we must use only such foods as will go into the building of tissues without any fermentative waste. Next, use those foods which will help to eliminate waste, and those are green herbs, etc.

As we have shown in the previous lessons, we must also use foods which will prevent any irritation. That means that we must not use any salt or animal fat in the food, and we must have everything sufficiently fine. What we mean by fine is, coarse cereals, and anything of that kind which would have a tendency to irritate the bowels, must be avoided.

In order to avoid these diseases, therefore, (flux, we mean, and diarrhoea) we must help nature to eliminate the waste properly, and at the same time not permit the system to throw into this watery state, good, proper nourishment. Be sure to cut down the diet to about the limit which the system can subsist upon. Then give treatments metaphysically for the flux condition; treat the bowels and the system generally; give them strength, pour a flood of vitality in, so that they will be able to perform their functions in the proper manner, without this improper dissolution, so to speak, of the food.

Another disease of the same type which is due to the same cause, and is an aggravated form of diarrhoea, is cholera morbus, and must be treated in the same way. Cholera itself, is due largely to the same condition; not that we deny there being a cholera germ, not that we should say that cholera is not a contagious disease, but we say that the cholera germ can operate only in the system which is poisoned by the accumulation of effete matter. If a person's body is entirely clear of effete matter, it is perfectly safe for him to nurse cholera patients without any fear of taking the contagion. It is only because the bowels become clogged with effete matter; the blood is charged with it; the whole system, the very tissue is permeated with it; it is for this reason and this reason only that cholera is a menace to life and health.

Let us see now, what the treatment for cholera should be. First of all, we must get rid of this accumulated effete matter; that is the first thing to do, therefore, we must keep the bowels open and get rid of this as fast as possible; also place the patient on such a diet as will help him to get rid of the effete matter. Pay no attention to the germs. Purify the system. At the same time, remember that cholera is due to an intensely electrical condition of the system, as we will show in a future lesson. It is an electrical condition of the system which produces cholera, but this loading of the bowels and the system with effete matter is what provides a basis for cholera. It is what enables this electrical condition to manifest. Now, the thing you want to do is, of course, to establish a magnetic condition of the system and this magnetic condition will throw off the accumulated effete matter. So, in treating metaphysically, you want to make the body magnetic rather than electrical; that is to say, if you are a man, you want to treat the person with your left hand, and the man should treat the patient with the left hand because the magnetic force is in the right hemisphere of the brain and goes through the left hand, and - well in fact in either case that is true, the woman the same as the man. The left hand is the magnetic hand. However, magnetic healing treatments given by the woman will be found to be more effective in cases of cholera than when given by a man. Dysentery is also due to the same cause.

Constipation is largely due to the accumulation of effete matter in the system so that the bowels become charged and then being full,

they will not admit of the proper activity. The motion of the bowels which helps the elimination, which moves the contents along and helps in the elimination, also the peristaltic action of the bowels is not permitted because of the bowels being fully swollen out so to speak, therefore, constipation is the result, and in curing constipation you have got to get rid of this accumulated waste and prevent its future accumulation. In order to prevent constipation you must have something to help the peristaltic action of the bowels. The best thing for that purpose is green vegetables used in the raw form, as they do not become so packed, and by reason of the slight irritation to the walls of the bowels, will permit the peristaltic action. If you can't get these, or if you do not want to use this method, if you do not want to eat vegetables, then cereals will help this peristaltic action; and cereals for this purpose should be coarsely ground and they should also contain bran as this will greatly assist in the peristaltic elimination. Further, the use of nuts may be found beneficial; if they are used for this purpose, they should never be blanched, but the outer skin should be allowed to remain because of this. Fruit should not be pared, but the parings should be eaten with the fruit, as it will help this same peristaltic action.

The greatest cause of constipation, probably, is the use of white bread. The starch being cooked, is eaten and forms a pasty substance which seals up the bowels. This may be greatly relieved by the use of coarse ground cereal breads, etc. But also, bear in mind that for constipation a great deal of water must be drunk. Under certain conditions, the use of the method of flushing the colon may be found advantageous, but ordinarily we do not recommend it. It is unnatural, and it should be borne in mind that any unnatural method of treatment is, generally speaking, disadvantageous. Liquids should enter the system through the mouth and not otherwise. Consequently, ordinarily speaking, we do not favor it. The drinking of an abundance of water will answer the purpose in a much more natural way as it has to go somewhere - it has to escape. Of course, a great deal will pass through the kidneys, but it is objected that the kidneys are overworked, that the kidneys therefore, will be worked more than normal; that is all right; the work of the kidneys carries away a good deal of waste through the kidneys.

However, in constipation you will give those treatments largely for the effect of loosening the bowels, of removing the resistance, so that they may be evacuated, also to increase the peristaltic action.

One of the diseases also caused by this kind of debauchery is fever. There is not a fever in the world that is not due solely to the accumulation of effete matter in the system; the system cannot get rid of it, it cannot wash it all away, hence there is a lot of effete matter, accumulated in the tissues which we cannot get rid of, the bowels will not eliminate it, it cannot be gotten rid of otherwise; hence what does the system do? Why, it simply builds a fire to burn up the waste just as

we, in ordinary life, kindle fires and burn up the waste around the house, when we get so much we cannot get rid of it in any other way. The fever is a fire which nature has kindled for the purpose of burning up this waste material, therefore, a fever is not an evil, but is an effort on the part of nature to accomplish a cure. What, then are we to do? Why, obviously, we should quit eating while the fever lasts; quit filling up the system with effete matter and, of course, if the fever lasts long enough it may be necessary for us to eat a little something, but just enough to sustain life and let the fever go on, let it burn up and consume this waste material. Of course, if it gets too high, then it is better to lower it, to reduce the fever, but let it go ahead until it consumes the waste material.

Typhoid fever never would exist were it not for the fact that the patient is filled up from head to feet with effete matter, is entirely poisoned with it, which this fever has to consume and which would require quite a length of time to consume it. It would take so long to consume this waste material and that is really why it takes so long for a case of typhoid fever.

Now, the old conception of the doctors that typhoid fever must not be broken up, but allowed to run its course, was proven sound; that doctrine is sound; the fever is to be allowed to go on until it has accomplished the burning up of all this effete matter; and the modern method of curing a case of typhoid fever in a few days are wrong. They may do it, that is true, but remember, they have left the poison in the system unless they go to work and get rid of that poison first; then they can cure it.

Now, of course, if they get rid of it, then the very cause of the fever has been removed, the fire goes out for the want of fuel. It is true, however, that we can cure typhoid fever in a short time by metaphysical healing methods. The way we do this is to dissolve this effete matter into an ether and drive it out of the system, so that the work which it would require nature two months, perhaps, to accomplish even by the use of high fevers, is by this method, accomplished in a few days, or, if you have sufficient healing power, in a few hours, or a few minutes. The only need of a fever is to get the effete matter out of the system and if you can dissolve that in the ether and drive the thing entirely out, you could cure the fever in a very short time. Now, the idea which the old doctors had, that a person with a fever must avoid over eating, was also perfectly sound. They say, for instance, that the nurse should make up her mind what the sick person ought to eat and then give him just about half as much as she thinks the sick person ought to have. And thus, you see there is very little feeding done, and the system has a chance to get rid of this effete matter; it is a subconscious recognition, apparently, of the truth that it is effete matter which causes the disease.

