

# **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 II**

A Course of Private Lessons given  
to his personal pupils

**THE HERMETIC PUBLISHING COMPANY**

3006 Lake Park Ave.

Chicago, Ill., U. S. A.

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

In the early days when Phrenology was developing to the point of an exact science, in 1832, to 1835, along there and in the years following, the study of Animal Magnetism attracted considerable attention and Professor O. S. Fowler, at that time came to the conclusion that the Phrene Organs of the Brain and the mind were really the mental poles of the diverse parts of the body and that by the stimulation of those organs it would be possible to develop the different parts of the body and to strengthen their activity. In other words, that functional diseases of the body could be cured by applying magnetism to their phrene organs and in this way strengthening them. The organ, or muscle, in a word, could be stimulated, not by applying magnetism to it direct, but by applying it to its phrene organ.

This was Fowler's theory which, however, he was not able to verify by experiment. In the course of time Fowler passed away without having tried this theory. We discovered, by accident, the truth of the general principle, and in a number of experiments worked it out, demonstrating it to be correct. We know at the present time that every organ of the body, every muscle, every nerve center, has its corresponding pole in the brain; not only that, but every brain center has a corresponding pole in the body or the face, the hands, the feet, or wherever it may be.

The system of Phreno-Therapeutics which we have developed, consists of the application of magnetism to the Phrene Organs which govern those functional organs of the body. Consequently, if a man's body is out of order we should find out what the trouble is and find the phrene organ which governs that organ of the body, which controls and regulates that function and by the application of magnetism or some other method of stimulation, we will be able to direct a current of energy to that organ to build it up, strengthen it and give it new force.

The first organ we want to consider is ALIMENTIVENESS, lying just forward from the ear and back of the Temple. This is the lowest organ in the head, forward from the ear, that is rather on the side of the head,

coming down to the face. The front of the Organ is really the Organ of Bibativeness, giving the desire for liquids, and back of this the desire for solids. Now, as a matter of fact, this organ of Alimentiveness, including Bibativeness, is the pole of the stomach and the entire digestive tract and regulates the digestive process. It is the Center of Appetite and also gives the power for satisfying that appetite. It is in two divisions, Bibativeness regulating the assimilation of liquids of all kinds—water, soups, milk, coffee, tea, wine, whisky,—everything in the liquid form, in fact, is included under the head of Bibativeness, while all solid foods are included under the head of Alimentiveness. If the stomach is weak this organ will be found to be correspondingly weak. If on the other hand, the stomach is strong, able to digest anything, this organ will be found to be very strong and vice versa. As the body develops through the strengthening of the digestive processes, this organ will be found to develop and as this organ develops so the strength of the stomach and the digestive processes will develop also. The secretion of gastric juice, or pepsin, of the pancreatic juice and everything of that kind, all the digestive fluids, in fact, is governed by this organ. Likewise, also the secretion of saliva, the glands in the mouth which secrete saliva are also governed in this way by this organ. It is the function of this organ, in other words, to supply stimulus to all of those special organs which operate in that way.

The time will come when, as a result of the study of Psycho-physiological sarcology, there will be discovered in this organ, an organ governing each of those physical organs. It will be found to be not only a faculty, but a group of more than a dozen distinct faculties, but at the present time we know it as only one faculty although we know that it governs all those functions, sending the stimuli to the diverse organs, and thus enabling them to perform their functions.

If there is found in a patient, difficulty in digesting solid food, he can live on liquids all right, then that part of the organ ordinarily called Alimentiveness, lying nearest the ear, should be strengthened, and the way to do this is to stand back of your patient's chair, then place your fingers of the right hand over the organ on the right side of the head and the fingers of the left hand over the organs on the left side of the head so that your hands will become a battery, the positive pole being placed on the right side, which is the negative pole of the brain, and the negative hand on the left side, which is the positive pole, thus establishing the complete connection. Then, by a process of treatment, transmit the healing force from your body into the brain of your patient, let the treatment last fifteen or twenty minutes, if need be, continually keeping a stream of energy flowing into that brain, stimulating it, building it up, and at the same time fixing your consciousness upon the digestive processes, picturing the

changes which you wish to take place, seeing them as already taking place. Never tell it to do so by and by, but always direct it right now.

It should be borne in mind also that a lack of appetite, loss of appetite is due to the inability of the system to adapt itself to the use of food, therefore, if the appetite be poor and you want to restore it, simply go to work and treat the the organ in the same way.

Bibativeness, when weak causes inability to digest liquid food, and should be treated for this purpose, building it up in order to give ability to handle liquid foods.

If, on the other hand, you find the difficulty manifests itself by a lack of appetite rather than inability to handle food, treat it just the same, to build up and restore the appetite. If you find there is a strong appetite for liquids, too much, too strong, as is manifested in the toper, then the desire for food should be stimulated in the place of the desire for liquids.

People who are corpulent are so largely because of too great an activity of the faculty of Bibativeness, because they get food from the use of liquids, to a great extent. Also this organ of Bibativeness gives capacity for absorption to a much greater degree than is found in other persons. People with a large development of this faculty not only handle liquids, but also absorb a great deal of liquids. There are persons who drink as much as two gallons of water daily and absorb the larger quantity of it. Others cannot handle it at all. We have seen people who could not drink more than a pint of water a day. The ability to consume large quantities of liquids consists of the ability to absorb them and this capacity for absorption is the cause of the putting on of adipose tissue.

Patients who are too corpulent should be restrained from consuming so much liquid, so that they will not absorb so much and in such cases the faculty of Alimentiveness should be developed to a certain extent and not the faculty of Bibativeness. On the contrary if a patient is too thin, if he needs to put on tissue, develop the faculty of Bibativeness, giving increased power of absorption and in this way he will improve greatly in health.

Vitiveness, the organ lying back of the middle of the ear, gives desire of life and is, therefore the organ to be stimulated in treatment of melancholia when it manifests itself in the form of disinterestedness in life, and indifference to life. This may be overcome by stimulating that faculty so as to bring about a greater desire for life. Not only so, but this organ gives vitality. It is the center in which is developed that vitative power, vital energy, or Prana, in other words. There are a great many forms of energy produced in the system. They are all manifestations of one form, but there are organs provided in the brain for the purpose of preparing special forms of energy to be employed in carrying on the work of the system. Not only

is this true, but there also are organs of the body adapted to the work of preparing those forces so that they may be adapted to physical uses. The preparation of vital energy is the function of Vitativeness and a low state of vitality may be remedied by the application of magnetism or psychical force to this organ in the same general way as would be done in treating Alimentiveness.

Just below this organ is the organ of Amativeness, lying at the base of the brain, reaching from back of the lower part of the ears clear around to the back of the brain. This, however, is divided into two organs, two subdivisions. That part on the side of the head, back of the ears gives the love of sex as it ordinarily expresses itself, and might be ordinarily termed masculinity and femininity as it may occur in man or woman, giving a more positive or a more negative character to the being, and if this be wanting in a person, if he be weakly sexed, and the sex needs strengthening, of course, it should be done by the application of Magnetism to this part of the brain.

That part lying at the back of the head, the extreme base of the brain, is the organ of Reproduction, which gives the instinct for reproduction, the desire for offspring and for cohabitation. At the same time it gives virility. It gives the power of reproduction, and all forms of sexual impotency be they in either man or woman, are due to an extreme weakness of this part of the brain. Such complaints should be treated, therefore, by an application of magnetism to this part of the brain, it being the pole which governs the sexual organ and it is because of this fact that the treatment of sexual weakness has been so terribly futile. Physicicans undertake to treat the organs locally when, as a matter of fact, it is not a local trouble at all; it is a lack of sexual force, because the sex energy for the purpose of reproduction, is manufactured, generated here in this part of the brain, and the sexual organs cannot perform their functions without the energy through which such functions are to be performed. This energy, we say, is produced here, therefore, this part of the brain should be stimulated in order that it may acquire the ability to generate this force. The sex energy which is not used on the physical plane, that which is manifested on the higher planes is generated in that part of the organ denominated the Love of Sex, and if it be found weak in this respect, must be stimulated here.

The power for executing anything which may be in the mind, the power for applying one's executiveness, in other words, lies in a development of the organ of Destructiveness, the front part of this organ, lying a little forward of the middle of the ear, but up over the ear, just back of Alimentiveness, and the ability to work, to carry out something, is found in the organ of work which is the rear half of the organ, coming downward over the ear, down to Vitativeness. Inability to carry out work, which a great many people consider to be chronic,

laziness and an evidence of total depravity, is in reality nothing but an undeveloped, languid or dormant state of this part of the brain, and by the application of Magnetism, the stimulation of this faculty, all indisposition to work, languor and indifference to things will disappear.

The Organ of Agreeableness, lying downward on either side of Human Nature toward the side of the head is in two divisions, Blandness, which is toward the top, and Youthfulness, a little lower down. It has been a problem among phrenologists to find why this Organ of Agreeableness should be associated with Youthfulness, why it should give the youthful character, etc., but as a matter of fact it not only does that, but it prevents old age, it prevents the ageing process. One who is agreeable, one who is trying to please, to make people happy, in a way to be entertaining, is developing a tendency which rouses the youthful vibration in his being and will prevent the ageing process. To apply magnetism to the upper part of this Organ would simply develop Blandness. It is the lower part which gives the youthful character and the sprightly agreeable tendencies manifested in youth, and these activities will, as a matter of fact, have the effect of rejuvenating the entire body, and will make it younger.

The Organ of Tone, lying backward from Time and below Mirthfulness and forward from Constructiveness, is in two divisions, namely, Melody and Harmony. The latter lying backward from Melody. This organ of Harmony gives, of course, an appreciation of Harmony. It is from this that the musician gets his harmony, and it is not simply this, but it also develops a state of harmony, harmony of vibration throughout the entire system from head to feet. The vibrations and circulations of the system are carried on in strict accordance with harmony. Discord is eliminated from the system and harmony is established as a result of the activity of this organ. Harmony being the keynote of health, being the influence which is most promotive of health, health, in fact, being nothing but a state of harmony, the development and stimulation of this organ will conduce unto a state of harmony and therefore of health. The greatest healing force for the body is, therefore, the harmony which will emanate from the activity of this organ.

Application, lying back of Continuity, is the extreme back of the head, and just below Self-Esteem, gives not only the tendency, the desire to applying one's self to anything, but gives the power, the "stick-to-it-ive-ness" in other words, which will keep one from wandering from one thing to another. The inability to stay with a certain thing is not, therefore, a physical defect in the ordinary sense, but a mental defect and must be treated by the application of magnetism to that part of the brain.

Color blindness in any degree, is due to a weakness of the Organ

of Color, lying just below the eye, and just backward from the sight. The strength of that organ is manifested by the elevation of the eyebrows at that particular point; its weakness is indicated by a depression of that part of the eye. The more highly developed this organ is the more acute will be one's sense of color, one's ability to differentiate between shades and tints, while one who is weak in this organ will scarcely recognize the secondary colors. Our father, for instance, never was able to tell any difference between blue and green. Color blindness is, therefore, due simply to an undeveloped or dormant state of this faculty and can in every case be removed by the quickening and development of the faculty, that is by the application of magnetism, in the same way we would treat the other faculties.

Now the faculty of Order, lies just outward, just back of Color and manifests itself first in Neatness and then a little further back in System. It may not occur to the average person as being a disease when he is wanting in order, wanting in neatness or system, but we consider one of the most serious diseases to which the human family is subject, to be want of order and system and in the conduct of affairs. If a person is not neat or not systematic in his way of carrying on things, this Organ should be developed, and it should also be borne in mind that this Organ of System, if it be extremely weak is liable to affect the physiological condition, so that the different functions of the body do not act in Harmony; a person gets so that everything is chaotic in his actions, so he will be chaotic in his manner of life in what he does, and everything of the kind, in his very functional activities. In order that the system may be clean it is also necessary that this faculty of Neatness should be extremely active, for the faculty not only gives the desire for neatness, the tendency for neatness, but the diverse parts of the body also respond. Unless this faculty is, therefore, sufficiently strong it will not keep the system clean. Disease of either type, that is where there is no system, where the body is chaotic, or where it is filthy and is not sufficiently purging out the impurities, should in either case be treated by a proper development of the proper part of the organ.

A weakness of the Organ of Weight, which lies forward from Color, just above the sight of the eye, manifests itself in difficulty in preserving the center of gravity. A man who cannot stand up on his feet, so to speak, who cannot stand on level ground, has this difficulty because of a weakness of the Organ of Weight. He cannot preserve his equilibrium and thus his whole system is thrown out of order. For a difficulty of this kind, a difficulty which we ordinarily attribute to a lack of steadiness, of nerve, we should develop the Organ of Weight by the application of Magnetism to it, and when it is developed we will find the difficulty in maintaining the center of gravity will immediately pass away.

One of the most important organs is that of Physical Observation, which manifests itself in a prominence just above the bridge of the nose, running in fact, from the bridge of the nose up between the eyebrows and a little above, manifesting itself in a prominence there and also an elevation. Now, this is really the center of all physical senses, seeing, hearing, tasting, smelling, touching, and everything of the kind; they all have their center in this organ, and so if there be weakness in any of those senses, in the auditory, olfactory, gustatory, or tactile nerves as the case may be, apply magnetism to that part of the brain and you find those nerves will become more sensitive, and practically all those defects will be removed. Not only that, but a weakness in the accommodating muscles of the eye, or any of the other organs may be cured in the same way.

We should bear in mind, however, that there are a number of facial poles which may be employed the same as those in the head. It is almost as important to treat the facial poles properly as those in the cranium.

Between the corners of the mouth and the ears we have situated the pole of digestion. It may also be used in treating the stomach. Between that and the corner of the mouth, right back over the hectic flush which first comes in the case of consumption, is the facial pole of the lungs and by the stimulation of that with magnetism, the lungs may be cured, and any case of consumption can be cured if stimuli be applied there in time.

In the lip, right in the front part of the lip, right in the center, is the pole of Amativeness. It is for this reason that during the courting season man and woman always kiss with that part of the mouth; you never see them kiss any other way. Amativeness naturally expresses itself there and is indicated by a prominence and thickness of that part of the lip, but remember it is at the edge of the lip, the termination of the lip and stimulation of that part will consequently give strength to the reproductive power, or the amorous power, in a way, not so much the reproductive power as the love of sex.

Now, right in the corner of the mouth, but still on the upper lip is the pole of Parental Love and a prominence of that part of the mouth or lip will give the power for procreation, for parentage, while midway between the corner and the center of the lip a prominence indicates Platonic love, fraternity, etc.

Now, in the lip and above the edge, between that and the nose is the Will. The longer the lip is, therefore, the more powerful is the force of Will. This is what is meant by the admonition to "Keep a stiff upper lip." By the development of that, that is by the application of Magnetism, it will be found that the power of the Will will be strengthened.

In weak eyes we find that the eyeball gradually sinks, conse-

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.

L E S S O N  
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P S Y C H I C A L H E A L I N G

The main difference between Psychological and Magnetic Healing is that whereas the magnetic force which is used in Magnetic Healing is generated in the organs of Vitality and Amativeness, being what we might term Vital Magnetism and also being closely allied to the Sexual Force, - in fact, being Sexual Force in a slightly different form and when generated solely through amativeness, being that force absolutely.

In Psychological Healing we employ the Psychological Force which is generated in the Organ of Spirituality. This force being generated there, may be used for the healing of the body. Inasmuch as it possesses a much higher rate of vibration, being not Physical or Astral, but of a Soul Character, it is of much more force for healing purposes than the ordinary magnetism or anything of that kind. Because of its higher rate of vibration, it is able to raise the Aura so far above the plane of disease that those discordant conditions will become impossible.

There are two ways in which this healing force may be employed. The first is to stimulate the activity of the organ of Spirituality so that it will generate a much greater quantity of psychological force than ordinarily, at the same time directing this force to the part of the body where it is needed.

The other method is to transmit the psychological Force from the organism of the Healer into that of the patient.

In the first method there are also two divisions. The first is by Suggestion, to stimulate that faculty. This is performed by making such statements or motions or anything else, whatever it may be, as will stimulate the organ by reason of calling up those pictures in mind, suggesting to the imagination or thought or emotions, those things of a spiritual character, so that in this way, the organ will be made to act.

The other method is by the application of magnetism or psychological force to that part of the brain so that it will, in this objective manner so to speak, be stimulated.

To follow the latter practice, the Healer should have the patient seated in a chair and stand behind the chair. He should then place the Electrical Hand on the Magnetic Faculty; that is to say, the right hand should be placed on the right side of the head and the left hand on the left side, so that the electrical hand will be over the Magnetic Faculty and the Magnetic Hand over the Electrical Faculty, and then, by concentration, of the mind, send the energy down through the right hand, into the Magnetic Faculty, then letting it pass out across and from the Magnetic Faculty, through the Electrical Faculty back into the hand, so that the circuit will be closed, passing through the hand to and through the brain of the patient back to the hand again.

Now, in this way, having the circuit closed, concentrate the mind and drive the force, the psychical force, from the body into the brain of the patient.

Inasmuch as it is the natural function of the organ of Spirituality to generate Psychical Force, as well as a number of other things, it is also its natural function to receive the spiritual force from above, consequently when negatively polarized, it is able to receive the psychical force with the greatest freedom.

In this way you can practice either the method of transmitting the force or you can stimulate the faculty. It makes no difference which it is. This is the best method to pursue.

Of course, if you want to simply stimulate the faculty, you should transmit the force to the organ of Spirituality. It makes no difference about what becomes of it afterwards; you simply transmit the force there and then keep your mind concentrated upon the idea of stimulating that faculty, and while in this concentration, the hands on the head, you should form in mind a picture of the awakening of the faculty, see it awakened, becoming more active, being stimulated into new life, new activity. It is a very good idea to have some definite thought in your mind which will stimulate this picture and while you continue to hold the hands there maintain an attitude of positive concentration, always affirming the awakening of the faculty. It is being quickened, stimulated, aroused, excited, etc., in such a way as to call out all the energy that there is in it; it is generating more energy, etc. Everything which has the tendency of awakening and stimulating the faculty, filling it with new life and energy, putting it to work, will be found effective, as the one all-important thing for you to realize in this work is the activity of the faculty. That is what you want to demand if you can bring about that condition it will generate a sufficient quantity of the psychical force.

But if you want to follow the other method you must, by concentration of mind, transmit to this faculty the requisite quantity of psychical force continually driving it in. Then the picture, in addition to being one of the awakening, quickening and stimulation of the faculty, must also be one which will represent the flowing in of the

psychical force from your body, through your fingers, into the Faculty of Spirituality. You must see streams of this energy flowing in, through the organ of spirituality into the body of the patient. Let the currents flow in. As you see this in your mind's eye, as you imagine the inflowing currents of force, they will actually flow in, for it is by the imagination, by the concentration of the mind that the force is directed and as you direct it in this way, so will it go.

By this concentration of mind, you will be able to transmit the psychical force to the organism of your patient; that is to say, you will get it in there and at the same time you will be awakening the organ of Spirituality, because as it passes through that organ it must necessarily quicken that and make it work and thus it will generate more spiritual force or psychical force at the same time it is receiving that from you. For this reason Psychical Healing is far more efficacious than Magnetic Healing.

Another thing, you do not have to place your hands anywhere else. The psychical force being of a higher order than magnetism, will much more easily respond to the direction of the consciousness than the magnetic force; in fact, it is of a higher order than mind itself, being really on the Buddhic Plane. The concentration, therefore, must be of a very high quality; merely intellectual or emotional concentration will not direct it. You may simply fix your attention on that part of the body where you want to direct it and it will immediately go there, or you may mark out the path which you wish it to travel, the nerves over which it must travel, or nerve center it has to reach, and it will follow your intelligent direction, traveling over those nerves and charging, magnetizing that nerve center or plexus, ganglion or whatever it may be. If you do not know this you may simply concentrate on that organ or muscle, that part of the body you want it to go to and when you concentrate there, your attention will carry the psychical force directly there so that it will permeate that part of the body, will fill it with new vitality, build it up and strengthen it.