We are further informed that it is very important to regulate the bowels, and we notice that in a case of typhoid fever, diarrhoea is always found accompanying the fever. The reason why this is so is the fact that the fever is caused by the accumulation of effete matter, and the diarrhoea helps to eliminate this, but in a case of typhoid fever, there is so much being disgorged through the bowels, not simply what is there, but there is a lot of this poison being poured into the bowels and it is eventually disgorged. There is danger, sometimes of the bowels ulcerating or bursting; in this case, therefore, we must continue to get all of the effete matter out; and also go about it slowly; don't let the bowels disgorge too much; keep them under control; however, allow the accumulated effete matter to escape, as this is the only way by which the trouble may be cured.

Now, all diseases which are accompanied by fevers are due in whole, or in part, to the accumulation of effete matter in the system and the fever is an effort on the part of nature to get rid of that trouble. Consequently, the way to treat diseases accompanied by fever is to get rid of effete matter. Any way that will accomplish this, any method, rather, that will lead to the realization of this end, will cure the disease. No matter what it may be, it will be found beneficial, and this was the foundation of the old idea that the way to cure these troubles was first to give the patient a cathartic; the idea was to put him on a purgative treatment until the bowels were purged out and then go to work and treat the fever afterwards. While this was right in theory, the practice was not very good; it was decidedly a harsh method to get rid of effete matter in the tissues, by giving a person black pills and calomel, as their action was simply to gather up the liquids of the system and thus, by robbing the system of its liquids, to flush the colon so to speak; that is really the method the cathartic employs, and of course, the method is a cure because what you really want is to eliminate the poison from the cells, to clean out the tissues and pour it into the bowels and, of course, you have got to have the bowels eliminate it, but you need not be in any way uneasy but what the bowels will evacuate the poison if it comes into them.

The presence of diarrhoea is always found to accompany fevers when the fever has reached a very great height.

Another thing which you must bear in mind in treating a disease of this type, is the fact that bilious troubles should be left alone. There is no greater fallacy than that you have to work the bile off. Whenever you get too much bile in the system it will work itself off.

There is one type of diarrhoea known among physicians which is called bilious diarrhoea, which is caused by accumulation of bile until it causes a diarrhoea to set in. Now, if you let that diarrhoea alone and don't try to check it, why it will run on until all the effete matter is driven from the system. After the bowels are cleaned out, then for two

or three days, the patient will pass pure bile. We know this by our own experience. We have passed more than two quarts of pure and unadulterated bile without any trace of anything else, thus we know this is true.

When you get bilious, therefore, you have really accumulated the natural purgative of the system; bile is the purgative which nature has provided, and when you get sufficiently bilious, it is truly impossible to retain any effete matter in your system, or, at least in the bowels; they will be cleaned out; that is really the natural method of flushing the colon. It is the bile that carries it all out and when everything else is carried out, then the bile will pass away. There is nothing in the world so beneficial for cleaning out the system as a real, first class, full grown case of bilious diarrhoea. It will do more good than all the doctors in Chicago can do for eliminating the effete matter from the system. In many instances this condition is due to accumulation of fecal matter in the bowels, though, of course, generally speaking, the difficulty is due to starch poison, but sometimes the difficulty is due to the accumulation of fecal matter in the system. If so, fasting will be found to cure it. Whenever fasting cures one, it is because that condition is due to the accumulation of fecal matter in the bowels, and by fasting, we thus cease to feed this condition any further, and thus when we have eliminated the effete matter which was there to begin with, we find that we are all right, the system perfectly cleaned up.

One other point which we must touch on here, though it does not naturally come under this head, is the nefarious iniquity of using salt. There is nothing in the world so detrimental to the health as salt, that is, inorganic salt, which we buy in the stores, such as is employed in the ordinary seasoning of food. Inorganic salt is in its very nature a disrupting force. We take cucumbers, or other food, for that matter, and soak them in brine. Why do we pickle them? To keep them from decaying. Now, the natural course would be for these green vegetables to disintegrate in time after reaching a certain point, and then they will decay. We employ salt because it will separate the organic salt in the fruits or vegetables, and by so doing, will prevent the natural decay. As this salt becomes inorganic, it has the tendency when taken into the system, of disrupting all the organic arrangement of the body. There is nothing in the world so undesirable as the use of mineral salt. In every way, it not only has this effect on the foods, but when we take it into the system, it acts upon our food there and upon the salts which are accumulated in the system; it prevents the elimination of carbon dioxide and the other poisons of the system, and the eliminants of the system are the organic salts of sodium, potassium, calcium, magnesium, phosphorus and silicon. By the use of inorganic salt these organic salts are disorganized, becoming inorganic and cease to eliminate, and on the contrary, they begin to separate and break up and they present the tissue building, so that there is nothing in the world so detrimental to the health as the use of

inorganic salt: in fact, if a single grain of salt is taken with an entire meal, it has that effect to the extent that you use it. Of course, it is better to use a small quantity of salt than to use a large quantity, nevertheless the use of salt in any sense, is decidedly undesirable.

You ask me, then, what are we to do? Is it not a fact that we have to have salt: that the system requires it? Yes, but it is organic salt which the system requires, and this is found in vegetables and not in mineral form. Man never was intended to eat anything that was taken out of the ground. His real diet is composed of those plants which are adapted to his use, never animal or mineral food. He can use animal food, however, much better than he can mineral food. Don't employ minerals in your food; that mineral is the natural food of plants, and plants are the natural food of animals; therefore, get all your salt out of plants.

Now, if you eat cereals and nuts and certain vegetables and get salt in this way, it is always organic, provided you don't make it inorganic by cooking. It will also be noticed that the diet of uncooked food does not require the salt that a diet of cooked food requires. When you acquire the habit of eating uncooked food, particularly if you eat cereals, fruits, and nuts, you will not want salt. Salt is mainly required in eating meat and things that grow under ground. The appetite for salt comes in this way and also when we are eating cooked food.

Now, it may occur to you that animals require salt; that they have to be salted at regular intervals or they get in a bad state of health. This is true, but remember that the domestic animal is given only such food as his keepers will provide him, to a great extent; he cannot have the proper kind of food. The result is he does not get the salt in its organic form, that he requires, and the substitute for this is provided in the mineral salt. Also the animal eats a large quantity of food, his food is raw and consequently the salt that he eats does not do so much harm. Remember, the animal will perhaps have salt once or twice a week; he will eat a handful of salt or less; horses and cows will eat less than a handful of salt once a week, or less. At the same time, they will eat fifty ears of corn in a day, and the result is the effect of the salt in this amount of food is not so bad because there is so much food that it is not disorganized; also because of the plainness and simplicity of their diet, it does not have this bad effect. Furthermore, the animal is much more coarsely organized and does not suffer so much from those effects and he does not get in his food the organic salt. The wild animal also at certain times wants to go to a salt lick and get salt, because in the wild state his diet largely consists of grass, bushes, etc., and he does not have an opportunity to select the fine, choice diet that the man has. But for the man who is able to get the proper diet, diet containing salt in the organic form, he should never

touch inorganic or mineral salt in any way. Mineral substances are the natural food for plants; vegetable substances the natural food for man.

L E S S O N O N
S U G G E S T I O N

The various methods of Suggestion may be classified as

FIRST: Auto Suggestion; that is to say when suggestion is offered in your own mind.

SECOND: Suggestion when offered by another.

THIRD: Telepathic Suggestion.

FOURTH: Larvated Suggestion.

FIFTH: Hypnotic Suggestion.

All the various suggestive activities fall under one of these five classifications.

Now, the purpose of Suggestion is to impart to the mind or to form in the mind a picture of the desired condition, inasmuch as the picture formed in mind has the effect of setting up the rate of vibration corresponding to the condition pictured, resulting in a changed vibratory state, expressing itself in an altered condition of the state of the body with reference to health, etc. Auto-Suggestion is employed to enable us to form the desired mental picture. It may be presented in the form either of affirmation or denial. Denials are never desirable, however. When you realize that the purpose of suggestion is to form the picture of a condition, you will then realize that denying a condition is just as efficacious for forming a picture of that condition, as it is to affirm it. When you deny, in your suggestion, a fever, you are making a picture of fever. Now, it does not make any difference what you think about that picture, when the picture is formed, it sets up the vibration corresponding to it, and these states of vibration must express themselves in a condition naturally appertaining to them.

Auto-Suggestion, then, is any aspect of the mind which naturally leads unto the establishment of a corresponding picture. It is a means unto the formation of mental pictures, so that, as a matter of fact, all our lives are practically put in, in giving ourselves auto-

suggestions, but the term "AUTO-SUGGESTION" is usually made use of in reference to statements of thought, definitely formulated mental attitudes, for the express purpose of producing these mental pictures and reaching certain conclusions.

In making Auto-Suggestions for the sake of health, we should never try to cure disease. We should, on the contrary, affirm health; make the picture of the condition which we want, not of something which we want to get rid of. In this respect Christian Science is perfectly logical when it denies the reality of disease; that is to say, in affirming that all is good, affirming perfect health and strength and everything of that kind, its members are following along the line of true philosophy, but where they are wrong is in denying certain diseases in order to help them form the picture of the absence of disease. They should follow their methods to their logical result and simply affirm what they want, treating the undesirable condition with silent contempt. If they would do this, they would find themselves able to cure practically all diseases much more easily than they do at the present time and without the disastrous results which sometimes follow the practice of denial. Denial, then is never to be resorted to. Affirmations may, at all times be practiced. Affirmations are necessary, and part of the law of Auto-Suggestion.

It is true Auto-Suggestion is sometimes practiced without the positive affirmations which are very often used. We may go to work and suggest in mind certain conditions taking place, certain processes in the body or anything of that kind, when we do not throw anything like the force and vim into them that you do in making positive affirmation.

On the other hand, in making suggestions, never suggest that you are going to do so and so; that you are going to get well; never make suggestions to take place in the future, because the object of Auto-Suggestion is to form the mental picture; therefore, always form your suggestions in the present tense. Form it in such a way as to induce the picture of a present activity, as health right now, so as to govern the vibration and produce this state of health. Consequently, the injunction in the Scriptures that when you pray for anything, believe that you receive it and you shall receive it, is found to be in strict accordance with psychological law.

Now, Auto-Suggestion is really the key to all the other methods of suggestion. All other methods are simply so many means unto the end of establishing the suggestion in the patient's mind. In the Auto-Suggestion, the suggestive impulse originates within the patient. When suggestion is practiced from the outside, that is, when the physician is giving the suggestion, he gives it in such a way as to cause the patient to repeat it to himself so that the mental picture is produced in his mind. Now, if the patient does not repeat the suggestion to himself, it is absolutely valueless. It can influence him only to

the degree that he forms in mind the picture which is suggested by the word of the physician, and to do that he must repeat the suggestion to himself. In other words, the patient must believe what you say in order for it to have any influence on him.

The entire medical practice is made up, as it were, of expedients to produce these pictures in the mind of the patient. All the tactics which are resorted to by the physician to establish confidence on the part of the patient, to make him rely upon the skill of the physician to accomplish his cure - all of these methods are so many tricks to cause the patient to suggest the cure to himself; in other words, to produce the same effect as a strong Auto-Suggestion would produce.

Go where you will, you see this activity in continuous operation, therefore, the physician who would practice suggestion must always manifest confidence himself, because there is nothing so contagious as confidence. If the physician has within himself a doubt of his ability to cure his patient, a doubt of the efficacy of any remedial agent which he may apply, this doubt will make it impossible for the agent to have the desired effect, because it will be impressed upon the mind of the patient so that he will not have the requisite degree of confidence, and therefore, will not repeat the suggestion to himself; will not be cured.

What is LARVATED SUGGESTION? The masked suggestion is practiced whenever a physical agent is administered for the purpose of inspiring confidence in the patient; that is to say, a drug is given not with the expectation of curing the patient with the drug, but simply to establish confidence so that the patient will expect to be cured. He will be in an attitude of expectation and this attitude of expectation will cause him to form the picture of health, will establish the vibration which will heal his body. The use of ninety per cent of the remedial agents, so-called, of the intelligent physician, is simply for the purpose of masking a suggestion. In a case of this kind it is very often highly beneficial to make the patient believe he is taking a very strong agent of some kind; that the medicine is very powerful and you do not know whether he will live through it or not; it is very likely to kill him if it doesn't have exactly the right effect, and remember the patient is expecting relief from the drug and consequently he must think he is getting a very powerful one. A case in point is that of a physician in the South whom we knew personally. He has accomplished a number of very wonderful cures. He has built up a great reputation for successful practice and he says himself, that the cases that have made him, were cases where he did not know what was the matter with his patients and he would leave a bottle of water with the patient, to be measured out and taken and then await developments, and the water has cured the patient and it has built up this physician's reputation. There was a man whose wife had been troubled with

sciatica for quite a while. This doctor had treated her, had given her everything the books prescribed, but even though relieved, it would, in a short time, come back. The husband finally came to the doctor and said, "Doctor, my wife is down with that sciatica again and suffering terribly. Can't you do something?" The doctor opened a drawer in his desk, saying, "Well, I hate like thunder to give her these tablets, but I guess I will have to," and he took out three tablets, gave them to the man and said, "You take these home; give one to your wife as soon as you get there. Tell her I said she would get better right straight, but if in half an hour she is not relieved, give the second one and if that doesn't relieve her in half an hour, give the third, and I know the third will cure her. But you tell her I said she would get better right straight after she takes the first." Well the man went home and said to his wife, "Mary, Doc sent you some medicine now that will cure. He said for you to take this tablet and you would get better right away." She took it, suffering terribly. In half an hour she got up, put on her clothes and got supper, and for two years after that never had a touch of sciatica. Her husband was talking to the doctor and said, "Doc, that must have been terribly strong medicine you gave my wife. She has never had a touch of sciatica again. What was it Doc?" and he replied, "Loaf Sugar."

This is a fair sample of the way many physicians practice, although there are not many who have the courage to carry it out the way this doctor did; nevertheless, it will accomplish wonderful results. So many cures have been accomplished by physicians who are simply giving remedies as agents for Larvated Suggestion. When an agent is given that way, the patient believing it to be a strong medicine and having confidence in the use of drugs, it will naturally produce a more powerful picture in mind than could possibly be produced in such persons with any other kind of suggestion. For this reason, it is often the most beneficial method that could be resorted to. People should never be given drugs, but it is very often quite beneficial to give them loaf sugar or starch or flour, or cold water and tell them it is medicine. If they think it is a drug it may have a much more beneficial effect than if they knew what it really is. In the practice of Larvated Suggestion, therefore, we simply use an agent as a means of establishing an Auto-Suggestion in the patient's mind.