You may thus concentrate upon the hand or arm, the foot, the lungs, whatever it may be and while fixing the attention there, at the same time continually transmitting a stream of psychical force into the body, you will carry it to that part of the body. This should be distinctly borne in mind. You do not merely diffuse the force through the body, but if you keep the attention fixed on a definite part of the body all that you put in through the organ of spirituality will go there. The only way to diffuse it through the body is to fix your attention that way, let your attention go through the body from head to feet, and whatever you suggest for it to do when it is going that way, it will do. It absolutely responds to the attention which you give to the body. For instance, if you direct it to eliminate certain poisons from the body, it will spend itself in this way. If you direct it to build

up new tissue, it will do so. If you direct it to give strength, vitality, energy to that part of the body, it will do so. If you direct it to heal up a wound, it will do so. In a word, the psychical force has the power of performing any function appertaining to the human organism, no matter what it may be. It is in deed and in truth a "Cure-all." There is no disease to which flesh is heir but what it will cure, and it will cure one just as easily as it will another. The work which it performs depends upon what you tell it to perform.

Remember then, that the universal medicine is being placed in the body of the patient, by your treatment and you are thus giving to his body a force which is capable of doing anything imaginable. By fixing of your attention on a definite part of the body, a definite organ or nerve center, whatever it may be, you are directing that force to a given point so that all that you put in the body is sent to that point.

Likewise, by fixing your attention on what you want it to do, by concentrating the mind in such a way as to form a clear picture of the work which it has to do, you will cause it to perform any function that you may have in mind. Remember, however, that in giving this direction, you are not to tell it to do this after a while, not to have the idea that it should later on do so and so, but you are to direct it to do it now, for it is only while that picture is held in your mind that the energy is being so directed. It is the picture held in mind that directs the activity of this force, therefore, you should, in your consciousness, see it performing certain functions here and now. Give your positive directions continually, maintaining in mind the picture of the work, so that it will go ahead and perform it. Always bear in mind that the workman is the Psychical Force, but the foreman who directs this force and directs its labor, is the picture which is in the mind of the Healer. The danger is if you do not do this, you will leave an undirected force in the system which will respond to the pictures you form. Consequently afterwards if you form a picture there without reference to its therapeutic value, your suggestion giving direction to the picture, which you might not wish to form in the mind of your patient, nevertheless, it will direct the activity of this force and thus you may accomplish results which would not be at all desirable. Likewise, if you leave an unemployed force in the body of the patient, he, himself may form mental pictures which will direct the operation of this force and will accomplish very undesirable results.

The whole key to Psychological Healing is, briefly, to impart the psychical force from your own organism, through the organ of Spirituality of the patient into his body. The more you put in there, the better, and this is accomplished by concentration of the mind positively and by maintaining the concentration and all the attention on

the Soul Plane, by maintaining the activity of your own Organ of Spirituality and thus transmitting the force to the body of the patient.

Second: Transmitting this force to a given part of the body by the fixing of the attention upon that point and keeping it there through the entire treatment.

Third: By maintaining in the consciousness a picture of the result which you wish to accomplish as being actually enacted before you.

Lastly: In never leaving any of the Psychical Force within the patient which has not been directed and employed.

If you will observe these directions you will find no difficulty in the world in perfectly employing this wonderful healing method and in curing all the ills to which flesh is heir by the mere application of the psychical force.

It should be borne in mind also that this method is far more safely employed than the magnetic method because this being a soul force and not a physical or an astral force, is not influenced by the condition of the body as the magnetism is. For instance there is no danger of ever transmitting a diseased condition which exists in the healer, through Psychical Healing, and this is almost certain to take place in Magnetic Healing. Also, the condition of the passions will never effect the psychical force while they do in Magnetic Healing. Even the mental states, beliefs, etc. will not effect the patient as they would in Magnetic Healing.

None of those undesirable conditions can possibly take place because it is no part of the physical, mental or astral being of the healer, therefore, can never have any effect of that kind. Neither will it influence those principles except as it raised their vibrations.

At the same time it should be borne in mind that this method will make the patient more spiritual, will develop the soul quality within himself, and the psychical healer is a physician of souls as well as bodies.

For one who is able to perform this kind of healing, it therefore, becomes decidedly desirable that it should be made use of in preference to all other methods with the single exception of Spiritual or Divine Healing. But in order to do this the mind and soul of the healer must be kept from the lower elements. The passions must not be allowed to operate, in fact, the healer must function upon the Budhic Plane while he is giving the treatments, his whole consciousness must be fixed in the realm of soul, otherwise he will not transmit soul force but magnetism.

He must keep his consciousness fixed there and thus be in a state of Cosmic Consciousness. If he is not, it will be impossible for him to transmit the psychical force.

It will also be borne in mind that it will depend upon the spirit-

uality of the healer generally, to the degree to which he can enter into this condition which is necessary to give the right kind of psychical treatments. The more spiritual a person is, the more thoroughly he is identified with the Buddhic Plane, the greater skill he will have in this kind of work.

The size and activity of the organ of spirituality will, therefore, determine the ability of a person to perform Psychical Healing. Let it be distinctly understood here and now that no person with small spirituality can learn to practice Psychical Healing. The Psychical Healing requires absolutely a high development of spirituality. The larger that organ is and the more active it is, the greater will be his healing power no matter whether he knows anything about the scientific application of it or not. The technical knowledge of Psychical Healing is one thing, but the power to heal is another thing. One who has large spirituality and who is positive so that he is able to transmit it and who has the power of concentration, whether he knows anything at all about the method, can do more than ten times as much as one who has a perfect understanding of the system, but who has a small development of spirituality.

Now, spirituality makes one naturally religious. We do not mean by this that he believes any particular religious creed or anything of that kind, but we do mean that he is naturally religious, that he is what many would term superstitious, one who has faith. By religion in this respect, we do not mean worship, but we mean faith, we mean that he believes in God; he knows - that God and the Divine are true. To the spiritual man the super-natural is much more real than the natural. Such a man can do this kind of healing, no other man can. It is utterly useless for a rationalist, one who believes in nature only and denies the supernatural, to try to perform Psychical Healing. No matter how much he knows about those things he has not the power to do it; he hasn't the healing force unless that healing force is generated in his organ of spirituality, and if that organ is small, of course, it is unable to generate very much of this force.

This is really the secret of the healing saints who have been found in all religions. They have had faith and by reason of their faith they have had great spirituality, great soul force and that force has been transmitted to the bodies of their patients. In other words they have had big souls and, by reason of their largeness of soul they have been able to exercise healing power.

Now, there is no use for the little souls to undertake to duplicate their work. They have simply been overflowing with the psychical power and wherever they have fixed their attention they have directed it. This is the secret of the natural healer, who does those wonderful works of healing. Magnetic healing cannot duplicate it. It is possible only by reason of the great psychical force which is over-

flowing the very being of their healer.

The great mistake which so many of the healing systems of the present day make, is in assuming that it is merely the mind. They can see nothing higher than the mind. They say that if there is any soul beyond the mind they do not know what it is, while as a matter of fact the healing power is found to increase in direct ratio to the spirituality, unselfishness, purity, morality and saintliness of character of the healer and to decrease in direct ratio to his immorality, impurity and selfishness without reference to his intellectual power.

The healing power, therefore, does not depend upon intellect, it does not depend upon the power of concentration, it does not depend upon the imagination. These are simply means of directing the power, they are very important because without them, the force will not be properly directed, but will be scattered and thus will not be employed to the best advantage. But the power itself, consists of spirituality. The more spiritual a person is, the more power he possesses, consequently the person who would be an effective psychical healer must first develop his organ of Spirituality.

Second: He must live on the Buddhic Plane as much of the time as possible and try to the best of his ability to entirely identify himself with it.

Third: He must renounce everything which will in any way interfere with his spirituality.

Fourth: He must develop the power of concentration to the highest possible point.

Fifth: He must learn to fix the attention on a given point and

Sixth: He must develop a vivid imagination which will enable him to see the mental pictures necessary for carrying on the work.

Seventh: It will be found necessary for him to become as positive as possible.

Eighth: He must use this psychical force which this will develop, for healing purposes, not for other purposes. For instance, one cannot be a great teacher and a great healer both, if he does very much of either one. The psychical force is developed, but it naturally follows those channels which it has acquired the habit of following. The teacher, therefore, will naturally use up his psychical force in teaching; the writer in his writing; whatever it may be that he does, it will naturally follow that channel. The healer, therefore, must follow healing to the exclusion of everything else if he would reach the highest attainments along this line. Thus he will be enabled to accomplish a great deal.

The healer must be sure that he does not do anything, keep up any practice which will interfere with the development of his spirituality. That is the all-important point to be borne in mind. It is for this reason that healers of this type have usually maintained the

position that it was better not to charge anything for their healing, to give the treatments free of charge, than to charge money, the reason being that if they charged money for it and followed it as a business it was liable to develop their selfishness. They were not likely to have the interest of the patient at heart sufficiently, but would rather give way to those thoughts which would call up the lower principles and take them down from the Buddhist Plane and consequently they would not transmit the psychical force but magnetism. This, however, does not necessarily follow from charging a fee, if the fee be reasonable, if the healer has the interest of the patient at heart and his healing is not for his own interest so much as for the good of the patient and he at the same time realizes that he must have a compensation; he must live in order to do this. If his fee is a means to an end, namely the means of enabling him to do more work of this kind, accomplish more good, then this difficulty will not arise. If he also realizes that it is necessary to make charges in order to accomplish the best results it will be found absolutely necessary that he will do what will accomplish the most good, consequently in charging the patient a moderate fee he is really making the patient appreciate the value of the treatment and consequently doing the patient good. For this reason the acceptance of a fee will not in any way interfere with that perfect unselfishness, that Buddhist consciousness which is essential unto the perfect accomplishment of the work and in this way he will be able to transmit the healing force because he will maintain his consciousness upon that plane of perfect unselfishness and thus he will be generating the spiritual or soul force and transmitting it to his patient and thus will accomplish the best possible results.

Remember, however, that the one point to be borne in mind is that Spirituality gives the psychical force that is used in Psychical Healing. The other methods are merely methods of direction applied to that force. The concentration, the fixing of the attention, the mental picture even the placing of the hands and everything of that kind are merely so many details to be employed in the healing of the patient, so many details employed for the direction of the healing force which is generated in the organ of Spirituality and which, therefore, can only be governed by reason of the Spirituality of the healer.

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

The only difference between Spiritual Healing and Psychical Healing is, that whereas in Psychical Healing the force that is employed is psychical force generated within the Organ of Spirituality in the Healer, that is to say, he is using his own psychical force, is transmitting this through the Organ of Spirituality in his patient to the different parts of the body and thus accomplishing the healing, - whereas, in Spiritual Healing or Divine Healing he is not using his own force, but is using the Spirit of God to accomplish the work. The method is precisely the same. You stand back of your patient and place the right hand on the right side of the head, the left hand on the left side, placing the fingers over the Organ of Spirituality. Then you begin your treatment in the same way you would in psychical healing, transmitting the current down to the hand and into the brain, through his Organ of Spirituality, and from there over the system, directing it wherever you will, simply by fixing the attention upon that part of the body where you want the current to go and as long as you keep the attention concentrated upon any given point you are maintaining the current of force there in that particular part of the body. Or, you may sweep a current through the body from head to foot, stimulating all the cells and tissues, nerves, etc., in the body to action. In this way the current may be able to have a general influence upon the body from head to foot, or in case you want to drive out some disease, something like scrofula or eczema, you want to make it come to the surface, you simply cause the force to go through and through the body and then by concentration of the attention, cause it to flow out from the center of the body to the surface, until finally it flows out through the pores of the skin. In this way you can bring this diseased tissue to the surface and ultimately cure anything in that way. You can carry out effete matter and all the poisons that may be accumulated in the system.

The cure of poisoning may be accomplished in this way or you can

change the vibration of the body, the Aura and everything by simply causing it to flow through the entire system, and then to keep in mind this vibration, holding it in relation to the vibratory forces of the body until they are raised up, brought into this state of vibratory harmony. It should be borne in mind, however, that it is not your psychical force you are using when you are performing spiritual healing. Spiritual Healing is another force, in fact, it is the Spirit of God in the highest aspect.

Of course, there are two kinds of Spiritual Healing. Spiritual Healing in the strictest sense of the word is not the Spirit of God, but the Universal Spirit, that is drawn into the being by elevating the individual spirit until it unites for the time being, with the Universal Spirit.

A person to do this kind of healing must be a Para-Nirvani, or at least he must be functioning on the plane of Para-Nirvana at the time he is giving the treatment in order that he may be filled with an influx of that Universal Spirit and thus his Organ of Spirituality becomes the channel through which that spiritual force pours into his system. It streams in there and fills his system through and through until his whole being is charged with it. He becomes a magnet and is thus able to transmute this healing spiritual force to the organism of the patient.

Now, this kind of healing is not magnetic healing, neither is it psychical healing. The force is of a higher order, instituting a much higher vibration, and will accomplish all the work that the other healing methods accomplish with none of the other evil consequences. But it is possible to do this only when you can lose sight of your personality, your individuality; as long as he contemplates himself as being separate and apart, it is utterly impossible for him to accomplish this phase of healing. It is necessary for a person in order to accomplish Spiritual Healing, to thoroughly identify himself with the Universal Spirit and at the same time to have his patient identified in his consciousness with this Universal Spirit, so that there is no difference. His spirit and that of his patient are identical and they are in turn, identical with the Universal Spirit, consequently he is simply a channel through which that Universal Spirit flows, and thus his Organ of Spirituality is the medium by which Brahman is able to flow in; becomes the channel through which it flows in through his hands, into the Organ of Spirituality of his patient, and thus through his entire body.

A spiritual healer then must be the medium, the modulating chord, as it were, between the patient and the Universal Spirit, and his capacity to heal depends upon his ability to accomplish this work, to become in deed and in truth, the modulating chord which will bring harmony between his patient and the Universal Spirit.

Now, it should be borne in mind that spiritual healing is through the Spirit, not through the body, that is to say you must bring your patient's spirit into union with the Universal Spirit and thus his spirit is first awakened, spiritualized, filled with the Universal Spirit. The union has been accomplished so far as the spirit is concerned. Then this must flow in until the soul is awakened and filled with the spirit, - brought into union and harmony, then down to the Causal Body, the Mental Body, the Astral Body, Etheric Double, until at last the gross Physical Body is brought into union. The Universal Spirit now reigns supreme throughout the entire being of the patient. It is in this way that Spiritual Healing is accomplished.

What really is the cause of sickness and weakness, and everything of that kind? Is it not because of individualism? Is it not because the patient has separated from the universe, is no longer a part of the Kosmos, but has separated himself as it were, and thus is starving for the want of this spiritual force? Now, the healer becomes the modulating chord through which the patient is brought back into harmony, his entire being is made to perfectly harmonize with the universal spirit, and thus that spirit is enabled to come forth into manifestation, to manifest itself in and through his entire being. When you realize this, you will understand why it is that the Spiritual Healer must be one who is in perfect harmony, for the time being with the Universal Spirit. But this is not all, - he must also be in harmony with his patient. He must be able to sympathize with the patient, to enter into rapport with him and thus act as the medium between the Universal Spirit and the Individual Spirit. It is for this reason that those who have performed this kind of healing have usually adopted the rule of charging no money for what they do. They do the work gratuitously because that will enable them to be in a more sympathetic state in relation to the patient, than they could be ordinarily, if they charged money for it. They sympathize more with those they are serving, to whom they are giving something, than they would likely to with persons who were paying them money for what they did. However, one who has the proper degree of sympathy and who charges money, not in the sense of payment for what he is doing, but to enable him to live so that he may be able to do more good - his reception of money under these conditions would not be detrimental. But remember, it is sympathy that establishes the connection between the Healer and the Patient, so that he is able to transmit the healing spirit, and it is self-forgetfulness, self-abnegation, that establishes the harmony between the healer and the Universal Spirit.

Remember then, that the healer is merely the channel through which the Universal Spirit flows into the patient, he is a mediator, a condenser, as it were, one who brings about the state of connection between the spirit and the individual and consequently this kind of heal-

ing can be practiced only by persons who have the spiritual character. One must be spiritual in a prominent degree; he must also have lost sight of the thought of being an individual spirit. He must have lost sight of those feelings and brought himself into perfect harmony and unity with the Universal Spirit else he cannot do this kind of healing, and it is because of this fact that there are so few persons who really believe in Spiritual Healing. With the average person Spiritual Healing really means Psychical Healing - in many instances, Magnetic Healing, and very few realize that there is such a thing as healing which is performed by the Universal Spirit passing through the spirit of the healer into that of the patient.

Divine Healing differs from Spiritual Healing in that it is not the Universal Spirit, but the Divine Spirit, the Spiritus Sanctus, that is the Healing Force. In this case the same state of sympathy, harmony and unity must exist between the healer and the patient, but the healer himself must be functioning on the Maha-Para-Nirvanic Plane at the time he is accomplishing the healing. He must be in union with the Spirit of God so that it permeates his being and fills him. Thus he must identify himself with God. He must lose sight of all thought of self, all materiality and everything of that kind. His individuality must be entirely obliterated for the time being so that he is conscious of his absolute union with God. This can be accomplished only by Mystics of the highest order. When the Spirit of God flows through his being and acts upon the spirit of the patient and coming down, heals the various principles by bringing them into harmony with God, so that they are united and the connection is made between the Spirit of God and the Spirit of the patient and all the way down, when man has been brought into that state of perfect union with God, then the illness will naturally disappear and this is what it means to accomplish Divine Healing.

Let it be understood definitely that an atheist can never perform Divine Healing because he cannot bring himself into that state of sympathetic union with God. An infidel or a rationalist cannot do this kind of healing. He may be very spiritual in the sense of having considerable spirituality, but a person must have attained UNION with GOD before he can accomplish this kind of work. He may be a Para-Nirvani and yet if he sees nothing beyond the Universal Spirit he cannot do Divine Healing, because he cannot get in touch with this Spirit, he cannot get into harmony with it, and, therefore, cannot administer it to his patient.