In Telepathic Suggestion, we do not speak. It is not something we say or something we do that communicates the suggestion, but it is the thought. The thought is projected from the mind of the physician direct to the mind of the patient. This may be either conscious or unconscious. The most of suggestion of this kind is unconscious. If there is a degree of sympathy between the physician and the patient, there is danger of all the physician's thoughts being communicated to the patient as soon as they enter his mind; consequently if a phy-

sician gives up hope of curing his patient he should immediately drop the case. No physician should try to cure a case that he does not believe he can cure, because every time he visits the patient he is projecting the poisonous thought. He is suggesting unconsciously to himself, death, and is consequently building up a picture of death which will, in time, establish the death dealing rhythm and, of course, the patient is murdered by the skepticism of his doctor. But again, we have silent suggestion which is resorted to for the express purpose of establishing the picture in the mind of the patient. That is, we may think thoughts for the purpose of acting as suggestions. In other words, we practice suggestion, only we do not speak it. We think the suggestion silently instead of speaking it, and this is just as powerful, in fact, more so, than the spoken suggestion. The practice of Christian Scientists in sitting by the side of the patient and realizing health for him, without saying anything, without talking, but practicing the Eddy Silent Method, as it is called, silently realizing health and truth for the patient, is based upon this principle. As we formulate in mind a picture of the patient in that condition which we desire him to realize, we in this way, establish that state of mind, we establish in him that consciousness, consequently we are practicing bona fide suggestion. We do this by sitting by his bedside or we may practice it at a considerable distance, in fact, thousands of miles, in some cases, the method being perfectly the same.

The possibility for telepathic suggestion unconsciously, even to the one who is making the suggestion, that is to say, the capacity of thought for traveling from the mind which projected it, to another mind, without the will or desire of either party concerned, makes it very dangerous for sick people to be in the environment of those who do not understand the law and who are not living in harmony with healthful thoughts, etc. It is, for this reason that it is much better for patients to be treated in sanitariums where they will be separated from their friends, from everybody as nearly as possible, who will be thinking adverse to their recovery. It is also best that the world should not know of their condition, particularly if they are in a critical state, because if it be known, there will be danger of the thought of the world coming to the patient, in spite of everything that can be done.

Hypnotic Suggestion is the same as the last described, with the exception that the patient, when hypnotized, is unable to refuse the suggestion. In other forms of suggestion, his judgment is active. He may accept or reject the suggestion at will, but when he is hypnotized it is utterly impossible for him to exercise any such selective judgment. He must accept whatever suggestion comes from the hypnotist and, accepting it, he must repeat it, and thus it forms the mental picture which will express itself in vibration. In a word, when hypno-

tized, you do not have a word to say in regard to the pictures that are hung up in your mental picture gallery. The hypnotist decides this for himself, and for this reason a hypnotic suggestion is much more powerful than the ordinary suggestion. It cannot be gainsaid at all; you believe it; you cannot help believing it because your intellectual activity and everything is governed by the will of the hypnotist, consequently it is more powerful in its effects on the physical body though, of course, detrimental to the will of the patient. The hypnotist, however, is not suggesting by what he says, but what he thinks. Every thought which comes into his mind is immediately projected to the mind of the patient. He knows exactly what is in the mind of the operator; knowing this he acts upon it. It is, therefore, highly important that the hypnotist should have absolute control of his thinking while he is hypnotizing his patient, because it is not what he says, but what he thinks that really constitutes the suggestion, and when the suggestion is formed, has gone into the mind of the patient, has formulated a corresponding mental picture, it is then, of course, too late to remedy the evil, if it be an evil which is formed.

Suggestion, then, is the application of thought either expressed in words or not so expressed, for the purpose of formulating a mental picture of the desired result in the mind of the patient - Auto-Suggestion when it is formed by the patient himself at first hand; in other forms of suggestion it comes from another. External Suggestion is a means unto the formation of Auto-Suggestion within the patient. The suggestion is a definite statement which, in its nature, has the effect of establishing the corresponding picture.

In one sense all suggestion is by affirmation; that is to say, the statement conveys with it a certain picture; it thus affirms that picture. But denials, while affirming the picture, may be denying the very thing which they affirm; that is to say, they may deny in an intellectual sense, that certain conditions exist, nevertheless, they are forming the picture of that condition.

We may speak of ourselves, in practicing Auto-Suggestion, in the first person, or in the second person. A very good way to practice Auto-Suggestion is to give yourself a talking to once in a while; talk to yourself in the second person. That is quite a good way.

But in any event, Suggestion is a means unto the formation of pictures of a desired condition and it is, therefore, to its use as an agent unto mental picturing that all the efficacy of Suggestive Therapeutics is due.

L E S S O N O N
M A G N E T I C H E A L I N G

The basis of Suggestive Therapeutics, it should be borne in mind, is the ability to direct and control the activity of the magnetic current within the organism of the patient by reason of the influence of the imagination acting thereon, likewise the ability to control the Astral energy through the mental pictures which are formed in the mind of the patient by reason of the suggestion offered. It will be seen, therefore, that in a general sense, particularly in the treatment of functional diseases, the principal utility of suggestion is the influence which it exercises upon the magnetism or vital current of the patient. Any other method, which will control the magnetic current of the patient or which will supply the healer's magnetism will be likewise efficacious.

Suggestive Therapeutics is, in reality the direction of those forces within the body of the patient, through the instrumentality of a suggestion offered to his mind.

Magnetic Healing is the application of the magnetism of the healer to the body of the patient in such a way as to direct the circulation of the patient's magnetic current to restore equilibrium in the circulatory activity of the same, to control its distribution and, in some instances, the supplying of the magnetism of the healer direct to the body of the patient for the purpose of acting in place of his own. This latter method is particularly resorted to in cases where the patient lacks tone, where he is weak - constitutional treatment, in other words. Even in local treatment, however, it may be found necessary to magnetize the organ and local nerve center in order that it may perform its work until the system has had time to recuperate its own energies.

The oldest method of Magnetic Healing was by passes. The passes are resorted to for the purpose of directing the circulation of the vital force. The rationale of magnetic passes lies in the fact that

you may control your own magnetism wherever it may be. If it is in the body of the patient, it is just as much under your control as it is when in your own body. By magnetizing the patient's body, in such a way that your own magnetism becomes mixed, as it were, with his, and directing the circulation of this magnetism, which you have placed in his body, you are, in this way, able to direct the circulation of his own. The passes are, therefore, made either with contact, that is when the fingers touch the body, or without contact, when they are made at a slight distance from the body. In either case, you must keep a current of magnetism streaming through the ends of your fingers, entering the body of the patient and blending with his own magnetic current. Now, you should begin with the brain of the patient and gradually, while maintaining the mind in a state of deep concentration, draw the hands down in the same way, continually keeping the picture in mind, drawing his magnetic force down to the plane where the weakness is, where you want the magnetism and even below; thus keep the current going through it until you have concentrated all the magnetism you can. Then as you raise your hands, be careful to turn them so that the back of the hand will be exposed to the patient, also bringing them up with a curved motion going outward for a while and then going back so that they are brought together again over the top of his head. In this way you will not draw the magnetism upward while you are raising the hands. If you allow the arms to be near the patient you will have the effect of drawing the current backward; then repeat the passes, drawing it down again until the treatment is over. In this way you will be establishing the circulation in that part of the body.