It should be distinctly understood that the Divine Healer is one who is in a state of conscious union with the Spirit of God. By reason of this, the Spirit of God acts through his being, passes from him and thus enters into the organism of the patient, first acting upon his spirit and then down through the various principles of his

being. For this reason no detrimental effects are ever found to result from Divine Healing. It is always beneficial and never otherwise. It is not the magnetism of the Healer that is used, but the Spirit of God; the vibration is all on the Divine Octave. However, of course, it has to be lowered to the lower octaves, as it comes down, otherwise the patient could not endure it, but it is purely divine in its origin and consequently cannot have any evil influence. Not only will it cure the body, but it also heals the spirit, the soul and the mind, the Astral body and everything of the kind. The Divine Healer is a physician of Souls as well as of bodies. Thus the vibration going on in the spirit will be in perfect harmony with the Spirit of God, and likewise, the soul, the Buddhic vibration, is brought into perfect harmony, the mind and the emotions, everything, are in harmony with God, so that at the expiration of a treatment the patient has a much clearer and a more spiritual mind, his reasoning is much deeper and more spiritual and his emotions are soon to be more spiritual, more and more in accordance with the Spirit of God and the eternal fitness of things and because of this fact, because he is brought into this state of being, this state of absolute harmony, we find that he is a better man by reason of having received the treatment, and it has been observed that those who have received the treatment, and that those who have received Spiritual Healing acquire a change of character to a great extent. It makes them better, brings them more into harmony with God and that is really the mission of the Divine Healer. He should not think of healing people simply to cure them of their bodily diseases. That is not his mission. He should make the healing of the body a means of healing the soul. However, in some instances this will be found to bring a very great degree of disturbance in the constitution of the patient because his emotions, for instance, are antagonistic to God, they are material or sensual or selfish; they are not in harmony with the Divine at all. Now, when a vibration which is in perfect harmony with the Divine Spirit, the Divine Vibration strikes the Astral Body, it begins to establish emotions of a spiritual character. These are antagonized by his normal emotional state. The result is a disturbance, a discordant state of emotion is brought about and it is likely to make the patient worse. He is liable to become sick as a result of his emotions, or he may get along distracted under the influence, and it is only by a tremendous current of the Divine Spirit coming with sufficient force to change the vibration completely, to neutralize all those influences and establish spiritual conditions in the emotional nature and its vehicle, that these disturbing influences can be overcome. Therefore, it is not advisable for healers to practice Divine Healing excepting in such cases as the patient really wants to become spiritual, where he really is anxious to get out of these improper emotional states, because if he antagonizes this spiritual influence

it will in many instances make him worse than otherwise, unless the person has a tremendous amount of spiritual force, so that he is able to entirely overcome this antagonistic state.

The Divine Healer, therefore, should heal only when requested to do so and should heal only when he is recognized as a Divine Healer. He should not allow himself to be classed as a Faith Doctor, or a magnetic healer, or anything of that kind. He should always hold himself forth as a Divine Healer, giving God the glory and forcing his patient to do likewise, that is recognize the Divine Force operating through him, the healer. In this way, if he maintain his religious character, his spiritual bases, and they come to him in this way, they are likely to recognize his position and thus bring their principles more into a susceptible state in reference to God and His Spirit. One whose mind is skeptical, rationalistic, materialistic in regard to God is by this very fact separated from and antagonistic to God's Spirit. His mind instead of being negative to the Spirit of God is positive, consequently it is very difficult to heal one who is antagonistic in this way. One who does not believe cannot easily be healed, not so much that faith is necessary, not so much that there is nothing but suggestion involved, but his attitude of unbelief will drive away, will repel the Spirit of God whereas belief has but little to do with magnetic healing.

But when Spiritual Healing does get in its work it really has the influence of changing his processes of thought, of changing his mental activity. One whose reason has been developed along lines away from the Spirit of God, is also antagonistic in a certain degree, but if this can be overcome so that the spirit is able to get in its work it has the effect not only of healing his body, but also of healing his soul, his spirit, his mind, his heart, and everything else, because it reaches the body only by reason of its already having accomplished the work in the higher principles. Thus the person will become a good man or a good woman, Godlike, saintly, as a result of these treatments, when they are given by a true Divine Healer.

Now, the Divine Healer must be in a state of Oneness with God in order to accomplish Divine Healing because he cannot otherwise get the Divine Power. It does not come to him unless there is a state of affinity existing between his own spirit and the Spirit of God. It is for this reason that healers must lead austere lives. They must lead lives wherein the spiritual principle becomes the predominating one, wherein the Spirit is the strongest force, at the same time it must be in perfect harmony with God's Spirit. They must keep His commandments and live in accordance with His word. They must be men of faith. They must have lost sight of the external and worldly thoughts and feelings and everything of that kind. No one but a saint can be a Divine Healer. Men and Women who are not saints, who claim to be divine heal-

ers are liars. They may perform magnetic healing, possibly psychical healing, but Divine Healing is an utter impossibility to one who is not a saint, and the highest perfection of Divine Healing is possible to a Christian only. A certain amount of it may be done by persons who have not become Christians, that is by a person who knows nothing about Christianity but is very devout, and spiritual, who recognizes the Divine Spirit and who has developed powers by contemplation and meditation, but it cannot in the highest sense be performed by any one but a Christian. Now, the man who does not know the difference between the Divine Spirit and the Universal Spirit is usually simply acting with the Universal Spirit. Of course, there are some persons who know nothing of nature, but only know the Divine Mysteries, who do not recognize any difference between the two, but the ordinary person who does not know the difference simply knows the Universal but not the Divine Spirit.

The Divine Healer fully recognizes his healing as being a religious act, as part of his spiritual ministrations and as being a gift from God. However, one who is not by nature a good psychical healer can never be a good Divine Healer, or a Divine Healer of any kind, for that matter and the reason of this is quite plain, quite simple if you look at it properly. The Divine Spirit supplies the Healing Force in Divine Healing, gives the same as in Psychical Healing, consequently a person must be able to do psychical healing, plus the Spirit of God in order to do Divine Healing. Spiritual Healing is Psychical Healing plus the Universal Spirit. Now, when one has received the Holy Spirit if he was already a healer, then the capacity to heal, or the Spirit of God will naturally flow through that channel, will naturally express itself in that way, but if he does not have the capacity, then it will express itself in some other way, so do not for a moment get the idea that a person's being in harmony with the Spirit of God, in union with the Divine Spirit must necessarily confer upon him healing power. He must be a healer already if it does. He will have a spiritual power, but it depends upon the character of his make-up, the faculties and powers that he had already as to the channel through which this Spirit will flow, will operate, and in order to accomplish a great deal of this work, it is necessary that he confine himself almost exclusively to it; also he should not try to practice any other kind of healing when he begins to do Divine Healing. He should abandon all other methods and let the Spirit of God act upon his patient. Another thing, he should never heal a person who is not willing to have his soul and spirit healed as well as his body.

The Divine Healer when he takes a patient should look to see if the disease has come upon the patient as a result of any sin which he has committed, any special sin, and if so, he should heal him only on condition that he repent of the sin. A person should be healed only

on condition that he should renounce all his sins and if he does not do it, if he gets diseased a second time he should not be healed at all, but allowed to rot or die or anything else. He should be healed only once for the same disease, and this should be on condition that he will repent of his sins. As Jesus said "Thy sins be forgiven thee," whenever He healed disease, so the Divine Healer should regard himself as a Priest whose mission it is to forgive sins, therefore, he should never heal until he has first shown the patient that his disease has come as a punishment for sins, that it is caused by certain sins that he has committed. He should bring this home to the patient and should not give him a single treatment unless the patient admits it - that is in a case where the sickness has come as a result of sin and not because of accident or anything of that kind. We are speaking now of those diseases which are the result of sin either against God's revealed Law or His Natural Law. Now when one realizes this and admits it, confesses that he has sinned, he should then be required to abandon those sins and having repented of his sins the Divine Healer should heal him of his diseases, free him from the consequences of those sins which he has now abandoned.

This is really the work of the Divine Healer and he should work to that end, always recognizing the fact that he is not a physician of bodies alone, but a physician of souls that he is a priest as well as a doctor and he should never allow himself to be classed as a physician, but always as a priest. In the Divine Healer we have the priestly physician applied in a therapeutic way. The person who will not recognize him in his priestly capacity, who does not have faith, should not be given the benefit of his offices, should not be healed unless some one else comes and intercedes and supplies the faith, - a member of his family or some one closely related to him.

It should also be borne in mind that it is possible for a Divine Healer to heal people without placing his hands on their faculties this being merely a convenience and an important aid, but the healing can be affected without touching the patient, simply by projecting this spiritual power, this Divine Force from the organism of the Healer into that of his patient, or by calling it down and transmitting it, so that the Aura of the patient is entirely permeated by this healing force. Likewise he may heal at long distances without having touched the patient in the slightest degree, even being hundreds or thousands of miles from him, there being no limit to the distance over which the Spirit of God travels.

But we may briefly sum up the nature of Divine Healing by saying it is the Spirit of God applied through the organism of a Healer who is in harmony with God and in sympathy with the patient, to the patient's principles and ultimately to his body, for the purpose of bringing about a state of health and harmony, and it is applied in the

same way that all other healing forces are applied. In Magnetic Healing it is the animal magnetism that is applied; in Psychical Healing, the psychical force of the healer, and in Spiritual Healing the Universal Spirit, so in Divine Healing it is the Spirit of God, and the means employed in bringing this Spirit of God into contact with the patient, enabling it to transform the being of the patient, are the same means as those employed in any other kind of healing. Being, however, of a higher rate of vibration, on a higher octave, it is, therefore, much more powerful in its action than any of the other healing agents, - likewise being of a much finer vibration, it is possible to charge the body of the patient with a far greater quantity of this force than with any of the lower principles. What would cause pain, severe shock, even disruption to the body if magnetism were employed, will cause no disturbance at all when the Spirit of God is applied. It being of so much finer vibration, will admit a much more powerful current without any danger whatsoever to the patient. However, it may not be at all best for one whose passions are violent and one whose ambitions are of a vile or gross character to receive a current of the Spirit of God. There are persons of such character that there would be danger of their being struck dead the moment they received a current of the Spirit of God, because of their bitter antagonism, their opposition to those emotional vibrations, etc., which will be awakened and set up whenever the Spirit of God comes in contact with their spirits, and their lower principles. For such, it is best to shun the Divine Healer, - it is best for them to resort to healing agents of a lower potency, but for the one who is able to come into harmony with God's Spirit, is able to become negative to it and yield to its transforming influence, so that the chemical processes necessary may go on within his being, there is nothing so advantageous as Divine Healing.

L E S S O N  
O N  
A B S E N T H E A L I N G

As the healing force is not limited by space, but being a cosmic principle, may go to any distance, in the same way electricity or magnetism or anything else would go, it follows logically that healing may be accomplished at a considerable distance from the healer. We do not have to be in personal contact with the patient in order to accomplish the work of healing. Absent Treatment is quite as practical in its operation, as treatment by contact; in fact we find the principle of Absent Treatment is employed by a number of healers who do not call themselves Absent Healers. For instance quite often the healer cures his patients without touching them; that is to say, he gives his treatments without placing his hands upon the patients. The method of the Christian Scientist is solely an application of the Absent Practice. The Healer sits by the patient and concentrates in his own mind and while, of course, they call it the realization of the illusion of diseases and everything of that kind, the reality of Spirit, nevertheless the healer is transmitting healing force to the organism of his patient by reason of the realization of the picture, - it is by Mental picturing that the work is really accomplished. The healing force is transmitted to the patient by reason of the transmission of the vibratory state; that is to say, the rate of vibration operative within the Aura of the Healer is transmitted to the Aura of the patient and this accomplishes the work.

Healers quite often accomplish works of healing without touching their patient, without the patient knowing that he is being healed. The only thing to do is to simply form the mental picture and go through the manner of healing in the same way you would by contact, only you do not put your hands upon the patient, because magnetism, psychical force, or spiritual force, as the case may be, may be transmitted through the Aura or Ether from one organism to another, therefore, healing may be accomplished without coming into physical contact with the patient.

Now, if you can heal a person across a room, without touching him while standing at the opposite side of the room, on the same principle you can heal him at a distance of a thousand miles. There are several methods which may be followed, any one of which will be found to be very effective. In the first place, you may sit quietly, enter the silence, and form in mind a picture of your patient sitting before you just as though he were there in the room, and then you begin to transmit the current. Follow the rule exactly the same in this treatment that you do in the ordinary treatment. If you are going to practice magnetic healing, you should fix your attention upon your patient and will for your magnetism to go to him and enter his body and as it passes down the spinal cord, it will go out along the proper nerves until it reaches the part, and there magnetize it just the same way you would if you were giving a magnetic treatment, the only difference being that you do not touch the person with your hands. Of course, you could not do that as he is at a considerable distance from you. Simply will for your magnetism to enter his body and then, by concentration of the will, direct the attention along the nerves the way the current is to go, keeping in mind the picture of the magnetism flowing along and doing this work; at the same time keeping in mind the picture of the transformation which is to take place. Now, if you will do this with sufficient concentration, you will be able to accomplish the relief of any disease, by magnetism.

On the other hand, you may want to treat a functional disease, or some organic trouble, something which requires the magnetizing of the sympathetic nerves. In that case you want to fix your attention on the Solar Plexus, of your patient; then will for a current of magnetism to flow into the Solar Plexus, filling it up and charging it with a magnetic force. Then let it flow out along the sympathetic nerves, so that they are quickened, stimulated and magnetized, until you come to the nerve center that is weak. If it be a functional disease, all you have to do is to magnetize this nerve center sufficiently to enable it to perform its proper functions. When it has thus been sufficiently magnetized, the treatment is over for the time being. Give your treatments regularly just the same as you would if the patient were coming to you. Stimulate his nerve center until it has finally gained the necessary strength to perform the functions in a proper manner. While stimulating a nerve center you should always hold in mind a picture of the result you wish to accomplish. That is, if you want to treat the heart in this way, see the heart beating in just the proper manner. See it performing its functions properly. If you are treating any stomach trouble, see the stomach digesting the food, see it in a state of perfect health, direct it in its activities, and at the same time keep this magnetic current flowing in there by watching it flow in. Your magnetic force is sent through the Aura to the place

where your patient is in, the same way that the vibration of Hertzian waves are sent forth through the ether, in wireless telegraphy. You direct this force so that it flows to your patient.

Now, observe this point carefully, it is not by thinking that we heal. There is no greater error than to assume that man accomplishes healing by thinking. You may think all you want to for your patient but you are not going to transmit healing magnetism by thought. It is by a concentration of the will that the healing force is sent. You may not know how to heal, but if your will is exercised in precisely the right direction, you will find you will be able to heal your patient in a remarkable manner. The will is the positive pole of the emotions; it represents Desire positively expressed. By this statement it will be understood what is to be done in healing. It is not simply to think, not simply to talk to the patient in a way, but it is to COMMAND, that is the force which heals; it is the Word of Command.

You may practice Psychological Healing in the same way you do Magnetic Healing; that is to say, you may concentrate the attention upon the faculty of Spirituality of your patient and thus follow the same method that you do in the regular Psychological Healing when you have your hands on the patient. You do all the work of control by concentration of the attention. It is not absolutely necessary to concentrate on this Organ of Spirituality at all. You may make a picture of the patient in all his entirety, that is, you may picture him with his Aura permeating his body and see within the seven principles of his being. Now, when you have concentrated upon these seven principles, fix your attention specifically upon his Soul; transmit the healing current to his soul principle and then let it go down to the lower principles, on down until it acts upon the psychical body in the same way you would practice ordinarily when giving Psychological Healing.

If you want to practice Spiritual Healing, you follow the same rule, only concentrating upon his Spirit and transmit, by the focusing of the attention, your own spiritual force, so that the patient is made to receive it; his spirit is charged with it. Then you go on down, descending from one principle to another until at last you act upon the particular part which is diseased, forming in mind a picture of what you want to take place, seeing it actually taking place, actually transpiring. When you have done that you will accomplish the work.

In all these methods of healing, the Law of Periodicity should be observed; that is to say you should have certain days on which you give the treatments and never fail to give the treatment on that day, providing you are not giving the treatments every day.

You should also have a specific hour, even to the moment, to give the treatment. If the patient knows you are treating him, it is best to have him also observe the same time and at the moment when the treatment is to begin, sit or lie quietly in his room, relaxing every muscle,

relaxing the mind and spirit and wait in a receptive attitude, an attitude of expectancy, waiting for the operation of the healing force, and also it is a good idea to have him concentrate his mind in this passive way, upon the seat of the disease, and hold in mind the picture of the healing work; see the healing force operative there; in other words, he should co-operate with you in the treatment, only he should be negative while you are positive. When you have a patient, who is capable of this negative co-operation with you, you will have but little difficulty in curing him.

You may practice Suggestive Therapeutics at a distance, as well as these other forms of healing, and to do this, all that is necessary is to form in your imagination a picture of your patient and then, by concentrating the mind, simply talk to him, simply give the suggestion in the same way; also give it as though you had him right before you. Even suppose you want to give a person suggestive treatment in the room where you are. You can do it much better by thinking than by speaking. Simply form in your mind the thoughts which you wish to transmit, keeping your mind positive and you will project them to his mind. Now in the same way, you may concentrate and positively transmit your thought to one who is thousands of miles removed from you, giving him a suggestion, telling him just what to do, telling him just what is going to take place and he will respond in the same way he would respond if you were talking to him.

You may also practice Divine Healing at a distance. This is accomplished by drawing into your own being the power of God, the Divine Spirit, and at the same time remaining in perfect harmony with your patient, realizing your unity with him, merging your very identity into that of your patient, and while maintaining this state of deep concentration realize the inflowing of the Spirit of God into his body, see it flowing in there. Form the spiritual realization and while maintaining this state of spiritual realization, this spiritual concentration, you will be transmitting the force to the body of your patient. Observe however, that to do this properly you must be positive to the patient in the same way you would in the other methods of treatment. The key to the situation in the maintenance of a state of negative concentration with reference to God and positive concentration with reference to your patient, so that by being negative you attain to Oneness with God and thus through that, with the Spirit, and by maintaining a positive state of harmony with your patient, you transmit the healing potency to his organism.

It is necessary that you observe the state of absolute union at all times when giving treatments by any of these methods.

If your patient knows you are treating him, have him concentrate at the same time, and he should concentrate by observing an attitude of expectancy, coupled with one of powerful desire. You, on the other

hand, should concentrate the Will powerfully in the most positive manner, thus projecting the force to your patient. However, it is possible to accomplish healing without the patient knowing anything about it. In this way you can do a great deal of work that you could not do by any other method. It is always, however, much easier to transmit the healing force to one who is co-operating with you than to one who does not know anything about the work. Do not get the idea, however, that you can accomplish as much, that is to say, as great results by the same treatment at long distance as you could if your patient were with you and you were giving him direct applications of the healing power. You cannot do this, for the simple reason that the power diminishes according to the distance it has to travel. A certain amount of the healing force is scattered. It requires the concentration of the Will to project magnetism to any distance at all, and its general tendency is to diffuse itself through space. To make it travel a direct line to concentrate a powerful current to a given point, it becomes absolutely necessary that we should concentrate the Will with considerable force. In this way we will keep the magnetism or the Spirit whatever it is, together, thus concentrating a powerful stream of this force instead of diffusing it over a great deal of space. In fact, the difference between the Healer and the other man is not so much in the fact that the Healer has a large quantity of magnetism, as it is his ability to concentrate his force on a given point and force this to flow in a concentrated stream while the other man scatters his forces and thus does not accomplish any very great results upon any one point. The principle, therefore, in the healing power consists of the one-pointedness of concentration. This is particularly true of Absent Treatment, but as this one-pointedness so far as the transmitted force is concerned, is gradually lost as it travels, because the power of concentration diminishes in strength according to the square of the distance, the result will be that man who could perform wonders at a short distance, will have no effect at a distance of a hundred or a thousand miles. It is best, therefore, that we should not practice Absent Treatment if we can have the patient come to us, it being much better to have him with us, than to undertake to treat him at a distance but where this cannot be done, where we cannot have the patient with us, it is advisable to practice Absent Treatment.

It requires much greater concentration upon the part of the healer to accomplish results in the absent way than to accomplish them by the direct treatment, consequently there is more work for him and he is entitled to just as much, in fact, to a greater compensation than in cases in which he gives them direct, although he cannot accomplish the same results.

Absent Treatment, is therefore, the application of the same fundamental principles that are employed in the direct treatment. The

Healer should bear in mind that the method is precisely the same, the only difference being that it is by fixing the attention and by positive concentration of the Will that the work is accomplished by Absent Treatment. This is also the way in which we heal by direct treatment, only in direct treatment we use the hands, come in direct contact with the patient's body, while in absent treatment we transmit the healing force through the atmosphere or the ether, and thus come in contact with the organism of the patient, the ether acting as the plastic medium through which the healing force passes from one organism to another.