The passes in this way act in precisely the same way upon the nerve currents that massaging an organ, or the application of mechanotherapy-manipulation to a muscle, does in stimulating the circulation of the blood. You have turned the circulation of the nerve force into that particular part of the body. You have charged it with the magnetic force and it will continue to flow there for some time afterwards, and the energy that you put there will in the meantime have accomplished its work.

Do not be deceived with the idea that the relief which follows a magnetic treatment is permanent - that is to say, that a chemical change has taken place and that the symptom is permanently cured because it has disappeared. The relief which usually follows a magnetic treatment is due to the fact that artificial stimulus has been supplied to the nerve centers. They are able to do their work much more effectively than they did before, but they are doing this work with a force other than their own. After a while, in the course of time, it will be discovered that the special stimulus has been exhausted, consequently the patient will be in the same condition as before. The magnetic treatments, therefore, must be continued for some time after the

patient is apparently cured, until the defect has been removed, and the patient has had a chance to accumulate the necessary amount of energy unto the successful performance of the work.

In a word, a permanent cure is one thing; the relief of disease symptoms by magnetic treatment is quite another thing. In some cases you may want to give simply a general constitutional treatment, that is, to send the magnetic current through the body. There may not be any particular local trouble you wish to relieve, but you may find it expedient to stimulate the circulation of the Prana throughout the system. In this way you should make your passes from the top of the head down to the soles of the feet, even below, swooping downward, and remember, do not make the passes in jerks, make them in one continuous motion. Let there be one continuous movement from the top of the head to the soles of the feet, swinging the hands backward, swinging the arms around, bringing them up to the top of the head. In this way you will give a continuous current.

Remember, also, there are certain directions in which the vital forces circulate in the body and you should follow that natural course, so as to quicken and stimulate the circulation, in the regular way, not going contrary to the regular course of things; consequently if you want to treat a disease which is a manifestation of a weakness in the cerebro-spinal nervous system, you want to follow that course, that is to say, you want to make the passes down the spinal column until you come to where those nerves branch off from the spinal cord. Whenever you reach that point, you should swing your hands along that nerve, so as to reach the organ; that is the proper way to make the passes.

If you want to stimulate the entire cerebro-spinal nervous system, bring your hands down the spinal cord close together, and down to the sacral plexus and then down either limb and to the ends of the toes. It is a very good way in giving treatments of this kind, to place the patient on the table, face downward, and then come down the spinal cord, following the course of the cerebro-spinal nerves.

If giving passes by contact, it will be found expedient in many instances, to have the patient nude and to press rather firmly on the tissue, with the fingers, while making the passes. However, you can give this kind of treatment through the clothing (though it is a little more difficult) providing the patient does not have on any silk. If wearing silk garments, it will be found very difficult to give a magnetic treatment. You may, of course, if you are performing Spiritual or Divine Healing, accomplish a great deal through the clothing even if the patient have on silk; but silk is an absolute insulation to Physical magnetism and the Astral magnetism, which contains the Prana, cannot get through it as well as through other garments, but, where possible, it will be found best to treat the nude

body. For this reason it is very often expedient to pretend to practice massage while practicing magnetic healing. Massage or Osteopathy, Chiropractic or Mechano-therapy are frequently excellent blinds to use in carrying on the practice of magnetic healing.

It should be borne in mind also, that any disturbance in the circulation of a nerve will effect all the organs and muscles which are supplied by that nerve, consequently where the vertebrae press upon the nerve passing between them, it will be impossible for the proper amount of nervous stimuli to pass through that nerve.

The practice of Osteopathy and Chiropractic are, therefore, founded upon a truth. In order to restore the state of health permanently, it will be found necessary to relieve that pressure. This may be done either by mechanical manipulation as those systems do, or it may be done by the application of magnetism, stimulus to the nerves which will so act as to relieve the pressure, by causing the muscles to move and separate those vertebrae which have been pinching the nerve. However, the mechanical adjustment will give relief, although it is undoubtedly better in the long run to have the adjustment gradually accomplished through the activity of the magnetic force, than to have it accomplished suddenly through mechanical adjustment. The reason for this is that had the nerves been acting properly, had the proper degree of stimulus been received and had the muscles properly responded to the same, no such condition would ever have existed. The adjustment is required only by reason of the fact that the body is not properly responding to this nervous stimulus. Now, to apply a mechanical force is to relieve the muscles of the duty of responding to nervous stimulus, consequently, to make them less amenable to such influence. It is, therefore, better to have the adjustment accomplished through the concentration of magnetic force than through the application of mechanical adjustment.

The principle which I wish you to bear in mind is this: In applying magnetism you must follow along the natural course of that nerve circulation - never go against it. Consequently in stimulating the cerebro-spinal circulation, you must act along the course of the cerebro-spinal nerves. It should be borne in mind that, generally speaking, the cerebro-spinal nerves control the human structure, the shell, as it were, the bodily organization, while the organs, the functional part of the body, the vital activities, are controlled by the sympathetic nervous system. Always bear this in mind; never try to treat the latter troubles through the cerebro-spinal nerves, but work through the sympathetic nerves. Bear in mind that the sympathetic nervous system centers in the solar plexus. Any weakness of the sympathetic nervous system is due to the fact that there is not a sufficient quantity of nerve stimuli flowing to the Solar Plexus. You cannot, therefore, remedy a weakness of the sympathetic nervous system

as long as the Solar Plexus is weak. The first thing to do then, is to stimulate the circulation of the Prana in the Solar Plexus, so that it is charged, as it were, then act upon the sympathetic nerve, which runs from the Solar Plexus to the particular organ which you wish to treat. If you do not know just the direction, make your passes in such a way as to go from the Solar Plexus to that particular organ the best way you can, and they will find the nerve which will lead there.

Another way in which you may treat the weaknesses of the body is by always remembering that there are two currents, the electrical and the magnetic. These two currents are found on all the planes of nature, in each of the principles. Bear in mind that Prana is both electrical and magnetic. The electrical force is generated in the left hemisphere of the brain; the nerve currents crossing, it consequently, flows down the right side of the body. The spinal column or spinal cord is double, having an electrical and magnetic side. Those nerves which branch off from the right side of the spinal column, the three large pairs of nerves, are electrical; the left side, on the contrary, is magnetic. Each of these pairs of nerves is double, there being a sensory and a motor nerve and these divide into the diverse branches. Therefore, if you find your patient is lacking in magnetism, make your passes from the spinal cord to the left over the left side of the body. If he is lacking in electricity, make them from the spinal cord to the right side of the body. A very good way to do this is to make them down the right arm and the right leg, or the left arm and the left leg, as the case may be, but you may make them over the body in general - the particular side of the body which you wish to treat. However, it should be borne in mind that different sections of the cerebro-spinal nervous system are controlled by different plexuses and the particular plexus which controls that organ should be stimulated, therefore, if you want to govern or control the nerves in a certain part of the body, make your passes in such a way as to draw the current as far down as the plexus, below the one controlling those nerves. Remember, the head and face are controlled by the medulla oblongata direct, that is to say, the nerves of the head and face radiate from the medulla oblongata and do not go down the spinal column below that.

The shoulders and the upper chest are governed by the Cervical Plexus immediately between the shoulders where they join the neck lying on either side of the spinal cord.

The lower chest and back are governed by the Dorsal Plexus where the shoulders join the back proper, that is to say, at the lower extremity of the shoulder. The Lumbar Region or Spinal Region, properly speaking, is, of course, governed by the lumbar plexus.

The pelvic cavity, together with the sex organs, the hips and the lower limbs, are governed by the sacral plexus. This, in fact,

governs the entire sacral region and lies on either side of the spinal column at its lower extremity. All the nerves which have not already branched off from the spinal column, branch off there. It may be found by examining the point where the hips join the backbone — right there is where you will find the Sacral Plexus and that is the point, the positive pole, so to speak, of the nervous circulation in all that part of the body.

Remember, that the positive pole is the plexus, and the nerve center, which you wish to control, is the negative pole, therefore, place your positive hand, which if you wish to treat electrically, should be the right, if magnetically, the left — place this positive hand over the plexus controlling the nerve centers, which you wish to treat; place the negative hand over the weakened part, the nerve center where you want the current to go, and then concentrate and the current will be established and flow from your positive hand through the plexus and through the nerve center into the negative hand. As long as you keep your hands there and keep up this concentration, the current will flow, and you treat it in precisely the same way you would treat with an electric battery. If you wish to strengthen the plexus, then you proceed in a different way; you place your negative hand over the plexus which you want to treat; your positive hand you place either along the spinal cord at the base of the brain and gradually draw down to the negative hand with passes, thus directing the current down, or else you may place it at the base of the brain, and then, by concentration, make a current go down through the spinal cord. You place your hand, that is, your positive hand, upon the Solar Plexus and your negative hand over the region of the nerve center which you wish to treat, if you want to treat the sympathetic nerves in this way by stimulating the activity of certain organs; or else you may place your right hand on the patient's head, and left or negative hand, on the Solar Plexus and treat in this way. In some instances you may place the right positive hand on the Solar Plexus, charging it direct and with the left hand clasp the patient by one of his hands so as to close the circuit, and thus impart the magnetism in this way.

Remember, now, that magnetism is physical or vital as the case may be, the physical being the electric-magnetic force of the Etheric Double and the same as electricity; the vital being the electro-magnetic life force which acts through the Astral Body. In either case, however, it is no higher than the Astral. It is closely analogous to the sex force, in fact, it is an aspect of the sex force, particularly Astral vital magnetism. This is generated in the organ of vitality and amativeness and if you want to give your patient more magnetism, you can very often accomplish it through the stimulation of those organs.

In healing it is, therefore, discovered that the magnetism of

the healer is imparted to the body of the patient, and he is beneficial in just the degree to which he imparts his own magnetism to his patient's body and the purer the magnetism is, the freer from detrimental influences, of course, the better will be its effect. Whatever is the condition of the healer - physical condition, we mean, that will be imparted to the organism of the patient, through his magnetism.

Suggestion is employed for the purpose of directing the patient's own magnetism.

Magnetic Healing is the magnetism of a healer imparted to the body of the patient, either for the purpose of acting as a substitute for his own magnetism or else as the means of directing that magnetism.

L E S S O N O N
S E X U A L H E A L I N G

In the study of the diverse healing or therapeutic agents presented in the human constitution, it is peculiar to observe that no one, apparently, has recognized the great healing potency resident in the polarity of the sex principle. Far more efficacious than simple magnetic healing is this sex principle. We mean the application of the sex principle as such. It is, in fact, the application of the law of polarity to magnetic healing, magnetic healing dealing, as it were, with magnetism in the united or blended state without reference to the pole to which it belongs, whether it be electrical or magnetic. A much greater percentage of diseases, however, are caused by an improper polarization of this electro-magnetic force. What we mean is that if we get too electrical or too magnetic as the case may be, there are certain diseases which result directly from this condition. Amongst the diseases which are caused by an excessively electrical condition, may be included all forms of fever, cholera, cholera morbus, diarrhoea and everything of that kind. All diseases indicated by a looseness of the bowels, in fact, are due to an excessively electrical condition.

Now, it will be borne in mind by the student that in previous lessons, it has been indicated that those bowel complaints were due to the fact that the system had been clogged up with effete matter, and that is true, but that might cause all the flowing or running of the bowels and it is an excessively electrical condition of the system which causes the expulsion from the system of those waste products.

It should be borne in mind, therefore, that the natural cure for a clogged up system is to induce an electrical condition. If you treat the system with magnetism, you will make it worse. By employing the electrical pole, the masculine, electro-magnetic energy, it will be seen that you will almost immediately bring about this change which will expel the poisonous substances from the system through the healing current, manifesting itself in a discharge from the bowels.

Also, it should be borne in mind that the accumulation of effete matter has a tendency to establish an electrical condition which will, in turn, expel it from the system. This is a wise provision which nature has made. When the system becomes clogged and loaded with effete matter, this effete matter produces an electrical condition, and the electrical condition expels the matter from the body. Consequently, if let alone the accumulation will expel itself and thus bring relief, providing the accumulation is not so great that the electrical condition becomes too powerful, producing a violent diarrhoea, in which case, of course, it must be checked by the application of magnetic force to neutralize this excessively electrical condition.

Fevers are electrical in the same way and manifest the electrical heat-generating principle which destroys effete matter and thus brings relief. Fever or any other electrical condition is the natural destructive agent and therefore, natural curative agent for these accumulations, though if it become too high and it is found expedient to cool off the fever, it should be borne in mind that the remedy is magnetism; if electrical force be employed it will kill the patient in a very short time.

Healing, therefore, by one who does not understand the law of polarity, is very dangerous, just as the practice of electro-therapeutics, by one who does not understand this polarizing law, becomes exceedingly dangerous.

We know cholera to be an electrical condition. One of the facts which illustrate this point to perfection was brought forward in Naples during the cholera epidemic quite a number of years ago. There was a steel weight, weighing one hundred pounds, which was held suspended by magnetic attraction between the points of a horse shoe magnet which was suspended from the ceiling in the Gallery of Science. This had been there for over a hundred years, the magnetism in the magnet being strong enough to maintain it in its state of suspension. The cholera was raging. All Italy was prostrate. The entire army was there and they undertook to handle the sick. People were dying in the streets, the fever raging everywhere. It was as if a pall had fallen over Naples. All at once there was an earthquake. Instantaneously the steel weight fell to the floor, the fever cooled on every patient in Naples and the epidemic was over. What is the explanation? The atmosphere was intensely electrical, everything was electrical and consequently the air had the cholera; everything had the cholera, and it affected the people. They had all taken on an intensely electrical condition. Cholera was, therefore, raging. From some cause, planetary influence, perhaps, there was a tremendous influx of magnetic force which charged the whole air, rendering it magnetic. The result was, the steel became charged with magnetism, and therefore, became for time being a magnet. As two magnets are mutually repellant, the magnetic attraction ceased; it was driven from the

magnet to the floor, each repelling the other and the atmosphere becoming magnetic, the people were charged with magnetism from this magnetic atmosphere, the magnetic current neutralizing the electrical current, and thus the cholera was expelled from them, the fever left them.

The earthquake was, of course, due to the proximity of the volcano, Vesuvius, and the magnetic current which filled the air and the earth and everything, awakened the electro-magnetic force in the volcano, which produced the earthquake.