The analogy between Absent Treatment and Wireless Telegraphy is almost perfect. If you assume that the Hertzian waves transmitted in wireless telegraphy represent the Healing Magnetism employed in Absent Treatment, then the analogy will be perfect, the ether in either case being the plastic medium between the two instruments, the vibration being the same, that is, as it passes through this plastic medium exercising a corresponding influence upon the organism of the patient.

Absent Treatment is, therefore, not a figment of the imagination, not an illusion, not a mystical vagary, but is an application of the known laws of physics to the healing of the body at a distance from the healer, its laws being the same as any other methods of Healing, but of course, its potency not so great as that of the ordinary healing methods, because it naturally diminishes in accordance with the square of the distance that the force has to travel.

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

One of the departments of material medicine, High Potency Homeopathy, is, in reality, metaphysical in its fundamental principles. The vibratory law, which governs in all departments of metaphysical therapeutics, is really the fundamental principle operative in the high potency system.

The fundamental principle of Homeopathy is the active principle, the spirit, so to speak, of the drug, which must be extracted and employed. The crude drug, the body of the drug, is to be avoided, and the only way known to the Homeopath, to get rid of the body of the drug is by attenuation, so the method is to attenuate the drug to the lowest possible point. In so doing, the percentage of the crude drug will be rendered correspondingly low, while the spirit of the drug remains, and this will exercise its influence upon the system unto the purging out the diseased condition.

However, it is not orthodox Homeopathy we are interested in just now, but the high potency branch of the school. The principle of High Potency Homeopathy is the trituration of the drug and if we look at it properly we will see that they are really making use of the vibratory law. In making trituration, nine parts of sugar to one part of the drug are placed together. Then while the trituration is being made it is stirred with a glass rod a certain number of times; say a hundred times. Then they place one part of that to nine parts of sugar and make a second trituration, stirring a hundred times. The first trituration is lx. The second is 2x. Each further trituration is one-tenth of the first added to nine parts of sugar. Some of the high potency homeopaths make as high as 30x. That means the thirtieth attenuation, or in plain English one-third of one per cent of the drug and ninety-nine and two-thirds per cent sugar. In those thirty attenuations it has been stirred a hundred times each or three thousand times in making the trituration.

Now, as a matter of fact, it is the stirring that really accomplishes the work. You can readily see that after a drug has gone through thirty attenuations there would not be any curative efficacy in it, from the standpoint of ordinary pharmacy. It is not its chemical character, but the stirring that makes the remedy, and bear in mind, the most powerful drugs, so far as their therapeutic value is concerned, are these very triturations, these very potentized remedies. As the rod is triturating the remedy it is held in the hand of the triturator and his attention is fixed, is concentrated upon the object in hand. He is forming a picture all the time of the result he wishes to attain. He has before him the picture of certain effects which he wishes to produce. He is undertaking to cure his patient of a certain disease; he must bring about certain physiological results and, for this reason, he has in mind the image of the picture that is to be produced on the same principle as any other mental picturing. He does not have to know anything about the law of mental picturing, though most of the high potency Homeopaths do have an inkling of it, but the very fact of his keeping his mind concentrated on the result which he wishes to accomplish, keeps that picture clearly in his consciousness, and as he continues to hold this picture, the Aura is made to vibrate in harmony with it. The picture establishes the corresponding vibration throughout his Aura. All those whirls which correspond to the picture are there established. His Mental Body is vibrating continually and expressing that picture, and as it descends to the Astral Body it also receives the vibration and responds to it, so that that picture is expressing itself continually in the Astral. The Astral, in turn, acts upon the Etheric Double and causes it to vibrate in tune with the vibration of the Astral. The picture is thus expressed in the vibration of the Etheric Double. This last, in turn, acts upon the gross physical body, causing the nerve currents to flow in harmony, and the entire circulation of the nervous system is thus expressing the picture which is held in the consciousness, acting in harmony with it. The nerves, in turn, stimulate the muscles to contract and relax according to the shifting character of the picture. The result is, the motions of the body or muscles, are the very expression of this mental picture, and because of this muscular contraction and relaxation, which is the very same principle which is found operative in muscle reading, the trained muscle reader simply sensing the muscular contraction and relaxation. This causes the fingers to tremble and quiver according to the impulse that is flowing from the picture. Every tremor, every quiver of the hand is but the expression, but the outward manifestation of that vibrating force, which is, in turn, the expression of the picture. By holding a pen in the fingers, the tremor, the quiver of the fingers is imparted to it, thus determining the formation of the letters. It is in this way that by graphology, it

is possible to diagnose a person's thoughts at the time he is writing, his feelings, to know the picture which is in his consciousness, by the formation of the letters. Likewise if we get the mean of those eccentricities in the formation of the letters, we will be able to estimate his character because we can see what is continuously in his consciousness, what is governing his vibration, etc. Now, it is in the same way that by holding a glass rod in the hand, the vibration expressing itself through the quiver of the hand, is imparted to the rod and it, in turn, quivers, trembles, and vibrates as the hand moves. Therefore, the body of the rod is the perfect ego, so to speak, of the man, of the combination which is the expression of the muscular man, and all being the effect of the picture held in the consciousness.

Now, as this picture represents the effect which is to be produced, it consequently generates or establishes the rate of vibration which will be present in that effect. The picture of health, for instance, will establish a healthy vibration and thus it is passed down through the various media, the Astral body, the Etheric Double, etc., the nerves, muscles, and everything, all along until that glass rod, responding to that vibration, generating the same vibration, will impart to the solution, the same rate of vibration and cause it to vibrate accordingly.

Now, every time an attenuation is made it has been stirred a hundred times and all the time during the stirring, the rod is vibrating. It has the same effect in a general way that the electric vibrator would have on a person or anything of the kind. It is continually vibrating and as the stirring goes on more and more of this vibration is imparted to the solution, and as the attenuations are made from time to time, there is less and less of the drug and more and more of the vibration. The result is, when the last attenuation is made, the result is not a drug at all but is in reality, a bottled up vibration and is powerfully charged in this way and quite as effectively charged as by sending a current of electricity through it.

It should be borne in mind that the therapeutic value of the trituration depends upon the intensity of the concentration. The more perfectly the picture is held in mind, and consequently the more intensely the vibration is concentrated there, the more powerfully will it become the embodiment of that vibration, consequently the more efficacious it will become as a therapeutic agent. Also, we must bear in mind the imagination and its wonderful influence. A person who is not imaginative should never triturate a medicine. One who looks at everything from a common sense standpoint will accomplish but few results. The man with a vivid imagination, the one able to make very vivid, clear pictures and to hold them for a considerable length of time, the one who is enthusiastic about the work, who feels he is

going to accomplish results, who wants to help people, can accomplish much more than another can, because the picture is far more vivid and, therefore, his vibration is far more intense. He is breathing health into the solution all the time he is making the trituration.

The higher the potency or trituration, the less of the drug there is in it. It is the quantity of sugar and, consequently the number of times it has been stirred, the amount of trituration, that establishes the potency of the trituration. The High Potency physician, therefore, considers medicine stronger, more powerful in proportion as it has been triturated, and that means attenuated, — not in proportion to the presence of the drug. It is, therefore, the vibration that counts, but this vibration will be in proportion to the vividness of the imagination and to the degree of concentration.

We should not fall into the error of thinking that the potency depends merely upon the number of attenuations, upon the length of time the trituration has lasted. It depends much more upon the man who is doing the triturating. Likewise, it depends largely upon the general character of the man's vibration. That must be taken into consideration. One who is habitually healthy, whose entire attitude is one of health, will naturally have a healthy vibration, and that will be imparted to the trituration. Further, one who believes in health, one who is optimistic will have a general vibration of this kind and that will be involved. Further, if the man have a specific disease the vibration of that disease will be imparted to the remedy while the trituration is going on, so that instead of its being a curative agent it will effectually inoculate the patient with a certain disease. No person should ever attempt to triturate a remedy unless he is perfectly free from disease, unless he is optimistic and in a healthy frame of mind, unless his whole attitude is in accord with health.

Another thing: there are certain characteristics of mind, certain faculties and certain propensities which have a corresponding rate of vibration, and one having an undesirable propensity should never triturate, because he will impart that vibration, so that the influence of that upon his body will be communicated directly to the body of his patient, through the remedy. A person should never triturate when he is out of sorts, or angry, when his mind is not in a state of perfect harmony. He should always be in a state of absolute calm, of poise, so that he will impart that poise, that calm vibration. If he is not in such state, he should not attempt to make a trituration.

It will, therefore, be readily seen how important it is that only the right kind of a person should perform a trituration, in order that a perfectly normal, proper vibration alone may be imparted, the potentized remedy thus becoming the physical vehicle for the impartation of vibration.

The high potency Homeopaths have recognized the vibratory character of their remedies to the extent that they have required that in all potentized remedies the entire trituration shall be made by one person; no one shall take his place after it has begun; the same one must complete the trituration, and this is evidently for the purpose of preventing different magnetisms acting upon it, different vibrations; so that it may have the same vibration all the way through; but this will not prevent a weak vibration being imparted by one whose vibration is naturally weak.

We can readily see from the admission that is here made by the regulations, so far as they were able to make them, that the value of an attenuation or trituration depends absolutely upon the man who is making it. No man who is not qualified to heal magnetically and psychically is qualified to make a trituration. We should, therefore, realize that the fundamental principles of Vibratory Therapeutics are also the fundamental principles of High Potency Homeopathy. We are really employing identical systems, and all the way through; it is the application of the great vibratory law, the only difference being that we realize the high potency homeopaths impart vibration to a physical medium and use that as a means of communicating a vibration to the body of the patient and the Metaphysical Healers use some metaphysical medium for the same purpose, such as magnetism or psychical force or something of that kind, the Suggestive Theraputists employ suggestion for the same purpose, to impart the vibration to the minds of the patients. In other words, the secret of the healing art is the impartation of the healing vibration to the patient's Aura; that is what really accomplishes the cure. You may impart that directly to the Aura, as in Magnetic Healing and Psychical Healing and such methods, or you may impart it through the formation of a mental picture in the patient's consciousness, by Suggestion, or in the third place, you may form the mental picture in your own mind so as to establish the vibration within your own Aura and then transmit that vibration to a physical medium, as in the high potency method, forming a potentized remedy which is the material channel through which the vibration is imparted to the patient's Aura. In either case, however, it is vibration that is employed for establishing the state of health, health being an harmonious state of vibration, and disease a discordant state of vibration. Healing consists in replacing the discordant vibration with harmonious vibration, Harmony of Vibration, therefore, being a therapeutic agent. Mental Picturing is the force which regulates the character of the vibration. High Potency Homeopathy is, therefore, an application of this law to therapeutic uses, by establishing the vibration in a physical agent and using that as the connection between the healer and the Aura of his patient.

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

The Christian Science System of metaphysical therapeutics begins with the assumption of two minds, what they term the mortal mind and the immortal mind. Disease is supposed to be due to the errors of mortal mind; the thinking of the mortal mind, being erroneous, sows the seeds of discord which result in disease. Immortal mind, on the contrary, is always healthful; its thinking is promotive of harmony and therefore, will establish health.

The entire system of Christian Science as a healing system is in reality the replacing of suggestions or thoughts of mortal mind with those of the immortal mind. A treatment consists in a course of instruction from the point of view of the immortal mind and a denial of the errors of mortal mind.

It is difficult to ascertain just what they mean by these expressions, but when we get at the foundation, we see that their system is perfectly true and of the very highest order. Very few Scientists have ever realized what is meant by those expressions, — as a matter of fact they mean by Mortal Mind, the Human Mind; every thought of the human mind is mortal and is, therefore, promotive of disease. By the immortal mind they mean the Divine Mind, the God Mind. Now, mortal mind thinks erroneously; its thought is always untrue; it is out of harmony with the Divine Mind and because of this discordant state, it expresses itself in discordant vibration, disturbing forces, which shut us off from the higher life force. We are told by Scientists that sickness, sin, pain and death are all errors of the mortal mind, and in the highest metaphysical sense, this is literally true, but unfortunately, we do not realize the metaphysical usage often enough. Too many people are prone to assume this to be a literal statement of facts from the standpoint of the physical. The action of the mortal or human mind is really error because it is in opposition to the Divine Mind. The Divine Mind is always true; its thinking, its

emotions are the expression of the highest truth and as it moves, as it thinks, the vibration is set up which will express health, life, happiness, etc.

Christian Science recognizes that all activities of the human mind, or mortal mind, being antagonistic to the activities of the Divine Mind, must therefore, be erroneous in the sense of being out of harmony or antagonistic to that which is fundamental because the human mind deals with effects and not with causes and takes those effects for causes, assuming that they are fundamental, assuming that those appearances are realities. It, therefore, deals in the realm of Maya, from the Oriental point of view. Dealing in that realm, it is erroneous, it is illusory. Now, this is the true sense in which mortal mind is sowing errors, in which all the activities of the human mind are called the errors of mortal mind. It is in the dealing with the phenomenal and taking that for the real. The activities of the Divine Mind must generate in the being those vibratory effects, those emotions which are the effect of the Divine. In other words, those emotions of harmony must take the place of emotions, of discord, consequently if you can stop the thinking in this Maya, if you can stop this limited, phenomenal, illusory, thinking, and think from the standpoint of absolute reality, think always in universals, not in particulars, if you can think in abstract principles, think from the standpoint of the Divine Oneness, you will thus set aside all those emotions which are generated through the individualism of human thinking. Mortal mind then will cease to act and Immortal Mind will be acting because the Manas will now move under the impulse of Immortal Mind, duplicating those emotions, reproducing those thoughts, because it will simply be the embodying of the Divine Mind, letting that shine through the human. Manas, instead of being self-acting, will now be acted upon by the mind of God. It is this, that the Christian Scientists mean by replacing the errors of mortal mind by the truths of immortal mind - what they call immortal mind is the mind of God, acting upon and through the human mind, instead of the human mind directing its thinking. The human mind becoming the channel for the expression of the Divine Mind, is Immortal Mind; when it is self-acting, it is mortal; when this Immortal Mind has been established in opposition to or in the place of the mortal mind it will, therefore, establish the vibration of harmony throughout the system. Discord will be replaced by harmony and thus health will be the result. Sickness being the effect of discord which is the result of mortal mind thinking, will now be replaced by health, the effect of harmonious vibration, which is the result of Immortal Mind thinking.

Thus the natural consequences of the establishment of Immortal Mind in the place of Mortal Mind in the person's thinking, must necessarily be the establishment of perfect health in place of sickness.

Sickness is, therefore, shown to be the result of incorrect thinking, or thinking from the limited or human point of view; health must necessarily flow as naturally from correct thinking, thinking of a harmonious character, thinking which is the outgrowth of the immortal mind.

The perfect cure for all disease, then, is the establishment of the Divine Mind in and through the human. There is no other way to perfectly accomplish a permanent state of health, and in this they are right, for if we cure disease either by medicine, healing or any other way, and do not change the trend of one's thought, we allow the patient to continue in that individualistic road, to continue under the dominance of mortal mind and he will continue to sow the seeds of disease and his system will get sick again; but if his thinking can be regenerated, if he can be brought to think from the point of view of Immortal Mind, that is, if God's mind can operate through him, he will then think in a Cosmos instead of in a chaos and the result will be his body will be well, harmony will reign and perfect health; and the success which the Christian Scientists have accomplished has been due to the fact that they have succeeded in establishing harmony of vibration throughout the system of their patients. They also teach that sin is a consequence of the errors of mortal mind, and it is a fact that if man did not follow his own mind, if he allowed God's mind to operate through his, of course, he would not commit any sin. Death is also an error of mortal mind, that is death comes upon man because of his following his own mind, the human mind instead of the Divine Mind, but when the Divine Mind has become generally individualized by man, death will depart. That is all perfectly true.

But it is the therapeutic side of Christian Science that we are interested in at present. Those therapeutic effects are brought about by the establishing of universal harmony within the body. The method of treatment is the recognition that disease is an error of mortal mind. It is to emphasize that in the absolute, the eternal, there is no such thing as disease, and this is really an upsetting of an old error into which humanity has fallen, namely that sickness, sin and death and everything of that kind are fundamental; that they are absolutely necessary and that we should not look for anything else. The idea that it is possible to get beyond that, has been lost sight of, and so the Scientist practitioner would impress upon the mind of the patient the idea that all his sufferings are due to the fact that he is not living in the absolute; that he is living in the relative, and should see that in the absolute there is no such thing; that in the fundamental principles of nature disease does not exist; that disease is a discordant condition and is caused by being out of harmony with the fundamental and that if he will get in touch with the fundamental he will escape disease and everything of that kind. For this reason,

the Scientist tells the patient that there is no such thing as the disease he thinks he has; that is to say, it does not exist in the eternal; it is not real; it is the outgrowth of man's thinking; it is not a part of the world of God; disease is not a creation of God, but a creation of man, and for this reason it is transitory; it will pass away; and the Scientist tries to induce the patient to place his consciousness in that which is eternal, that which God has produced, and living in that, he places himself on a plane above and beyond all these things. Disease now cannot reach him because he is living in the realm of the real, not in the realm of the illusory which is the product of human thinking. That if you will cease your human thinking, you will place yourself on a plane where human thought cannot reach you, or where the effects of human thought cannot reach you, and that this is also the way to escape from disastrous suggestions; all those suggestions which are undesirable which flow from man's malicious mental malpractice immediately lose all their force when we have the Divine Mind operative within us. When we do this, the human mind having ceased to act, all those things coming from human mind cannot influence us.

The message of CHRISTIAN SCIENCE, therefore, is to establish the operation of the Divine Mind within us and in this way escape the influence of the human mind, the influence of all human thinking, and disease, being an effect of human thinking will no longer reach us; it will cease to exist for us, because disease is a consequence of human thought; that when human thought has ceased, disease ceases to be; to us it does not exist, and so the Healer teaches the patient that it is non-existent; teaches its illusory character and the method is usually, to teach that it has no existence at all, that it is all an illusion, to get the patients to realize, to form this higher ideal, so that the mental picture is formed of the ideal condition; to place that before the patient as a reality, and let him think in the terms of the Divine. Let his human mind reach out and flow towards the Divine point of view and in time, the DIVINE MIND WILL BE ENTHRONED. That is the idea, and if you take the suggestions that are offered to the patient of the Scientist, they are really suggestions designed for the purpose of establishing these divine principles. For instance, they say there is no sin, there is no disease, that God is good and God is all; all is good. These abstractions are stated, and all the thinking of the patient is supposed to be built up out of these abstractions. When one learns to think in the abstract instead of in the concrete, he will, therefore, get into harmony with the Universal Consciousness. Of course, in their effort to go beyond the relative, to think in the terms of the universal they run to the opposite extreme of failing to admit the relative existence of the relative, quite often, and so they go too far to the extreme, nevertheless they

have the fundamental idea correct.

This line of suggestion which the Christian Scientist is continually offering, has the tendency to establish a mental picture of ideal conditions, and the picture will have the effect of establishing the proper rates of vibration within the system; will in other words, establish harmony.

The entire treatment is for the purpose of establishing pictures of harmony in the mind of the patient and thus give harmonious vibration throughout his Aura, establishing the state of harmony and leading up to harmonize thinking so as to bring the patient out of his state of discord. The Christian Scientist makes use of affirmations and denials as means of establishing this picture. In order to build up the picture and to keep it in mind, the patient is instructed to affirm, I am so and so; that is, affirm those things which are regarded as being the teachings of Immortal Mind; to continually affirm the thoughts of Immortal Mind, to identify himself with the Immortal Mind, to affirm all the suggestions coming from that mind and thus he will picture the Immortal Mind within himself; will reflect that within his mind; that by denying the suggestions of Mortal Mind they can be kept out, that we can drive them out by denying them; - and here they make a FATAL MISTAKE. All the weaknesses and failures in Christian Science are due, principally to this practice of denials. It should not be indulged in, under any consideration. By denying anything we form a picture of it just as effectively as we do by affirming it. It is not our belief in a thing, that injures us, but the picture of the thing which we have in mind, because that picture attracts the vibration; it is the force back of the vibration, which is expressing itself through vibration. This force which vibrates throughout the system, being the cause of the physical condition, the cause of health and disease and being regulated and determined by the pictures in mind, depends upon the degree of those pictures for its therapeutic effect. Our opinion of those pictures has absolutely no effect. A picture of disease must set up the vibration which will express itself in disease, while a picture of health must express the vibration of health, our intellectual view of those pictures having no influence upon their effects. The only value of correct opinions is the influence they have in the establishment of correct pictures in the mind. Our thinking is, therefore, the cause of the pictures that we have before us continually and they establish the state of health. The affirmations of health and positive condition are likewise valuable because they are setting up those positive vibrations which will express themselves in healthy states, but to deny a disease, a specific disease, particularly, is to form a picture of that condition in the subconscious, and to form such a picture means to set up the vibration corresponding to it; that is the vibration which will actually exist

in that disease, and thus to embody it.

Christian Science with the denials left out, simply resorting to the affirmations is a perfectly logical system of therapeutics. In fact it is one of the highest forms, depending as it does, upon the establishment of the Divine Mind in the place of the human, as a means of establishing harmony and therefore, health.

Another error which they have made is in discarding natural methods of healing, in repudiating hygiene and everything of the kind and teaching they may by simply living in the consciousness of the Divine, by having the Divine Mind manifest through him, would be able to maintain perfect health and need not pay any attention to his physical living. This, of course, is an error. We should live as near perfection as possible; we should conform our lives all the way through to the highest point of purity and by so doing we will remove a great deal of work which must be done by the changing of the thought. Then let us think in harmony with the Divine, let Immortal Mind take the place of Mortal Mind, but at the same time do not discount the importance of correct physical living. Of course, the error alluded to, grows out of the idealism which Mrs. Eddy taught, namely that man is spirit and being a spirit, is not dependent upon matter, that there are no material influences which can be brought to bear upon the human spirit, consequently, we should not pay any attention to these things, that if we go to resorting to hygiene and material agents we are thus placing ourselves on a material basis, we are thus recognizing the material, and thus descending to the plane of mortal mind; that we should bear in mind that we are not material, but are spirit and being spirit, matter cannot have any influence upon us. But this is an error, due to a failure to realize the fact that material things are just as spiritual as we are. Did they realize that everything, that matter itself, is simply spirit on a lower octave, then all these difficulties would be removed. They fail to realize this, thinking that all is an illusion, failing to recognize the reality of the physical body, and of course, in one sense its unreality is true, the body is not real in the highest metaphysical sense, but in another sense it is, because it is the spirit on a lower octave. Matter, therefore, is a mode of motion of spirit. This they have failed to see and in failing to see this, they have undertaken to deny its existence all the way through. The true view is that it does not exist as matter, but as the Maya of Spirit. Failing to recognize this differentiation of spirit, the Christian Scientists do not deal with it in the proper manner. The true method is to recognize the relation of spirit to matter, and conform in diet and outward habits and everything of the kind to the highest rules of hygiene, at the same time keeping the mind fixed in itself, thinking upon reality, and there can be no higher reality than the recognition that all things are emanations from God.

This is the supreme reality, and if the body be recognized as being a part of the universe which has emanated from God, as being, therefore, a creation of God and so, brought into harmony with all those things, the effect will be just as good from the point of view of Immortal Mind and there will be much less rubbish for Immortal Mind to clear away than what exists under present system.

Christian Science is, therefore, the erroneous outgrowth of an incomplete classification of nature. A deeper classification will ultimately express itself in a more perfect state of health. This is a modern version of the old drastic doctrine that matter is essentially evil; that it is not God created.

Matter is just as much a product of God as Spirit is. Of course, it is on a lower octave, but still it is a projection of God. The errors of mortal mind are the thinking of the human mind. Matter obeys the laws of God; man does not; therefore, the cause of sickness is not matter, but erroneous human thought. Let man obey the material laws; let him conform to nature in material things, and in his thinking conform to the absolute reason, to the Divine promptings, and then perfect health will express itself.

We see, therefore, that Christian Science is not perfect in its classification. With the great truth which it announces, which relates to mortal and Immortal Mind, it still fails to recognize the fundamental principle of the unity of nature, both spiritual and material. It discards matter in its classification, and thus propagates erroneous conceptions. This philosophy, which is ideal but not absolutely correct, must necessarily establish pictures of the same order in the mind of the patient, which will direct the vibratory forces and therefore, it must lead to a disordered, deranged state of mind. It does not enthrone Immortal Mind completely, but there is a distortion, a mixed consciousness, which expresses itself in and through the harmony and also through the inharmony; it is a state of confusion, chaotic and Cosmic, the Immortal and Mortal Mind mixed. It is for this reason that Christian Scientists very often get their conceptions mixed and their systems become out of order. Diseases grow up in spite of them because their system of thinking, their system of philosophy is not altogether correct. If they would purge out this incorrect conception and bring all their thinking into harmony with the Divine Mind, with the Immortal Mind, they would be able to entirely eliminate those pictures which express themselves in vibrations of disease, but owing to this distorted condition they do not always yield the best results.

It is in order to maintain their own Cosmos, to prevent any discordant influence, that they condemn the idea of reading any literature other than that of Christian Science. They oppose the idea of introducing other ideas which can establish conceptions out of harmony

with their own view; that is, out of harmony with those principles which they assume to be the realities of Immortal Mind and this is, from that point of view, perfectly correct. One's mind should be built up exclusively of truth, of the expressions of Immortal Mind if he would expect to have the influence of Immortal Mind manifested in his being.

However, Christian Scientists make the mistake of assuming that their teachings always manifest the perfection of Immortal Mind. This is owing to the fact that they have accepted certain abstract principles as being the dictate of Immortal Mind. These principles they have not fully tested, and in fact, many of them are emanations of mortal mind, and the application which is made of them by Scientists is invariably an off shoot of the Mortal Mind, consequently they cannot accomplish the work which they have in view.

But an ultimate Christian Science must be evolved, which will present nothing but the thoughts of Immortal Mind. By establishing these in the consciousness of the patient, by building up his mind with those thoughts of Immortal Mind and thus by establishing nothing but the Immortal pictures within, the vibrations naturally flowing from those pictures will determine the vibrations of the patient's entire Aura, consequently his inner principles will move in harmony with the absolute and eternal principles. Universal harmony must then be established throughout the entire system, and universal harmony must result in perfect health.

The difficulty in Christian Science is, therefore, not in any error in its fundamental principles with which it starts out, but in their limitations and the consequent erroneous applications which are made of those principles, which lead unto great difficulty in mankind's reaching Immortal Mind and bringing those universal abstractions into practical operation. Christian Science is perfect, but Christian Scientists are woefully imperfect. Because they do not embody and comprehend the fullness of Christian Science, they fall far short of realizing the results at which they aim.

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

Remember what we have so often said, that form, sound and color are inseparably connected with all vibratory activities. Whenever energy is vibrating to a certain rate, that is, a certain rapidity or a certain rhythm, those vibrations assume a form which is the result of this rate; a definite geometrical figure which is the inevitable and natural result of that particular rate of vibration. It also produces a definite sound representing that particular rate of vibration. It not only reproduces that sound, however, but it also assumes a certain color. But it isn't our purpose to go into details in regard to esoteric meanings of color, as that is very thoroughly dealt with in the 10th lesson of our course in Motion and Number. We will simply deal with them in relation to their therapeutic value.

The color of any subject is due to rhythm; it is the expression in the line of color of the vibratory rate of that object - of the energy composing it. The result is that whenever you see the color of an object you are able to recognize the rate of vibration of that object, if you understand it. But that is not all, because color, form and sound is the threefold manifestation of the one and self same state of vibration; it follows, therefore, that if you form in mind a picture of a certain color, by the mere mental visualization upon a certain color you will, therefore, form the picture which will set up the rate of vibration which corresponds to that color. In a word, by visualizing upon either the color, form or sound, by making this mental picture upon your mind, the forces of your aura, will cause this vibration to be set up which will give expression to that form, color or sound; and visualizing upon the attributes of a given rhythm will tend to the establishment of that particular rhythm within the human organism. As a result you may visualize upon the form, color or sound and you will set up in your aura the rhythm which corresponds to it.

You can understand that as the only difference between health

and disease is difference in the state of vibration, it therefore, follows logically that any method, no matter what it may be, that will lead into the establishment of the proper vibratory rates, states or conditions within the aura will for that reason be beneficial in the highest degree.

Because color is related to certain states of vibration, meditation upon a certain color, the formation of a mental picture upon that color, will have the tendency of establishing the rate of vibration which corresponds to that color. The thing that we want to do above everything else is to establish that rate of vibration. What we want to do in this lesson is to ascertain the vibrations and effects in relation to health of certain colors, and ascertain how, by meditating upon these colors, in making a mental picture of them, the rate of vibration may be established. This is merely the healing of disease through the effect of color.

Let us begin with the various states of the various colors, and try to ascertain their activity. We will take, to begin with, the physical color, the color of the Etheric Double. This is Pink, or more properly speaking, the color of a fresh blown peach blossom. Spleen troubles are really disorders of the Etheric Double, invariably. The Spleen is the organ through which the Double circulates; it circulates just as the blood circulates through the heart. Suppose there is some disorder of the Spleen or disorder of the Etheric Double. You want to stimulate the Etheric Double, to build up the Spleen, to give it strength, you must increase the strength and power of the Etheric vibration. There are various methods of doing that. We are now studying Chromopathy. You should, therefore, be there weakness of the Etheric Double, wear PINK. There should be as much pink in the room as possible, or fresh blown peach blossoms for a bouquet in the room. Pink should be kept everlastingly before the eye of the patient, so that he will see pink, and when he sees this it will thus keep a picture of it in the mind. That picture will give expression to the vibratory rhythm corresponding to pink.

A patient was suffering from a kind of physical weakness and she used this color. She had a pink dress made and had the most wonderful results from it - because it helped to establish this pink color before her mind, it set up the vibration corresponding to it.

If you have a patient suffering from physical weakness, if the Etheric principle is deteriorating, you want to increase that, you want to build it up, working to that end, to that realization, we must go to work and use everything that will call out the expression of that principle. If there is any spleen trouble (no matter what it is) the chromopathic cure is PINK.

This is simply a matter of mental picturing and the picturing of PINK will always produce the true condition for treating the Etheric

Double.

Suppose you have a patient with low vitality, his vital force is very low; we must of necessity, above everything else, remember the color of Prana. The vital force is Rose, and it is the only part of the Aura which is rose color. For this reason, instead of using other methods, simply establish in the mind of your patient a picture of ROSE color, and keep it perpetually before his mind, where he will always see it, and always realize that rose color. This will give him the rhythm of life from his seeing it. You should keep a bouquet of roses in the room where the patient is all the time. Encourage patient to wear roses as much as possible, have the room papered in rose color. If there is a rug of roses in the room, so much the better. Rose colored quilts, rose colored garments, in fact, any method which will establish or keep a picture of rose color in his mind will prove itself effective, will stimulate vital powers and vitality.

If patient's emotions are weak and you find it necessary to stimulate the circulation, stimulate the heart, which is under the control of the Astral Body, if you want to fill him with hope, optimism, to quicken all things emotional in the proper manner - use BLUE in the same way. It depends upon the degree of activity as to the kind of blue you should use. VIOLET, owing to its high rate of vibration, I have found the most powerful to stimulate an intense vibration of the Astral Body; to stimulate those activities in very high degree use VIOLET.

Whatever it be you employ those colors according to the condition you want to produce, if you want to produce a kind of spiritual effect, or emotional, and feel that patient really requires it, you should use a pale azure blue; if you would have spiritual emotion, use LAVENDER.

RED is the positive masculine color, - no matter what it may be, Red is the positive color and the masculine color, the color of the Will; and it matters not with what it is combined, it aids the volitional positive will. If you find a patient with a weakened will use RED for this purpose in the same way you would other colors. PURPLE which is a combination of RED and BLUE, is, therefore, the positive Will applied to emotion.

YELLOW is the color of intellect, it is the intellectual color. If you want to stimulate intellect, if you think the person needs intellectual activity, use YELLOW. If you want to stimulate intellect in connection with positive will, use ORANGE, in the same way, which likewise stimulates intuition. To stimulate pure reason GOLD may be used.

If you want to stimulate spiritual activity, if you feel the spiritual diseased - because he is either too material and has not sufficient spirituality, or is not sufficiently near the ideal (and patients have diseases where there is no apparent physical cause) if

you want to overcome this state use WHITE, which governs the vibration of the Spirit. But if you want to approach toward the material, don't want to get too far from material things, want to establish a connection between the spiritual and the material use GRAY, which is a mixture of black and white - as black mixes with white, so will be the proportion.

Whatever the influence you wish to establish, you simply use the color that corresponds to it.

Suppose you want to produce an active condition. You have a patient who is suffering from indisposition, there isn't anything the matter with him, but he hasn't energy to do anything, has a severe case of indisposition, apply GREEN. GREEN will establish rhythm, the vibration, which will prompt the person to action. GREEN stimulates in the direction of action. GREEN should not be used unless the person needs some stimulation to their activity.

BROWN is not advisable. It has a detrimental effect all the way through. BLACK is always decidedly detrimental - it being the color of DEATH, the color which governs the rhythm of death. Whenever a patient is sick, get rid of all the black in the room; don't ever wear anything black. Get rid of all the BLACK; don't allow anything BLACK in the place, and according to the condition of the patient, regulate the color of everything that comes into contact with him.

It is very important to regulate the rate of vibration. A nervous patient should never have anything of livid GREEN in the room. SCARLET will stimulate anger. CRIMSON is a very good color, it being the color of affection. GREEN is the best of all colors for stimulating action, and will be found beneficial in many respects. Some of the GRAY colors are not good, as they approach almost to the death color themselves. LEAD color is never advisable for the sick person; it is the color of Saturn, and that is the same as BLACK. Those colors should be left entirely out. LAVENDER is the most spiritual of all emotional colors; therefore, it produces the most spiritual emotion; wherever spiritual emotions are desirable use LAVENDER.

The principles of Chromopathy are simple. Use those colors which will bring the proper mental picture in the mind of the patient, and therefore, the mental rhythm which will be the outward picture of that picture. In adapting it to therapeutics we have to bear these rules and regulations in mind and use them accordingly. But if the proper color is employed it will have the most wonderful effect for producing that picture, and will therefore, act upon the state of physical health.

L E S S O N  
O N  
H E R M E T I C M E D I C I N E

The Hermetic System of Therapeutics is best represented in the works of Paracelsus. There we have the clearest presentation that has ever been given of the system.

The principles of the Hermetic System are, the Law of Correspondence, the Law of Opposites, and strange as it may seem, these principles are at the foundation of modern medicine. The Doctrine of Similarities is the theory that there are certain diseased conditions which must be excited and driven out of the system. It was the belief in this principle which led Samuel Hahnemann to the formation of his Homeopathic System, namely any drug, for instance that will cause the same effect in a well man that is manifested in a certain sickness, a drug that will cause the symptoms of a disease, will cure the disease, and he assumes that it will do this because it will have the effect of stimulating that condition, awakening it into activity so that it will be driven out of the system, will purge it out by means of the awakening of that influence. Thus, the same principles which are manifested in a disease will help drive it out. The Law of Similarities is, therefore, made use of as a means of eliminating the condition.

The system on which the Tegral School is based, is the Law of Contraries, the view that the disease is due to a preponderance of a certain element and so the patient must be given the other element, and right here is recognized the Law of Opposites; give the other element to restore the equilibrium, and in this way overcome that evil tendency.

If Paracelsus had any of the spirit of revenge in his nature and if he could be conscious of the present state of the medical world, he would certainly be satisfied. His revenge has been complete. He has been denounced as a charlatan, a mountebank and everything of the kind by all schools of medicine, and yet there is not a single school that is not literally following some of the axioms of his system. The reg-

ulars in their doctrine of giving the opposite, of overcoming the disease, are literally following one of his doctrines, and the Homeopathic School follows another law, the Law of Similars; the Eclectics, in their system of specific medication are following out his theory that the system requires certain elements and to supply these elements would establish health, specific medication being founded upon the assumption that the system is in need of certain elements and because of that need, because it is suffering from the lack of those elements, this pathological condition is established.

The works of Paracelsus today rule the System of Medicine from the Regulars to the Christian Scientists; they are all following in his footsteps.

Now, inasmuch as there is force enough in his system to dominate all these antagonistic schools, it becomes of the greatest importance that we should study those laws carefully and see just what is employed in them. The fundamental principle of his school is recognition of two principles, what we now term Electricity and Magnetism. These two principles are operative in all life in all nature. Everything that exists is but the manifestation of these two principles. When one of these principles is too prominent in the system, the application of the other principle will neutralize it and thus restore equilibrium, and this is the use of the Law of Opposites; we produce an effect opposite to that which is present; the system is under certain influences, is dominated by certain forces; we go to work and restore equilibrium. Thus we employ the Law of Opposites. Now, any method that will establish the other pole in the ascendancy, will bring about relief. Sometimes it is not sufficient to put in the opposite principle, but there is an effect of this principle that must be driven out; that is to say, there has been formed a substance in the system which must lead to disease. This must be eliminated. To do this it becomes necessary to employ the Law of Similarities and by establishing this condition in a high degree, we drive out the influence, forcing it out of the system.

This Law of Correspondence is the foundation of the practical application of the system, namely, everything that is in you is in everything else. Man and every part of the Universe is a microcosm of the whole. Whatever is wanting in you is present in a small degree. In order to overcome the condition we must establish a greater percentage of this minimum principle. To do this Paracelsus resorted to remedies which contained a large quantity of this minimum principle, and it was for this reason that he made use of remedies. It should also be borne in mind that he recognized that any influence which is brought to bear upon a principle contained in a healing agent, will impart the same influence to man, will continue to act in that way when it is contained in the system, because every principle of this agent is contained in man also. Now, an effect accomplished in the

remedy will reproduce itself in man. This is his doctrine and it is also preeminently the doctrine of the Spirit of the Drug. He does not pay any attention to the crude drug, to the body of the drug, but it is the spirit of the drug that is of vital importance to him. No drug is used merely with reference to its physical effect. It is resorted to because of its finer principles and those finer principles are not just what the crude drug would lead one to believe.

Hermetic Chemistry is, therefore, altogether different from ordinary physical chemistry. The influence of drugs is largely drawn from the seven principles of nature, as represented by the seven planets of the Old Alchemists, that is the Sun and Moon, Saturn, Jupiter, Mars, Venus and Mercury. The Sun represents the principle of gold and also the masculine principle of nature, and this gold must not be understood as simply metallic gold, it is in one sense, the spiritual principle. The Moon is really the Spirit of Silver, the Soul Spirit and also the magnetic principle and all the others are the result of the union of the Sun and the Moon. Venus is the Spirit of Copper - Mars of Iron, - Mercury of Mercury or Quicksilver, - Jupiter of Tin and Saturn of Lead. Now in order to get those influences he does not give metallic lead; that is the great mistake so many people have made in studying Paracelsus; they have supposed he meant those metals, but he means principles of nature. Now, according to Paracelsus, there are certain plants which embody those principles, also, - the same plants under certain planetary aspects will embody those principles.