This, therefore, illustrates to perfection the principle that cholera is due to an electrical condition of the organism, and anything which will induce a magnetic condition will accomplish a cure. It also explains why some people are far more susceptible to cholera infection than others, being more electrical, and therefore, having less magnetic resistance to be overcome in order to establish the electrical cholera condition.

The healer who is successful in treating cholera is, consequently, the magnetic person, and the person who is intensely magnetic will find it comparatively safe to treat and nurse cholera patients, as such a person has so much magnetism that it is difficult for it to be overcome. The treatment, then, for cholera must be magnetic, not electric.

Now, among those diseases which are caused by an intense, an excessively magnetic condition, are all forms of cold, catarrh, consumption, hay fever and all that type of diseases, although, of course, the remote cause is the accumulation of starch poison in the system, but that condition will manifest itself in those diseases, the immediate cause being an intensely magnetic condition of the body. The magnetic condition causes the expulsion in this way, and if you will look at it properly you will see that the magnetic influence is one of the laws which Nature has devised to relieve those conditions, it being thus the manifestation of the Great Wisdom which has been shown in causing the accumulation of effete matter, and in this case produce a magnetic condition which will expel it from the system.

If you wish to treat these troubles in such a way as to stop the symptom instead of allowing the elimination in the ordinary way, or if the elimination is too rapid - if you want, in a word, to stop the symptom as it manifests, the treatment should be electrical, not magnetic, unless you want to aggravate it.

Everything which manifests itself by choking or constipation of the bowels, is also a magnetic condition and in order to induce a looseness of the bowels, electrical force should be applied, the electrical force having the tendency to relax the muscles and consequently allow the expulsion of the excrementory matter, while magnetic force has a tendency to contract and, therefore, retain it.

Now, it should be borne in mind that heat is a mode of electrical

vibration, while cold is a mode of magnetic vibration. Wherever cold is applied it produces the magnetic influence and heat the electrical. It will, therefore, be seen at once that the practice of using injections of warm water into the colon for relieving a constipated state of the bowels, is strictly in harmony with the electro-magnetic principles which we have been applying all the way through. In a word, it is a means of imparting the electrical influence to the colon. Cold water would impart a magnetic influence; consequently, cold water is a perfect cure for a discharge, and it has been discovered that even in the menstrual discharge when it goes beyond the proper time, when there is danger of the patient bleeding to death, by immersing the body in a bath of cold water, the worst kind of a discharge, the most alarming, can be stopped in a few minutes. This is the application of the same principle.

Now, by using the magnetic principle in electro-therapeutics, that is to say, the negative pole of the battery, you can produce the same effect, in a way, or the positive pole for the electrical influence, as the case may be.

But now, to come to the application of these principles to Sexual Healing. The masculine sex energy is electrical, what is commonly termed positive, while the feminine is magnetic, or negative, as it is usually expressed. The positive or electrical force is generated in the left hemisphere of the brain and passed in currents down the right side of the body; the feminine or magnetic principle, is generated in the right hemisphere of the brain and passed down the left side of the body. In the male, of course, the electrical principle very greatly predominates over the magnetic, while in the female, the magnetic greatly predominates over the electrical; but we find in the human family, various degrees in the proportional manifestation of these activities. It should always be borne in mind that mankind is largely the product of those forces. We see a person who is excessively electrical, so much so that the feminine principle is practically absent. The result is, he is dried up, as it were; the skin becomes hard and dry. There is no brightness in the eyes; the heart becomes hard and the joints stiff; the step is halting; there is no life to speak of. He becomes jaundiced in a way. Now, if we look at this case properly we see that the man is intensely electrical and is dying for want of the magnetic principle. In such a case let him fall in love; let him particularly get married, and it will be found that in a comparatively short time this condition will have entirely left him. His flesh fills out, his eyes brighten, his complexion clears, his entire being is pulsating with new life. What are the facts in the case? He has simply drawn from his wife the magnetism which he required to restore the equilibrium; he has obtained equilibrium by reason of feeding on his wife's magnetism and for this reason marriage has been, for him, very desirable. It is not anything like so much in sexual intercourse as in the magnetic exchange which is secured by reason of the

society of the wife, which benefits the married man in this particular way.

How many people have noticed the fact that old bachelors become crusty and harsh in their ways, and it has been discovered, therefore, that generally speaking, love between the sexes has been advantageous. The reason why old bachelors become what they are is because of the excessively electrical condition, which becomes developed within them and they require the magnetic influence. On the other hand, old maidishness among women is due to an excessively magnetic influence. The reason why married women do not become old maidish is because they are drawing the electrical principle from their husbands, and at the same time giving off their magnetic principle to them. Thus the equilibrium is maintained.

Now, when a woman is transmitting magnetism to a man who is starving for it, if she has an over abundance of magnetism, it is good for her, but if she has not, then it is not so desirable, and vice versa. The principle of love and marriage is that interchange of the electro-magnetic principle between the sexes.

Now, this principle manifests itself in certain characteristics. We see children who cannot be still, they are "fidgity," and all the time full of mischief, in many instances. The bad boy, the mischievous child, is not so because he is constitutionally mean. It is really from a superabundance of life, energy, sex energy, in a way, because the sex energy manifests long before the time of puberty, in fact, during all life, but this differentiation becomes very strong after puberty, and boys of this type and men, are such because of the superabundance of electrical energy. Fast girls and women, on the other hand are such because of the superabundance of magnetic energy. If they could get rid of this they would become normal. The normal type is where the equilibrium is properly maintained. The abnormalities are due to an excessive condition one way or the other. Now if they are married, or if they are in love, there is then an interchange of these principles which brings the relief required, or in any event, allows them to transmit to the beloved object the over abundance of energy and at the same time to draw from that one the other element, so as to maintain the state of equilibrium. Artists, painters, etc., transmit a great deal of their sexual energy to their work, etc.

Now, what we mean by Sexual Healing, is that the principle which is unconsciously applied in marriage and love may be consciously and deliberately applied in the practice of therapeutics. What we mean is that those persons who find themselves suffering from a superabundance of sex energy, may employ it in the healing of disease. Thus they may get rid of it. However, it must be borne in mind that to do this properly, in those cases, men should be healers of women and women healers of men. Of course, a case of "Lost Manhood" should be treated by a man

because in such case there is a lack of the electrical principle, and in women, cases of sexual impotency should be treated by women because there is a weakness of the magnetic principle. Generally speaking, sexual disorders should be treated by the same kind of magnetism which the patient may possess, because in such cases, it is due to a weakness of the normal principle; but there are, of course, exceptions even in sexual disorders but in the main it will be found better for men to have female healers and for women to have male healers. Particularly in treating those diseases which, in their nature, indicate an abundance of the electrical over the magnetic force in male patients, women should be resorted to, to impart the magnetic principle. On the other hand, where the disease indicates an over abundance of magnetism, the electrical principle should be imparted to maintain the state of equilibrium. This practice will be applying the strictly natural principle to the treatment of disease. It will be extremely rational in its character because it will be removing the cause, it will be supplying the natural defect, and at the same time it will relieve the healers of the superabundance of sex energy which they, themselves possess.

There is absolutely no question that the susceptibility of girls to seduction is due to their intense femininity, or the intense magnetic state. There is a demand for an outflowing, a demand absolutely that this magnetic force should escape and in such cases they are easily induced to commit sexual crimes. Many girls become prostitutes for no other reason than the fact that they have a superabundance of magnetic force which must express itself in some way, and society has not seen a way to provide a means for this, consequently they yield. The dissipation and sexual perversion of men are due also to an excessively electrical condition, and by the development of this method of healing, there will be provided a natural avenue of escape for all of this energy.