Paracelsus, therefore, considers medicine worthless unless the herbs are gathered with reference to certain principles, certain planetary conjunctions, etc. It is the principles that he acts upon. This department more properly belongs under the head of Astrological Medicine, but bear in mind that Hermetic Medicine deals with Cosmic forces and regards the diseases of the body as being the effects of disastrous combinations of those Cosmic forces. It also regards them as being spiritual influences acting upon the physical nature. By establishing conditions in the finer principles of man's organism we cause them to descend to the physical body.

Each principle being an exact duplicate of the other, according to Paracelsus, if you can establish a certain state in the Etheric Double you will, by reason of that fact, cause that state to be established in the gross physical body; consequently he endeavors to establish conditions in the Etheric Principle, and he really treated disease in this way.

But Paracelsus also makes use of the doctrine of Mumia through which it is possible to establish the same condition in the Etheric Double of the patient that you establish in the ether contained within the Mumia. This merges on the realm of Magic, the doctrine of Mumia being that an effect produced in the mumia or ether of a patient when

separated from his body, will produce the same effect in the ether contained within the body, and it has been verified to a high degree by modern experiments. It has been found that shortly after amputation of a leg, the amputated leg had been removed to another room and pins thrust into it; the patient felt the pain, literally cried out with pain, complaining every time the pins were thrust in. Again when the dismembered limb was placed very near a fire so that it was very warm, the man felt the heat and complained about it.

There was one case where a man's leg was cut off and the leg nailed up in a coffin and buried. The man kept kicking and complaining that they had driven a nail into his leg and he felt it. He kept on until finally they took the coffin up, opened it and sure enough, found that in nailing up the box a nail had been driven into the leg. They took the nail out, put the leg back into the box, nailed it up properly and again buried it and the patient had no more trouble. Another man complained after his leg had been cut off and buried that they had his toes crossed and he kept on complaining until they actually had to dig up and straighten the toes before the patient could get any comfort.

There have been quite a number of cases of this kind, which show conclusively that there is a consciousness between a leg severed from a man, and the man and that such consciousness continues for some time. This is a manifestation of the doctrine that a connection is maintained between the Etheric Principle contained in a leg or any other part of the body, after it has been removed from the body, and the Etheric Double within the body. Thus a physical amputation does not sever the etheric principle, it is still One and what it senses, the man can sense.

This principle of Mumia has been made use of by sorcerers from time immemorial. They have always resorted to it as a means of accomplishing their ends. Paracelsus proposed to use it as a means unto the relief of suffering humanity. If an injury imparted to the mumia of a person will injure the Etheric Double of the patient, and therefore, react upon his body, so will a benefit conferred upon the mumia result in a benefit to the Etheric Double and, therefore, to the gross physical body, so Paracelsus applied this principle and the results are wonderful. He treated blood poison, for instance, by having a certain quantity of blood taken from the man's veins and taken into a vessel. This poison blood, after being removed from the patient's veins, he treats and when he has purified and has cured that blood, the blood in the patient's veins will be found to be pure. In this way he treats blood poison, through the Law of Correspondences, or the Law of Sympathies as we term it. In the same way he cures a headache, by treating a lock of hair cut from the man's head, he cures the man. He cured more cases of headache and blood poison than any of the other doctors. Again we find him treating dog bites by treating the dog, not the man.

He cured snake bites, when it was possible to capture the snake, by making the snake take the medicine, and in this way destroying the poison in the snake and, by the Law of Correspondences it destroyed the poison in the patient. He treated a wound not by putting medicine in the wound, not by disinfecting the wound, but by disinfecting the weapon.

Now, how is this accomplished? Obviously the etheric principle of the patient is on the weapon to a certain extent and by acting upon this, he acts upon the patient. Also the etheric principle of the weapon has entered into that of the patient and disturbance has taken place, so by this connection he is able to accomplish the change. Paracelsus treated the garments of people, and everything of that kind, as a means unto the curing of disease in the patients, and the entire rationale of this system is the connection which takes place in the mumia and through sympathy, in the Etheric Double of the patient; if you can accomplish this, you can accomplish the cure. Mumia is contained in everything that has been severed from the body of the patient or in any way removed from his body, and contains the Etheric Principle. The hair, the teeth, the skin, any part of the body, the bones, everything of that kind of a dead man contain his mumia and by removing this mumia we can get rid of the disease.

Also, sometimes methods are resorted to which are very unjust, very unfair. Albertus Magnus recognizing the same principle, resorted to the practice of taking the mumia of a sick person and fixing it up in a bundle and then laying the bundle down where some one could pick it up and open it. The result would be the mumia would come in contact with that person's etheric principle and if he were at all negative, would establish the disease and when he contracted the disease it would leave the Etheric Principle of the patient, going to this second party, this poisonous condition could come to him. This, of course, is not a legitimate application of the doctrine, yet such application has been made by quite a number.

Paracelsus places the greatest emphasis upon the Law of Sympathies and upon those methods which make use of correspondences. He says, for instance, that he has learned from the professors and with this conception, of course, he favors very highly those methods which make use of correspondences. Remember the fundamental principle in this; any influence set in operation within the Etheric Double will influence the physical body. The healing art is, therefore, the art of establishing proper vibratory conditions and vibratory influences within the Etheric Double and every part of Mumia taken from the body of the patient corresponds to and is one with the Etheric Principle contained within the double. Any effect produced in the mumia will act upon the ether in the double and thus will give rise to a corresponding effect; will become a cause in the work.

To impart a vibration to the mumia will, therefore, through sympathy, impart the same vibration to the Etheric Double, therefore, medicines given to blood taken from your veins or to a lock of hair cut from your head, to the parings of your nails, to your old clothes, or anything of that kind, to the water in which you have bathed, to the excretory eliminations of the body will have precisely the same effect as taking the medicine internally will have. In fact, it will act much more directly, because in this method you impart it to the etheric principle, whereas by taking it internally it has to go through the physical body. It is less harmful and more effective, therefore, to medicate the mumia, than to medicate the physical body direct.

Medicines owe their healing efficacy to the principles contained within them, and it is, therefore, that we should have reference to the seven healing potencies of Nature, namely, Sol, Luna, Mercury, Venus, Mars, Jupiter and Saturn, and there are various ways by which this is to be accomplished; whichever method will yield the best results is to be resorted to.

Disease and Health are shown by Paracelsus to be relative conditions and to be governed by the Law of Correspondences, the Law of Sympathies and Antipathies, the Law of Opposites. It is the application of those principles that is at the foundation of the Hermetic Healing Art.

Some other features of this system do not seem to be quite so logical as even this. For instance, Paracelsus claims that certain things, certain flowers, and herbs, owe their healing potency to the fact that they are Sun colored; that they manifest the color of the Sun; that it is not because of their chemical colors, but because of their personal appearance, their color, that they exercise their healing influence, but if we realize that color itself is the effect of vibration, the effect of certain specific rates of vibration, then it will be seen that Paracelsus is not so very far wrong after all. Anything is Sun-Color because it has the solar vibrations, therefore, the Aura of anything Sun-Colored will bring the Solar vibration. Blackness is due to the influence of Saturn, not of course, to the influence of the planet Saturn, specifically, but to the Saturnine force, that force, that principle which is the keynote of the Planet Saturn. Chemicals which are black, therefore, owe their blackness to their Saturnine principle and consequently, will exercise Saturnistic influence.

The Solar color of Gold and everything of that kind owes its color to the Solarian principle and, therefore, will impart that vibration to the system.

White is due to the Lunar principle and will impart that lunar vibration to the system.

Red is due to the Martian principle and will impart that vibration.

Thus we see when Paracelsus divides herbs in reference to their color into different chemical groups, he has really found the fundamental cause of all chemical differentiation and instead of this being silly, it is really true, it is fundamental, it is exact science.

Again he assumes that certain things will benefit the heart, owing to their heart shape; that because they are shaped like the heart they exercise a beneficial effect on the heart and you will see that he is right, when you realize that all form is the effect of vibratory influence, that the form is evolved as a result of definite rates of vibration in the ether; that every geometrical figure owes its specific shape to the vibration of the forces. It will, therefore, be seen that heart-shaped flowers, leaves, and everything of the kind are in that shape because they have that specific rate of vibration. The heart is a symbol, representing the Desire Principle. It is formed by the activity of certain forces, consequently when heart-shaped leaves and flowers are used as medicine, they transmit to the Astral Body those Desire vibrations and stimulate it. The Astral is thus effected and because it is effected, it strengthens the heart, which is its physical organ. Thus the use of heart-shaped flowers and leaves as medicines to stimulate the heart, instead of being superstition, is the most fundamental physics. It is the bringing to bear the deepest principle of transcendental physics, upon the treatment of the body.

The Law of Correspondences is at the foundation of all existence, the Law of Sympathy and Antipathy is the cause of all centrifugal and centripetal force and as all manifestation is the expression of those two forces, everything operates through it. Therefore, Paracelsus, the prince of physicians, was in reality employing the deepest principles of nature in the healing of the body. By healing the Etheric Double, thus acting upon the Body, he is realizing the constitution of man and acting through it. When he finds a weakness in a certain organ, he finds that principle in man's Aura which functions through it, he then treats the principle and by reflex action, the organ. He would, therefore, treat the spleen by treating the Etheric Double; the Solar Plexus and the entire sympathetic nervous system, not by treating the nerves at all, but by treating the Prana; he would treat the heart by treating the Astral Body; the brain he would treat, not by treating the physical organ, but by treating the mind. He would treat the Pineal Gland by interesting the soul, etc., etc., all the way through he would find the subtle principle which operates through a given organ and then stimulate that to produce the proper effects.

The methods of Paracelsus are, therefore, absolute and exact science applied to the treatment of the body, through the Constitution of Man. Instead of being superstition and charlatany they are the philosophy of philosophies, the only scientific medicine, including Astrological Medicine (which is really another branch of Hermetic Med-

icine).

We may say that Hermetic Medicine embraces three branches, that which we have included under this head, - second Astrological Medicine, and third, what might be termed Magnetic or Sacramental Healing, the Blessing of articles, etc., the use of Holy Water, oil-blessed articles and everything of that kind.

These three branches include one of the greatest features of the healing Art. Hermetic Medicine in its threefold aspect, really gives us the best part in fact, the only fundamental efficacy of Materia Medica.

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

The foundation of the second division of Hermetic Medicine, Astrological Medicine, is in the influence emanating from the Sun, the Moon, the Planets and the different Signs of the Zodiac. There are in the different Signs of the Zodiac influences that act upon different parts of the body. Each sign corresponds to a certain region and will stimulate that region in the body, consequently there are organic and functional diseases that are due to affliction by the Zodiacal Signs and Planets, each part of the body being stimulated by the activity of that particular Sign or Planet, powerful state of health will grow out of the stimulation of the faculty when the stimulation is only normal, but when it reaches an abnormal degree the equilibrium is overturned and functional disturbance takes place, just the same as the disturbance when the amount of Prana going to a nerve center has been more than that nerve center could conveniently deal with.

Again, if one part of the body is over stimulated it may lead to the under stimulation or starving of the opposite part of the body; consequently all those disturbances partaking of the nature of functional diseases may grow out of the over stimulation of certain parts of the body by Zodiacal influence.

It should also be borne in mind that at the time the Sign of one's nativity is active, its influence is more than twice as great as the influence of any other sign would be; that is, one born under the sign Aries will suffer twice as much from affliction of Aries as one born under any other Sign, as he already has a powerful development of the Aries quality. The head is naturally sensitive and naturally active owing to that influence. Now, an abnormal development or activity coming from over stimulation from Aries will create a still greater disturbance than it would in one in whom the equilibrium was better maintained. You should realize, therefore, that the coincidence of the Birth Sign with the bodily sign must always give a much greater degree of stimulation and when

this coincides also with the same moon sign, it is then a tremendous force.

A number of diseases are caused by infliction from the Zodiacal influence as well as from the planetary influences and for this reason it will be found of great utility to have the Zodiacal and Planetary influences applied as therapeutic agents. It should be borne in mind that the Laws of Sympathy and Antipathy both operate in this case and sometimes it is necessary to resort to the Law of Opposites, by opposing a contrary influence to counteract the over stimulation and thus restore the equilibrium. At other times it is found advantageous to employ the Law of Similarities and rather increase the operation of that principle which is causing the disturbance so as to purge out certain influences.

As a general rule where there are poisons it is best to increase the disturbance so as to drive them out, but where it is simply a functional trouble, then it is best to use the Law of Opposites and restore the equilibrium.

The method of treatment under consideration is, therefore, the application of Zodiacal and Planetary influences as therapeutic agents.

Well, the question then naturally comes up, how are they to be employed as therapeutic agents? How are we to get those influences so that we can use them? They are secured through certain plants, minerals, etc. Drugs, in fact, embody these principles. They have their nivities the same as people have, being under the influence of the different signs of the Zodiac and the different planets - having embodied those influences and will transmit them to the patient, when they are taken. Drugs when used in this way, become the channels for transmitting healing virtues from the Signs of the Zodiac and the different Planets, to the body.

There are certain classes of plants, spices, etc., which influence different parts of the body because they have those Zodiacal and Planetary influences. Then there are other classes of plants that are under the influence of a certain Sign and carry that chemical force.

Again, it will be found that under the different Signs of the Zodiac and the different planetary influences, all plants gathered at such times will communicate this influence. Before going into this matter it will be found advantageous to first ascertain the different parts of the body that the Signs control and consequently, the diseases likely to come from those signs. Remember, these diseases are due to the over stimulation or affliction of those different parts of the body. Aries rules the head; its influence, therefore, gives stimulation to the brain, and the cerebellum, the medulla oblongata, in fact, all the organs of the brain, and to the cerebro-spinal nervous system, the special senses, and governs, consequently, the circulation of the life force or nervous energy. Any disease due to over stimulation of any of those functions will be due to the affliction of Aries. Troubles of the eyes, the hear-

ing, taste, touch, smell, nervousness, apoplexy, headaches, and all diseases of that type, when not caused by a weakened condition, are due to affliction. But if any of those senses are weak, if there be a case of locomotor ataxia or epilepsy, if it be a case of low vitality, if the nerve force is not strong enough, or if there be failing memory, weak mindedness, then the condition is due to a lack of the influence of Aries. All those afflictions controlled by Aries manifest themselves in weakness when there is a lack of this influence, and in over stimulation, over activity when there is too much of the Aries influence.

In these negative states it will be found, therefore, advantageous to give Aries, and by giving Aries we mean to give those medicines under the influence of Aries, which will act as channels for the communication of that influence, and if there be an over stimulation it will be found advantageous to use something that will exercise the corresponding influence, such, for instance, as are under the Sign of Pisces, so as to change the influence altogether, and this is on the same principle as the old medical practice of putting a mustard plaster on the stomach to draw inflammation from the brain. The point is to use some other influence, that will exercise just the reverse influence, or, it will be found advantageous to take the other extreme; for instance, those under the Sign Libra which will counterbalance it, drawing the influence down. Those medicines governed by Libra are, therefore, better than the ones governed by any other sign, as modifiers of the Aries influence.

The herb particularly under the influence of Aries is the Sage, and in order to stimulate the influence of Aries there is nothing so advantageous as the use of sage. The practice of the old women in using sage tea is, therefore, really an application of the principle of Aries. If you want to make use of incense, Myrrh is the greatest stimulus for Aries in the world. Where the Aries influence is weak, in all those diseases growing out of that condition, there is nothing so advantageous as burning, say a teaspoonful of Myrrh in a brazier, daily. It will do more good for such diseases than all the medicine in the world, ordinarily employed. However, in using myrrh, only that which is brought from Arabia, Persia or India should be employed, and the finest quality, as it has a much stronger force than the ordinary myrrh.

TAURUS governs the neck and throat. It, therefore, is the influence required in tonsillitis, catarrh, sore throat, croup and all troubles of that description - in all troubles of the neck and throat. When catarrh, croup, tonsillitis, etc., are efforts on the part of nature to purge out inflammation, they are, therefore, due to the influence of Taurus, but as the inflammation ought to be gotten rid of as the poison should be eliminated, the way to cure them is not to try to counterbalance, but to over stimulate them, to continue to add to the stimulation in order to get rid of the poison. Vervain is the

plant peculiarly under the influence of Taurus, and will exercise this influence. Pimpernel is the fumigation to be used.

GEMINI governs the shoulders, arms, chest, consequently all troubles of the arms and hands, consumption, bronchitis and all troubles of the chest - everything of that kind, are due to the influence of Gemini. If there is a weakness in these regions it is because the influence of Gemini is wanting; if the trouble is due to over activity it indicates over stimulation; consequently, if you want to restore equilibrium by placing some other influence there, you should then use those influences, or those medicines which are influenced by Sagittarius. But if you want to increase the influence of Gemini, then, use as a fumigation Mastic, and as the herb, the Vervain is the natural medicine for all chest troubles where you wish to stimulate.

CANCER rules the breasts, mammary glands, stomach and diseases resulting from over stimulation are due to too much of the influence of Cancer and should be counterbalanced by the influence of Capricorn.

LEO governs the heart. All palpitation of the heart, every disease of the heart infection due to over stimulation, is due to too much of the influence of Leo and should be counterbalanced by the influence of Aquarius. If the trouble be a weakness of the heart, however, (and that means, also the entire circulation), if there be atrophy or fatty degeneration of the heart, anything wrong with the heart action, also with the arteries and veins, the circulatory system generally, if weak, should be stimulated by the stimulation of Leo. Sowbread is the medicine and Frankincense the spice for the fumigation.

VIRGO governs the stomach, the solar plexus and therefore, the sympathetic nervous system, nutrition and nourishment of the body and where this is weak it should be stimulated by the influence of Virgo. Where it is excessive it may be balanced by the influence of Pisces. The fumigation for Virgo is Sanders and the herb is Calamint.

LIBRA governs the umbilicus, the bowels and the digestive forces which act within the bowels, such as the pancreas, the liver as it generates bile, and the kidneys, the eliminative principles and everything connected with that part of the body, and also governs that section of the entire body corresponding; therefore, the lumbar region, and where those parts of the body are weak, its affinities should be given. Where they are over stimulated the influence of Aries should be resorted to. The affinity of Libra is the Mugwort and its fumigation is Galbanum.

SCORPIO governs the generative organs, the sacral plexus and all that part of the body. Sexual impotency and all weakness of the ovaries, fallopian tubes, the uterus - in fact all weaknesses of the sexual region and of the pelvis generally, is due to an insufficient stimulus from this sign, while venereal diseases, such as gonorrhoea,

gleet, syphilis and other diseases of that type are due to its over stimulus, but there is a poison there which is being eliminated by the activity of Scorpio, consequently the cure for these troubles is the stimulation so that the poisons will be purged out. If we, therefore, continue to drive out the poison by continuing to stimulate the influence of Scorpio, we will succeed in accomplishing the cure. Scorpio is to be used for those diseases, but such diseases as nervousness, a dried up condition, a terribly spiteful character - those troubles, in fact growing out of unsatisfied sexual desire, are due to the over stimulus of Scorpio, and therefore, should be treated by the stimulation of Aries, and Taurus.

It is quite logical that sexual desire should be cured by stimulation of the head, that being the logical remedy for anything of that kind. The herb particularly embodying the principle of Scorpio is Scorpion grass, and the spice for the fumigation is Opopanax.

SAGITTARIUS governs the thighs, and all troubles of that region, whatever they may be, if they be weaknesses, should be treated by the stimulation of this influence, by the use of Pimpernel, and the fumigation is Lignum Aloes; while if it be over stimulated, it may be restrained by the influence of Gemini.

The knees are governed by CAPRICORN, and where a weakness is present should be treated with Dock and with the fumigation of Benjamin.

The legs are governed by AQUARIUS and all troubles in this region when weakness is evident, should be treated by a fumigation of Euphorbium, and where it is found necessary to restrain this influence we may employ Leo. In the case of tumors, or sore legs - anything of that nature, there is a poison which is trying to be eliminated, which is being driven out by the influence coming from Aquarius, which should be stimulated by more of the Aquarian influence. The herb for Aquarius is dragon's-wort.

PISCES governs the feet. All troubles of the feet should be treated by the stimulation of Pisces; this is true of all weakened conditions, such as chilblains and everything of that nature. Feet that have been frostbitten may be restored in this way. A case of gout should also be treated by the influence of Pisces. If it be found advisable to restrain the Pisces influence, then Virgo may be employed. The influence of Pisces may be secured through Hart's foot. Red Storax is the spice to be used for fumigation.

It should also be borne in mind that the planetary influences exercise a great therapeutic action.

MARS, being the same as Aries, governs the head and has practically the same influence on the body that the sign of Aries has.

VENUS is the same as Taurus; - MERCURY the same as Gemini and, therefore, should be used in the same way that the others would be

used.

Before taking up the various planetary influences it will, perhaps, be well to look a little further into the different Zodiacal medicines.

The influence of ARIES causes smallpox and fevers. Where animal medicines are desired to be used, the oil extracted from the wolf will be found to convey the same influence. Its plants are the briar, holly, thistle, dock, fern, myrtle, mustard, onion, poppies, radish, rhubarb and pepper. Part of these may be taken as food; the others used as medicine. The wearing of the amethyst will also bring this influence.

TAURUS may be secured by wearing agates and using beets, colts-foot, columbine, daisies, dandelions, cresses, myrtle, phlox, mosses, spinach.

The influence of GEMINI may be secured by wearing the beryl and by using such plants as dog-grass, madder, woodbine, tansy and yarrow.

The emerald will give the influence of Cancer and it should be borne in mind that cancer governs the breasts, controls the mammary glands, lactation and everything of that kind. Its influence may be secured by eating cucumbers, squash, melons and all watery vegetables, also by taking comfrey and fumigating with camphor.

LEO may be stimulated by wearing the ruby, by the use of daffodil, dill, celandine, eye bright, fennel, St. John's wort, lavender, poppy, marigold, mistletoe, parsley and pimpernel.

VIRGO will be attracted by wearing the jasper and by eating endive, millet, privet, succory, scull cap, by eating wheat, barley, oats and rye, as they are all under its influence.

LIBRA is attracted by the diamond; also by watercress, white rose, strawberry, heartsease, palm, thyme and the pansy.

The influence of SCORPIO is secured by wearing the topaz and by using the black thorn, horehound, pine, leeks and wormwood.

SAGITTARIUS is attracted by wearing the carbuncle and by using agrimony, featherfew.

The influence of CAPRICORN is secured by wearing the chalcedony and using the hemlock, henbane, holly, nightshade and black poppy. This also is the house of Saturn and what applies to Saturn will apply to this.

AQUARIUS, which is the house of Uranus, and therefore governed by all those under the Uranic influence, is attracted by wearing the sky-blue sapphire and using spikenard.

PISCES may be attracted by wearing the chrysolite, and as it is the house of Neptune, sea weeds, ferns and mosses that grow in the water.

The planetary influences should be adapted to the Signs to which

they belong, and the Sun should be understood as being the masculine principle, while the Moon is the feminine. They are practically the same thing, though to a great extent, the lunar influence is similar to that of Uranus and the solar influence similar to that of Neptune. In the ancient days when they knew nothing about Uranus and Neptune, the Sun and Moon were used to represent the principles which we now represent by Uranus and Neptune.

The Solar influence may be secured by using such stones as the Eye of the Sun, the carbuncle, the chrysolite, the iris, the heliotrope and the hyacinth, the pyrophyllus, the ruby and the auripigmentum, the wearing of these stones will attract the solar influence. The following named plants will also be found to give its influence; the marigold, the date-tree and therefore, the use of dates, the peony, the bay tree, cedar, pear tree, ash nut, mastic, zedoary, saffron, balsam, amber, musk, aloes, cinnamon, pepper, sweet marjoram.

The Lunar influence may be secured through the moonstone, the pearl, stalactite, beryl, aqua-marine and silver. Gold always gives the solar influence. By the use of such plants as the hyssop, rosemary, and olive, its influence may be secured.

It should be borne in mind that the same plant may embody two or three influences. Where it does, of course, in giving it to secure one, we must be sure that the other influence is not detrimental.

The influence of Saturn is secured by wearing onyx, using loadstone, and by the various preparations of lead, if taken as medicine or having lead ornaments. The plants embodying this principle are daffodils, dragon's-wort, mandrake opium, elderberry, black fig tree, and also black figs as a fruit, the cypress.

The influence of Jupiter may be secured by using the hyacinth, sapphire, emerald, green jasper and by wearing tin as a metal. The plants embodying this principle are the sea-green garden basil, mace, spike, mint, mastic, elecampane, daffodil, henbane, poplar, holly tree, poplar tree - therefore the use of potash, will be found advantageous, the hazel tree, also hazel nuts; service tree, and service berries; white fig tree and white figs as a diet, pear tree and pears as a diet, apple tree and the apple as food, the vine (that means the grapevine) plum tree, ash dog tree and the olive tree; olives also contain a certain amount of this principle, cereals of all kinds, raisins, sugar and almonds, pineapples, pistachio-nuts, rhubarb and storax. These will all be found to give this influence.

For Mars, the loadstone, the bloodstone and the jasper will be found beneficial. Iron and lead are the metals. The following plants will be found to give this influence: hellebore, garlic, euphorbium, radishes, anemone, laurel, wolf's-bane, cardis, nettle, crow-foot, onions, leeks, mustard seed.

The influence of Venus, which is the planet governing the neck

and throat, is secured by such stones as the beryl, chrysolite, emerald, sapphire and green jasper. The metals are silver, and brass or copper; silver because it is the feminine of magnetic metal and because the influence of Venus is much more magnetic than electric.

Venus not only influences the neck, however, but also the love principle and the sex desire, and therefore, has a great deal of influence on Scorpio as well as on Taurus. The plants that draw this influence are the violet, maidenhair, red sandalwood, sweet pea, the Rose of Lucifer, and the myrtle.

Mercury controls the breasts and arms and its influence may be secured also by the use of emeralds, and glass. The metals are quicksilver, and all such plants as the hazel, cress, the herb mercury, pimpernel, marjoram and parsley.

In a general way, everything that bears fruit embodies the influence of Jupiter; everything that bears flowers, flower-bearing herbs, and flowers of all kinds, embody the influence of Venus; all seed and bark, Mercury and all roots Saturn. All wood is from Mars, while all leaves are from the Moon.

If you want to lay out a diet for your patient, the Moon influence will be secured by the use of vegetables, while the influence of Saturn, by giving roots that grow under ground - Cereals will, to a great extent give the influence of Mercury. The use of all kinds of seeds and a diet of fruits will give the influence of Jupiter. Venus is secured by the use of flowers. The Japanese system of making salads from the petals of flowers gives a tremendous quantity of Venus influence.

The strongest planetary affinities, however, are from Saturn, the daffodil; from Jupiter, the henbane; from Mars, the ragwort; from the Sun, the knutgrass; from Venus, the vervain; from Mercury, the cinquefoil; from the Moon the goosefoot. Aries has asparagus; Scorpio the garden basil among its greatest forces.

Fumigation for the different planets may be used as follows: Pepperwort to secure the influence of Saturn; nutmeg for Jupiter; lignum aloes for Mars; mastic for the Sun; saffron for Venus; cinnamon for Mercury; and the Myrtle for the Moon. These influences will be found to manifest themselves sometimes in quite a number of different plants and also a number of different influences will be found in the same plant.

Likewise it will be found that the Sun's influence may be secured from almonds, angelica, camomile, celandine, centaury, corn hornwort, eyebright, heart trefoil, juniper, mistletoe, mustard, olive, pimpernel, rosemary, rice, meadow-rue, saffron, St. John's wort, St. Peter's wort, sundew, tormentil, turnsole, Viper's bugloss, vine and walnut.

The Lunar influence may be secured through adder's tongue, cabbage, colewort, caltrops, (water) chickweed, clary, cleavers coral-

wort, cuckoo flowers, cucumbers, cress, daisy, dogtooth, Buck's-meat, iris, lettuce, lilies, loose-strife, mercury, moon-wort, mouse-ear, orpine, pearlwort, privet, pumpkin, purslain, rattlegrass, saxifrage (winter) stonecrop, trefoil, waterflag, wallflowers, (water) arrow-head, water cress, water lily, water violet, white poppy, white lily, white rose, whitlow grass, wild wallflower, wintergreen, willows.

The Mercurial influence may be secured through amara-dulcis, azaleas, calamint, carraway, wild carrots, coraline, cow parsnips, dill, elecampane, endive, fern, fennel, germander, hare's foot, hazel nut, horehound, hound's tongue, lavender, lily of the valley, liquorice, male fern, mandrake, maidenhair (white), maidenhair (golden), mulberry, myrtle, nailwort, olive spurge, oats, wild parsley, pellitory of the wall, southernwood, star-wort, scabious, smallage, valerian, winter savoury.

The Venusian influence for the neck may be secured through the use of alkanet, alehoof, alder tree, both black and common, arrack, archangel (wild and stinking) artichokes, beans, birch, bishop's-weed, bramble, blites, bugle, holly, burdock cherry, chestnut, (earth) chick-pease, cock's-head, columbines, coltsfoot, couchgrass, cowslip, cranesbill, cudweed, crabsclaw, crosswort, devil's-bit, dropwort, elder, featherfew, figwort, foxglove, groundsel, ground-ivy, gromel, goldenrod, gooseberry, herb Robert, kidney wort, ladies' bedstraw, ladies' mantle, little daisy, marshmallows, mercury, (dog) mercury (French), mints (various) mint-money-wort, motherwort, mugwort, orchis, parsley, pennyroyal, pennywort, peppermint, peach tree, pear tree, plums, poppy, privet, queen of the meadows, ragwort, rose (Damask), red cherries, sanicle, self-heal, soapwort, sorrel, sowthistle, strawberry, spignel, tansy, teasel, thyme, throatwort, vervain, violets, wheat, yarrow.

The influence of Mars for the head may be secured through all-heal, aloes, barberry, basil, box-tree, broom, briony, brooklime, butcher's broom, broomrape, carduus benedictus, civet, cresses (various) cotton-thistle, capers, catmint, coriander, dove's-foot, dragon's flaxweed, dyer's-weed, furzebush, gentian, hawthorne, honeysuckle, hops, horse-tongue, hedge hyssop, horseradish, leeks, madder, masterwort, mousetail, mustard, onions, pepperwort, pine, rocket, rhubarb, starthistle, slavin, tobacco, wormwood, wake robin, and also to a great extent by using wheat when the whole wheat grain is usually indicated.

The influence of Jupiter may be secured through agrimony, aniseed, asparagus, alexander, avens, balm, balsam, beet (white) betony, bilberry, borage, bloodwort, chervil, chestnut tree, cinquefoil, costmary, dandelion, dock, dog-grass, endive, fig tree, gilliflowers, hart's tongue, hyssop, houseleek, jessamine, liverwort, lungwort, lime-wort, maple, myrrh, melilot, nailwort, oak, pinks,

(Wild), roses (red), sage, scurvy-grass, succory (wild), samphire, swallow-wort, thistle, thorn apple.

Saturn's influence, governing the knees is secured through the use of aconite, amaranthus, barley, barren-wort, beech-tree, beet (red), black hellebore, bluebottle, bifoil, birdsfoot, bistort, black-thorn, bucksthorn, plantain, clown's woundwort, comfrey, crosswort, flaxweed, fleawort, fumitory, gladwin, ground moss, goutwort, heart-ease, hawkweed, hemp, henbane, horsetail, holly, ivy, Jew's ear, knapweed, knot-grass, mosses, medlar, navelwort, poplar, quince, rupture-wort, rushes, rye, service tree, spleenwort, sloes, sciatica-wort, Solomon's seal, tulsan, thistle.

It should also be borne in mind that at the time a certain planet is ruling the earth all the herbs are governed by that influence and take it on, so that they are all influenced by it. If you will, therefore, gather your own medicines - botanic medicines and gather them at such time as they are under a certain influence, you will find they will have that influence. It is for this reason that medicines are so slightly to be relied upon when bought in a pharmacy, no attention having been paid to the planetary influence when they were gathered even to the day and hour as upon what the particular medicine is. The works on materia medica do not take into consideration to any degree whatever the time at which herbs are gathered, but it is absolutely necessary to do this in order to get valuable results.

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

By this term we mean the blessing of articles and thus communicating to them a magnetism which may be imparted to the body of the patient and thus heal him.

The earliest instance we find of this is the case of Elijah dropping his mantle to Elisha in order that he might receive a double portion of his spirit. The mantle, having been thoroughly magnetized by that Spirit when worn by Elijah had become a vehicle for the communication of that force to whoever put it on.

The next instance is the case of Elisha sending his servant to lay his staff upon a person, that he might be healed. The staff had become magnetized by being carried in the hand of Elisha and curing was received by it.

Again we find in the New Testament several instances of persons bringing aprons and other garments to St. Peter that he might touch them and then they might be placed upon the sick person and thus heal. All through the New Testament there is a distinct recognition of the ability of a Saintly person of high development, a person with great magnetic and spiritual power to so impart his power to the article that when placed upon a patient it will impart the healing magnetism.

Previous to the New Testament time this was simply the use of an article magnetized in a causal way, but in the New Testament time we find the distinct practice of magnetizing articles for the express purpose of healing.

Again we find that the practice was resorted to by the early church for the purpose of imparting spiritual powers. The doctrine of consubstantiation is perfectly true. The blessing of bread and wine imparts to it a spiritual element which is neither bread nor wine but when taken into the system it will fill one's spirit with that spiritual force. The use of holy water in certain ceremonies is another instance. By imparting the blessing to the water it becomes

magnetically charged, receives a certain principle and when used will communicate that influence to the inner principles of the being.

The entire Jewish religion, so far as its ritual is concerned, is built upon a recognition of this principle. Why does the Jew refuse to eat with unwashed hands? Simply because the ceremonial washing of the hands imparts a certain magnetic force which removes the influence which he takes on by reason of his contact with the world. Again, the use of clean water in certain ceremonies is a recognition of this principle. Clean water consisted of water containing a small quantity of the ashes of a red heifer without blemish, burned by the priest in sacrifice. This would impart ceremonial cleanliness. It was not simply a ceremony, however, it really drove out a great deal of unclean magnetic force, cleaning the system. It also imparted a spiritual influence. When the Jews change the dishes and everything, the cover, even going over the table with a hot iron, when they change from a dinner of dairy products, etc., to one of meat, it is for the same purpose. These ceremonies impart a changed magnetism.

We see again in India the recognition of the danger of contracting another's personal magnetism. For this reason high caste Brahmans always have nine feet square assigned to themselves in the floor, sit in the middle of it and never allow a person to cross the line. They will never shake hands with, will never touch one who is not of their own caste and not even then if they can possibly avoid it. The Brahman wants to protect himself from the magnetism of others and in this way he does it.

When the Guru sends forth the Chela, invested with the Brahmanic degree and carrying a rod in his hand which has been blessed by the Guru, the Chela is thus invested with the magnetic power of his Master. It abides in his rod and may be exercised in that way.

Many of the sacraments of the church were for the same purpose. Extreme unction and confirmation are for that purpose of imparting certain powers, certain spiritual forces to the spirit of the communicant.

The garments which one wears become charged with his magnetism and if another one puts them on, they will transmit that force. It is, therefore, very wrong for people to give their clothes to people who may be injured by their magnetism. One who is on a higher plane than you are should not wear your clothes or anything you have had on. You should not allow a person who is on a lower plane than you, to have your clothes and you then wear them again unless you intend to practice a little self sacrifice of a very high order. On the contrary - you should never under any consideration lend one of your garments to one who is your superior unless you intend to steal his magnetism and get rid of some of your own meanness. People are continually being

influenced in this way; the magnetic force is continually passing out and exercising its influence. For this reason one should have different garments for different purposes. The Jewish custom of wearing the prayer scarf at prayers and never putting it on at any other time, is ideal. It is from a recognition of that magnetic principle, because at the time of prayer his whole being is devotional; the devotional atmosphere is all around him and at that time his prayer scarf is being saturated with this magnetism of devotion, and when he puts it on again it reacts upon him and thus stimulates the devotional side of his being.

The custom of wearing a head covering at the synagogue is also ceremonial; likewise the custom of wearing the kettle at the Passover is ceremonial, inasmuch as it stimulates that feeling which he has at that particular time, that being the most solemn of all the festivals of the Jewish religion.

A person should have a certain costume to wear at church and should never put it on at any other time. Likewise if he can afford several, it will be found to be quite advantageous so that he may wear different costumes at different services. The business suit should never ever be worn at any other time because it is in that costume that one transacts business with the world and the influence he gets at that time, his thinking, etc., will influence his being at other times if he continues to wear it. When he goes into society he should have a suitable costume, which he should wear on no other occasion. The custom of wearing the dress suit is most desirable inasmuch as no man will ever be guilty of putting on a dress suit when he does not have to put it on, consequently, the wearing of it on social occasions will draw the bad vibrations of his associates and it will also become associated with the white lies that he tells on such occasions and as soon as it is removed he will lay aside that personality. It should consequently be sufficiently ridiculous that no man or woman will ever put it on at a time when social usage does not require it. Then there should be other suits to wear on other occasions. The environment of a place is built up by the thought, feeling, etc. of the people who congregate there. You will find a church has a particularly devotional atmosphere taking on the atmosphere of the worshippers. A Lodge room has an atmosphere peculiar to itself. Such places should never be used for any other purpose. The custom of having religious services in temples which are never entered for any other purpose, is most desirable. Likewise the Oriental custom of taking off the shoes and going barefoot in the Temple is most proper, inasmuch as it helps to remove the influence of the outer world. If the people do not go barefoot in the Temple they should don slippers such as are used in the Temple, and these should never be put on anywhere else. It may even be found advisable to take a bath before beginning religious

service, in fact, where one can conveniently do so, it will be found advantageous.

Now, it may occur to the student to ask what all this has to do with Healing. It is simply to show that everything with which we come in contact becomes magnetized by our magnetism; that everything we touch is thus magnetized. It is for this reason that the American custom of handshaking is so very undesirable.

Now, inasmuch as everything we touch becomes magnetized by reason of our proximity to it and is capable of transmitting this magnetism to any one else who comes in contact with or proximity to it, logically it follows that articles may be deliberately magnetized for the express purpose of exercising this influence; that we may thus communicate healing virtues to an article so that it may be used in this way.

The Roman Catholic custom of blessing rosaries, crosses, crucifixes and other articles is, therefore, perfectly right and proper. The article will impart the influence that is given to it in the ceremony of blessing.

The custom of blessing houses, dedicating temples, churches, etc., is perfectly right and proper for it really and truly imparts an influence to them at the time of the blessing. The custom of blessing children is also perfectly right and proper, exercising this influence. But not only can we impart spiritual blessings, but may also impart physical blessings. We may impart a healing virtue to everything we bless. The habit of blessing food at the table is not an antiquated proceeding, not something that should be done away with as soon as possible, but is a custom having the greatest value, a custom that will exercise the greatest influence toward vitalizing the food, spiritualizing it and giving it a nutritive quality which does not naturally exist in it.