In this way it will be seen that Nature has really provided remedies for all the ills of life, if we only knew where to look for them. Let the fast woman and amorous man, therefore, engage in the practice of healing and let them heal persons of the opposite sex, and they will find the avenue of escape. This may sound strange to the reader, to be recommended, in cases of excessive voluptuousness, or amorousness, or wantonness to go into the practice among members of the opposite sex, but this is exactly what is requisite. In this way they will get rid of that force, that energy which is prompting them along the lines of sexual excess.

The sexual pervert is, therefore, simply one who has an over abundance of sex energy, which is improperly directed. Those cases, however, where women contract an unnatural passion for members of their own sex are due to the fact that they are not normal women; that is to say, not magnetic, but are intensely electrical, and are demanding magnetism. They must get rid of the electrical force, consequently they

are drawn to women, and this trouble can be relieved by their going into the healing business and healing other women, having women for their patients instead of having men patients. Likewise, men who have an unnatural inclination toward other men may have the condition relieved by treating men because in such cases, they are feminine, in a way. They are full of the feminine principle, or magnetism. Thus the allusion to certain characters as being effeminated, is correct, if we understand by this term not weakness, but simply an abundance of magnetism, rather than electrical force; and the "Mannish" woman is such because she has more electrical force than magnetic.

The great difficulty has been that Western Doctors have failed to realize the two principles and their operation throughout all nature. Now, the Yogis understand this perfectly and a great portion of their philosophy is built up upon this principle of the twofold sex differentiation in nature. We learn, in their philosophy and that of the Sankhya school, likewise, that there are two currents which pass down from the brain. The spinal cord is really represented by a number of figure "8's," one resting over the other. These figures will, therefore, represent two hollow tubes, one on either side, with also a place between where they come together, and it should be understood that that also, is tubular. Now, down the right side of this, down the right tube, flows the electrical force, down the left side, the magnetic. What we term the electrical or magnetic force, they term the "Gunas," and the two Gunas flow through the system. They go down until they have gone over the body. They reach the bottom of the spinal cord, the triangular-shaped pocket at the bottom of the spinal cord, the sacral plexus. There the sex energy accumulates; that is to say, that which is not used up by the body in the ordinary vitalizing processes, and by the sexual organs and sexual intercourse, that which does not go to generate the sexual influence, that which is left after all other purposes have been fulfilled, is stored up and coils up in the Serpent, the Kundalini, which remains in that pocket at the bottom. Now, it cannot return the way it came, as this hollow which is between the two, right in the center of the spinal cord, is stopped up by a bony partition which covers the triangular pocket in the sacral plexus. This stopped up or coiled up Kundalini, the Serpent, may however, by certain regular practices be made to strike on the partition as it is raised up, and as you make it rise up and strike there, it will at last, batter away that bony partition and open the way. Then, in time, as it continues to accumulate, by certain Yogi practices, it may be raised up until it reaches the lumbar plexus, when it gives a certain degree of illumination, physical illumination, we will say. Illumination on the physical plane comes from this. When it has risen until it has reached the dorsal plexus, Astral illumination comes. At last, as it reaches the cervical plexus, Mental illumination is the result, and when finally it is brought on up to the Medulla

Oblongata, it there leads to Buddhist illumination, and when finally the Kundalini goes on until it fills the Thousand-Petalled Lotus of the brain, Spiritual illumination comes to us.

We, therefore, find that illumination consists of the drawing up of the Kundalini, through this opening, to the brain. The circuit is from this time restored. The sex force then, when it goes down to the bottom of the spinal cord to the sacral plexus and has nourished the body, is drawn upward and flows back, both poles together. Being now polarized, it flows back to the brain, and this gives Adeptship, Illumination, etc.

It can now be seen why it is so dangerous for any one but celibates to practice those exercises, the design of which is to draw up the Kundalini. They draw the sex force upward, but if this be dissipated, through indulgence, the result will be insanity in every instance. One who does not lead a perfectly chaste life should never think of performing those practices.

It is, consequently by the polarizing of those forces which are ordinarily sent forth to one of the opposite sex, by polarizing them and bringing them back up into our own being, restoring them to the brain, that the regeneration of the body is made possible. The Sexual principle is, therefore, the great healing force of the human organism and should be employed intelligently as a healing agent; but to do this it is necessary to lead a pure life. It is for this reason that celibates are able to do much more effective healing than married men and women or than people who do not lead perfectly chaste lives. If they do not lead lives of perfect purity, they will transmit what force they have, of course, but it will not be anything like as effective - may, in fact, rob them of the energy which they require.

The Sex Energy is generated in the Organ of Amativeness, consequently, to develop this principle in another person, you should apply magnetism to his Organ of Amativeness at the base of the brain. If you want to stimulate magnetism, apply it to the right organ, the one in the right hemisphere of the brain. If you would stimulate electrical force, apply it to the left, and in this way you can stimulate the correct force or principle by stimulating that center, that faculty, which under ordinary conditions will generate that principle within the organism.

If it is inconvenient to treat only members of the opposite sex, for instance, if you want to give both kinds of treatment, both electrical and magnetic, you may accomplish the work by always using the right hand as the positive hand when giving electrical treatments, and the left hand should always be the positive hand when giving magnetic treatments. Also, when stimulating the magnetic force in your patient, place your left or magnetic hand upon the right side of the brain. Your right, or electric hand, if you want to treat the brain, also, should be placed on the left or electrical side; but if you do not wish to do that, if you wish to treat the body, then take the patient's right hand

as being the electrical side; if the contrary, use the other hand the same way. Remember always, that the left hemisphere of the brain and the right side of the body are electrical, the right hemisphere of the brain and the left side of the body are magnetic, and give your treatments accordingly, and you will find you will be able to apply the Sex principle in healing, in the most perfect and most efficacious manner conceivable.

It should be borne in mind that the sunlight is electrical and the moonlight, magnetic, consequently sun baths may be found very efficacious for patients who need more masculinity, more of the electrical force, but should never be indulged in by persons who have too much, and require magnetism or feminine force. Moonlight walks at night, sleeping in a room where the moonlight can enter, getting in connection with moonlight, will be valuable for those needing more magnetism or feminine influence. For this reason it will be found that ordinarily it is better for women to take sun baths and men moon baths, only in cases where women are suffering from sexual impotency, when moonlight is very desirable for them, and in cases of sexual weakness in men, sunlight will be found advantageous. For the same reason, it is found that women ordinarily prefer hot baths, and hot baths are better for them because they draw off the magnetism of the women and impart the electrical force, and so, in a limited degree, will be found to be on the same principle as a love affair; while cold baths are much better for men, drawing off the superabundance of electrical force and imparting more magnetism, and will be found quite as valuable as a liaison. However, there is an exception to this in cases of men who are sexually weak, who want to become more masculine. Such men should bathe in warm water; and women who require more femininity should bathe in cold water, as in this way they will draw off some of the masculinity and take on more of the feminine or magnetic principle. Any application of this general rule will be found to be an application of the general law of Sexual Healing.

Sexual Healing is simply the application to therapeutic uses, of this principle of sex polarity, which is found to work throughout all nature.

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