The therapeutic use of sacraments is one of the greatest agents in the healing art. A very good way is to take a napkin and hold it between the hands; then concentrate the mind in deep concentration; give a suggestive treatment to that napkin - just what it is to do, what influence it is to exercise, the effect it is to have, this treatment of blessing, should last five to ten minutes. In this way it becomes literally stirred up with the magnetic force, having the vibration to produce the effects thought into it at the time you are treating it. Then place the napkin on the patient at the place where the trouble is located, in pretty much the same manner you use a cloth saturated with liniment or a plaster or anything of that kind, or you may place it over the plexus controlling that part of the body. Let the patient wear it for awhile - fifteen minutes to half an hour; it will do no harm if he puts it on and wears it all night; in that way the treatment will go on all night. This will answer till the

magnetism becomes exhausted. Then, of course, the patient will require a new napkin; that is one freshly magnetized.

You may magnetize a bandage and with it bandage a wound, and it will have a thousand times the healing effect that an ordinary bandage will have.

You may take a ring and bless it in the same way, holding it in your hand and concentrating on the effect it is to have, and then when it has been placed upon the hand of the patient, so soon as it is worn it will have the same influence. It should be borne in mind, also, that a ring may be magnetized so that it will transmit whatever influence is projected into it, whatever vibration you give to it will be transmitted to the body of the patient while wearing it.

You may take a garment and bless it in the same way and then have the patient wear it and it will transmit that healing force and heal the body of the patient. One of the greatest agents in this method is the use of magnetized water which may be magnetized in two or three different ways. One method is to take a rod and hold one end of it in the water, the other end in your hand and then transmit the force, give the blessing and allow the magnetism, the vibration to run into the water, down the rod, then have the patient drink of the water at different times; just as he would medicine and it will go through his entire body and exercise the healing force.

Again, you may place your hands over the water in a vessel and while holding the hands over it, give the blessing and transmit the healing magnetism through the air, having, of course, only a very small space between your fingers and the water, charging it in that way.

Again, you may place the water in a vessel and place your hands on the sides of the vessel, and while concentrating the mind, bless the water, imparting to it the healing efficacy. Likewise you may place a napkin over the water and by imparting the magnetism to the napkin, it may enter the water in this way.

Another method is simply to look at the water and while gazing at it, transmit the healing force.

Still another method is to breathe upon the water and while doing so transmit to it the magnetic power.

All these methods may be used and then the water given the same as an ordinary medicine, the water receiving its therapeutic value through the magical incantation said over it.

You may magnetize a piece of cloth by breathing on it as well as by placing the hands upon it. In that case, you should draw in your breath, fill your lungs full of air and then, as you breathe out, will for the cloth to receive certain healing powers and it will certainly receive them.

Relics, crucifixes, or anything of that kind may be blessed in

such a way as to exercise a healing rather than a spiritualizing influence.

You may make use of this principle ad infinitum and it will exercise its influence to a high degree of perfection.

You may also magnetize a sheet of paper, of parchment. To do this you should place your hands on it and then make the affirmations and blessings. You may also blow your breath over it, imparting the blessing.

An object may be blessed by certain ceremonies as well as simply by a person placing his hands upon it. You may take a bit of parchment and bless it in this way or, in fact, by any of these methods, then take a new pen, which has never been used before, and a fresh bottle of ink, one that has not been opened before, so as to be sure there is no other magnetism there, or if you use an old pen, use one that has never been used for any purpose other than some kind of spiritual writing, and then write certain words or symbols on the parchment, such as cause to arouse in your mind the proper affirmations, such as will be in themselves an affirmation of what you want to take place, such as will compel you to affirm those things in the very act of thinking of them. By doing this you will impart to that a certain magnetic force, and a certain vibration.

The Jewish custom of wearing Phylacteries is really a survival of an understanding of this principle. The phylacteries are used for the purpose of transmitting the healing force. When a relic is used for healing purposes for a long time, the faith of the devotees imparts to it a healing virtue which all receive who come in contact with it and they in turn bless it.

The use of such articles is one of the greatest healing forces in nature. There is nothing that man can do, which is so valuable as the use of phylacteries, relics, etc.

It may occur to the student to ask why it would not be just as well to give a treatment. Well, in many instances it is not practical to do this. In many instances the patient lives at a vast distance or is in such condition that he cannot call upon the healer. The healer may find it difficult to reach the patient. Now, he can bless an article while he is giving a treatment, and that article will last quite a while and if worn, will continue to impart the healing virtue until that virtue has all passed to the body of the patient. The most of the healing virtue received in a treatment is thrown off. Frequently only a small percentage of it remains with the patient, but when an article is used, the treatment goes on for hours and days. However, it should be borne in mind that in sending articles by mail or express, to be used in this way, a great deal of care is necessary. The article should be wrapped in at least ten thicknesses of black silk, thoroughly wrapped so that there is no possibility of the

magnetism escaping, silk acting as a non-conductor. It should then be put in a package, carefully sealed and sent. It will be better, however, if it can be committed to the hands of a person, one of faith and spirituality. Much care, however, must be exercised in transmitting these articles to see that their healing virtue is not sapped by the one who handles them; likewise that his magnetism is not imparted to them.

If people would learn to have their clothes ceremonially blessed before putting them on, to have every article which they bring into their homes blessed, having everything they come in contact with, be thoroughly magnetized, they would find it would lead to their spiritual, mental, emotional and physical health in a much greater degree than they have any idea.

This principle may be resorted to in a systematic manner as a means of relieving practically every disease to which flesh is heir. As a matter of fact, Magnetic Healing, Psychical, Spiritual and Divine Healing may all be imparted through those magnetized objects.

Also, the same method as used by the high potency homeopath may be used in this way. All the power of suggestion may also be transmitted. Haven't you ever realized that as soon as you touch certain objects, whether you know anything about their past history, or not, thoughts which have been foreign to you, come to you. Sometimes they are good and sometimes bad. Well, it is because of the magnetism existing within the article. Objects may be used as a means of suggestion. Whenever they are looked upon or approached they will transmit this suggestive influence to the consciousness of the patient, and it may in this way be employed as a means of transmitting therapeutic influences to the organism of the patient.

Magical Therapeutics is, therefore, not imagination, not guess work, but is an exact science, based upon the fundamental principles of Magnetism, based upon the great truth that everything we touch is magnetized whether or not we will it, that, therefore, when our minds are concentrated we shall be able to transmit the healing current with a hundredfold greater strength than would ordinarily take place, and this current being imparted to the organism of every one who comes in contact with it, may thus be utilized as a means of healing.

The Rituals of all religions and of all fraternities, etc., admit this principle. It was employed by the early Christians, and is employed today by many healers and spiritualists. For this reason it is of great importance that it should be made use of systematically and intelligently by those who understand the reason why it exercises these influences.

The foregoing will give the student a perfectly accurate comprehension of the principle involved, a realization of the laws underlying

the operations of magnetism through these objects. As a result he will be able to systematically employ it in the healing of disease.

L E S S O N  
O N  
P S Y C H I C D I A G N O S I S

It is of the greatest importance to the Healer to always be able to diagnose the case of a patient. If he does not know the nature of the trouble he will not be in a proper position to treat the patient.

Physical diagnosis is not always satisfactory owing to the fact that the trouble which must be dealt with is very often more deep seated than the physical being, as we have seen. It may be a disorder of the Mental Body, the Astral Body, the Vital Force or Etheric Double and quite often an improper condition in the soul and physical diagnosis, of course, will never manifest a trouble of this kind. We must look deeper in order to find the source of the trouble, and in order to apply Metaphysical Methods of Healing, it is necessary to know the cause back of the physical manifestation, therefore, a Metaphysical method of diagnosis is necessary to the ascertaining of the Metaphysical source of the trouble, in order that we may apply metaphysical methods of treatment.

Another difficulty in ordinary diagnosis is the fact that the cause of disease given in the medical books are of little value in metaphysical treatment. We do not regard disease as an entity or as an original trouble. Disease is really an effort on the part of Nature to purge out a poison accumulated in the system and in its very nature it is also a manifestation of a disturbance. He must get at the root of the matter in order to know just how to go about the treatment and in order to get at the root of the matter we must have some purely psychical method of diagnosis. We must know just what the trouble is, and we fortunately have a method of psychical diagnosis that perfectly informs us of the trouble, with the cause of the disease so that we may be enabled to apply proper methods of treatment.

Inasmuch as the cause of all states of health and disease is specifically a state of vibration, harmonious if it produces health, discordant if producing disease, it follows that in order to ascertain

the ultimate cause of the symptoms, we must know just what that state of vibration is. In Psychometry we have a perfect method. The Psychometric sensitive really takes on the condition of the patient for the time being and by taking on the patient's condition, the very vibration that is operative in the patient's aura is brought into his own. He senses the patient's condition for the simple reason that he is subject to that condition himself for the time being. For the time being, he has the disease, therefore, he feels just as the patient feels. He is not diagnosing objectively, but subjectively. In this way he is able to feel just where the trouble is in the patient. He does not treat names of diseases, but he does treat the pathological condition which is the effect of a disturbed vibratory state, and he knows what this disturbed vibratory state is because he feels it. He is in the same position as the patient, therefore, he is able, by a process of self diagnosis, to ascertain with perfect accuracy, the trouble. Knowing now, where the patient suffers, knowing what his condition is, he knows intellectually just what the trouble is with the patient, and is able to go to work and relieve it. However, this method is very dangerous for the reason that you actually have those vibrations operating in your system, you have the cause, the very germ of the patient's trouble, established in your own Aura, and if you are not careful to throw it off as soon as the diagnosis is completed, if you allow this disturbed vibration to remain with you, it is only a question of time before it will develop the corresponding disease. It is in this way that many healing mediums also many Christian Scientists have contracted the diseases of their patients at the same time curing the patients. The patient gets well; the disease passes to the healer because in diagnosis he has taken on the condition of the patient, and failed to throw it off. The proper method for psychical diagnosis is to remain perfectly negative, drawing on to yourself the condition of the patient, drawing his Aura into your own and remain two or three minutes in this condition - five minutes will not harm seriously, and then, having realized the trouble, knowing what you want to know, become intensely positive, cause a wave to pass outward from the center of your being, with an outward projection of the will, so that the condition is entirely thrown off and your Aura is cleaned from it. In this way you will be able to protect yourself, to purge yourself of the influence and will be safe.

It is not always necessary, however, to take on the condition. By sensing it you may be able to know what the condition is, by responding to the vibration, without altogether taking on the condition. Of course, this will not be quite so reliable as taking on the patient's condition. A very good way to diagnose psychometrically is to take the patient by the hand, even by both hands and by concentrating negatively for a few seconds, cease all thought and try to feel what

comes to you. When you give way to this feeling that comes upon you, receiving whatever impressions you get at this time, it must be relied upon. If you take on the condition you will feel in that part of your body the trouble, otherwise, you will only get an impression of what the trouble may be.

A good way to diagnose psychometrically is to go through the good old dodge of feeling the patient's pulse, examining his tongue, etc., take hold of the patient by the wrist with the fingers; then, becoming negative as possible, count his pulse beat and after you have put in about as much time as you can safely at that, still holding his hand, ask to see his tongue and then ask about how regularly his bowels move and all those hackneyed questions about diagnosis, but really pay no attention to the answers which he gives. You may take his temperature while you are going through the "Rig-ama-role" - but sense the vibration, note the impressions that come to you. You may take on his condition or you may simply get certain ideas, but the ideas that occur to you, or impressions, must be relied on absolutely. There is nothing quite so reliable as the impressions received in this psychical diagnosis.

Another very good way to diagnose is to use an article, the same as in psychometric reading. Take a handkerchief or a ring that the patient has carried, or worn, a collar, a necktie, if it be a gentleman, or a lady's fan, a piece of jewelry - anything of the kind, a lock of hair, anything that the patient has handled a great deal and something which others have not handled. Simply hold the article in the hand as you would in giving a psychometric reading, and note the impressions that come to you. You may either take on the condition of the person or else simply give expression to the thoughts that come to you. In either case, however, you proceed exactly as in giving a psychometric reading, in fact, it is a psychometric reading you are giving. You pay no attention to the impressions you receive of a spiritual character, nothing of that kind or the ordinary fortune-telling impressions. You simply note those relating to the patient's state of health; then you know what the trouble is and can act accordingly.

One great advantage of this style of diagnosis is the fact that you can diagnose without the patient's knowing anything about it. His friends may come to you and bring an article and you may psychometrize it and thus know his condition. Then when he comes to you, instead of asking him any questions or psychometrizing an article, or anything, you can simply tell him what is the matter with him and there is nothing in the world that so inspires confidence in the healer on the part of the patient, as the ability to look into the heart of the patient and tell him what the trouble is, and there is nothing so important as the credulity of the patient, in fact you may employ this

psychometric dodge without the agency of his relatives. When a gentleman comes into your office, politely ask him to let you have his hat and in a very polite manner, hang it up on a rack, do not allow him to do it himself, and while you are hanging it up, be intensely negative and catch the vibrations. When you have had sufficient practice, you can diagnose his case while you are hanging his hat up. Then tell him specifically what the matter is, tell him you do not want him to say a word, but tell him his trouble, and do not spare him, tell him all about it. If it be a case of syphilis tell him he has it and if he deny it, tell him he is a liar and not to try to fool you, give him distinctly to understand that you know just what you are talking about, that you see into his life; he concludes then that he has found his prophet, and it is very important as a means of suggestion. Nothing establishes confidence in your ability to cure disease like the ability to know WHAT IT IS.

Again if one of your lady patients comes into your office, insist upon hanging up her cloak for her, or something of the kind, or use some bit of gallantry, if nothing more than giving her a glass of wine, or a glass of water, or something of the kind, anything to come in contact with her in some way, and the moment you do, drink in the condition and then you know how to proceed.

Not only, however, is it possible to diagnose in this way, but with practice, you can get so you can diagnose while shaking hands with a person. When a person comes in, rise and in a very polite manner, give the good hearty, free and easy American handshake and while doing it, be negative, but draw on his magnetism whatever you do. If a child comes in, it is advisable to lay your hands on his head in a real fatherly way and ask how he is feeling, etc., and while you are doing this, diagnose his case and then deal with the case accordingly.

Also, by becoming negative the moment a patient comes into your office, it is possible to diagnose a case without touching the patient, even when entirely across the room. You can draw the Aura into you, respond to it until you feel the vibration and in this way you can sense the condition being enabled to tell just what the trouble is and then you can act accordingly. Whatever impression you get while in this negative state, should be relied upon, only you may possibly catch the thought he has, if it come in the form of an intellectual impression, but this will not be the case if you take on the condition so as to feel the trouble, as he feels it.

Psychometry is always more reliable than any other form of diagnosis because you can feel as the patient feels. However, it is not the only form of psychical diagnosis. By developing Clairolfaciousness, you can diagnose the patient's trouble by means of the odor emanating from him. You can smell out his disease, in other words. Bear in mind that each disease has a particular odor peculiar to itself.

Owing to the fact that all disease is a manifestation of a certain form of discordant vibration always manifesting in odor as well as in form, color, sound, etc., you are able by developing this sense sufficiently, to smell the different odors and with practice, you can associate those different odors with different diseases. This, however, cannot be followed intuitively. It requires practice. You must know what the odors will be. Generally speaking very offensive odors, everything in the form of a stench, is a manifestation of disease, while the perfumes represent health and the finer perfumes much more than a normal state of health. Take, for instance, venereal diseases. There is nothing in the world so abominably stinking as the odor emanating from the Aura of a person who has abused the sex organs and has contracted venereal disease and particularly the form manifested as syphilis, gonorrhoea, etc. The syphilitic odor is a kind of sour stench. On the other hand, one who has not abused the sex principle, a virgin, in fact, who has a well developed sexual organism, and no disease bothering in any way, but who is strongly sexed, emanates the most wonderful perfume conceivable. As a matter of fact, the use of perfume by women is invariably resorted to as a means of counteracting the odor from the sexual Aura. The woman whose sexual system is in proper shape, will never resort to perfumes. She does not have to. These odors are very often sensed by the physical sense of smell, though the finer odors, those finer differentiations, can be sensed only through the psychical senses. In time, however, you will be able to classify the diverse states by means of sensing the odors emanating from them.

Again, by developing Clairgustience, you can diagnose psychically, through the taste. This is particularly valuable in ascertaining the chemical condition of the being and discovering the Astral, Etheric and Mental Chemistry of the system. When you are diagnosing a case psychically and there comes into your mouth a taste exactly corresponding to the taste of crude chemical, a taste which reminds you of that chemical, be sure you are sensing the presence of that chemical in the system of some of the higher principles.

Thus, by tasting of the Aura, you are able to tell of the Chemicals that are in the system. While diagnosing a case if your teeth become gritty, just as if taking iron, know that there is a superabundance of iron in the system and if you have a bitter taste in the mouth, know that some bitter chemical is present. You have to develop this power until you can distinguish the different bitterness and whatever it may be. You can recognize too much sugar, trace sugar poisoning in the system by an extremely sweet taste. You can recognize too much acid when you have a very tart taste, particularly if sufficient to set your teeth on edge. In time, you will be able to diagnose almost any condition in this way, but you do not have to depend on these methods either, for you will develop Clairvoyance, by prac-

tice, so that you can look into the Aura of your patient and see the colors present in the Aura. You can thus diagnose the disease of your patient providing you know how to interpret those colors. The colors, of course, symbolize different states of health and you must be able to diagnose the states by interpreting the meaning of those colors; likewise, you can develop the power to see the figures that appear in the Aura as it vibrates; the forms that play back and forth in it and in this way you will be enabled to ascertain the vibration. Of course, to do this you must have a knowledge of the forms that will appear. In regard to color diagnosis, it may be briefly stated that dull colors indicate a sluggish condition of the system — the activity is low, there is a sinking, as it were, a lack of activity; while a bright color indicates extreme activity. Again, rose being the color of Prana, the presence of rose color in the Aura will, of course indicate vital force while total absence of the rose color will indicate a very low state of vitality. Again, pink will indicate a good physical condition, while physical degeneracy will be indicated by absence of the pink color. Likewise, it may be stated that lead poison will make the color of the Aura very dark, approaching black, and in fact, the different metals will give their corresponding colors. Iron will make a color approaching very nearly a ruby tint, a red approaching the color of the ruby.

Mercury will produce usually a green cast as it comes in the Aura because it is not a physical mercury that we are now dealing with, that is not what manifests, but the higher forms; it will be very often green perhaps, in certain conditions approaching yellow. A negative condition of the Aura, that is a magnetic condition, will be indicated by the absence of red, and the presence of blue, if it be in the Astral Body, and in the Etheric Double also by a pale color or approaching green, and where the life force instead of having the bright color, has a color approaching green. White will also indicate a magnetic state while red or gold will indicate the electrical condition in a general sense.

By making use of these methods of diagnosis you will be able to ascertain the condition of your patient in reference to vibration. Having realized his vibratory state you can then proceed to restore the condition of his system to what it should be. It should here be recognized, however, that we are not treating names of diseases. We are treating states of vibration. In order, therefore, to apply psychical diagnosis properly to the healing of diseases we must know the vibratory state and know how to correct it, and by resorting to this psychical method we will be enabled to ascertain that vibratory state and in time, to apply the proper remedy and bring about the desired state of harmony.

As disease is discord and health is harmony, disease can be cured

only by replacing discord with harmony. Likewise we must know the particular phase of discord in order to restore harmony. In order to know this, we must be able to sense it. We can not approach it by any signs or evidences through any system of physical diagnosis, but must sense that particular vibration by psychical diagnosis. In this way we can proceed with absolute accuracy. Psychical Diagnosis is well nigh infallible, while physical diagnosis is far from such.

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