

"PSYCHIC NEWS"
BOOKLET-2

PSYCHIC HEALING

By Harry Boddington

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By Harry Boddington

Author of "University of Spiritualism"
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By Harry Boddington

*Author of the series,
"University of Spiritualism,"
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HOW SPIRITUAL HEALING AROSE.

STUDENTS of Mental Science cannot fail to notice in ancient histories the important part ascribed to good and evil spirits in the cause and cure of disease.

Primitive Man associated disease and disaster with wicked gods or demons. This induced belief in sorcery and witchcraft, and produced "medicine men," who attempted to cure the sufferers.

Thus arose schools of "white," or good, magic, as opposed to schools of "black," or evil, magic. Associated with these were actual spirit manifestations, which intensified religious convictions.

The spirit people had precisely the same difficulties to contend with then as now. Always they find that the measure of their illumination is limited by the recipients' capacity to receive.

Then there arose schools of mystics and therapeutæ, who, hopeless of raising the masses to their own conceptions, taught that high spirits, or God in person, healed the sick, cast out devils, and spoke through the lips of chosen instruments.

SPIRITUAL OR PSYCHIC?

The Bible is full of illustrations of these phases.

History today is repeating Biblical history. Spiritualists are seriously asking, which ought to be cultivated first, spiritual insight or psychic powers?

The latter without the former means the prostitution of noble ideals. Muddy channels contaminate the pure water that flows from spiritual sources.

On the other hand, the revolt against inept Man-made theologies has produced such a barrage of materialism that nothing short of positive and continuous demonstration can break

through and convince the masses that spirit aid or spirit life of any kind is even remotely possible.

Psychic healing provides a solvent for these difficulties.

If it is thought that the mind alone produces the cure, we prove that mind is superior to matter, and thus make a breach in the walls of materialism.

When it is also realized, as soon it must be, that psychic healing, through its sympathetic treatment of suffering ennobles the healer and expands the soul of the sufferer by gratitude, it will be cultivated as the finest method of soul culture allied to psychic power.

"APOSTOLIC POWER"

That is what Spiritualism has discovered. Sympathy with suffering allied to psychic methods of treatment actually indraws apostolic power, and makes manifest the meaning of the text, "Seek ye first the kingdom of God and His glory, and all else shall be added unto you."

Miracle ceases to exist when communion between the two worlds, comes under natural law through normal association. The further result will be government by the spirit, for the spirit and through the spirit—of love.

This will supplant the cunning and heartless diplomacies of men.

Modern books on medicine ignore these facts, and glibly pass over with the word "superstition" much that would now be classified by Science as hypnotism or auto-suggestion.

Knowing this, we cannot attribute all reported cases of miraculous cures in ancient times to the fanciful embroideries of unmitigated liars, nor relegate them to the limbo of obscurity merely because early ideas of healing were definitely associated with Religion. Spiritualists, who study Mental

Science and realize the actual work of spirit people among us, will see more reasons for this association than modern materialism concedes.

The word "magic" is derived from the religion of Zoroaster, and was applied to the work of the magi or priests who officiated at sacred ceremonies, and to whom wonderful powers were attributed, owing to their supposedly close association with the gods.

In the history of all religious systems we find somewhat similar ideas prevailing.

The chief theories among primitive men accounting for disease are:—

- (1) That it is due to the anger of an offended demon; not necessarily human.
- (2) Revenge of disembodied human spirits.
- (3) Witchcraft or disease caused by human malevolence.

The rôle of priest and medicine man were usually combined in the same person.

As disease was caused by evil spirits, so the cure would be sought by intercession to good ones. You have a modern parallel to this in Catholics, who petition special Saints for the cure of each specific disease.

WHERE DID IT START?

Osiris is believed by Egyptians to have invented medicine, but the origin of their records is lost in dim antiquity. Other nations worshipped the god Aesculapius as the god of healing.

Various writers quite easily trace the origin of healing to other gods as sources, and each religious system quotes apparently authentic accounts of cures.

In ancient Egypt the art of medicine consisted of two branches—the higher or theurgic part, and the lower or more practical application of medicaments.

Theurgy devoted itself to magic and the study of counteracting charms and talismans to avert evil and the interpretation of the dreams of those who came to the temples for their cure.

The method of preparing the patient

was by prayer and fasting. After ablution and other ceremonies, they laid at the feet of the god, and were put to sleep.

It is questionable as to whether we can use the word "put" in its modern sense of hypnotic sleep, but the fact remains that most extraordinary cures were wrought by these means. Usually the patient dreamed of quite simple remedies, which produced the cure.

In modern hypnotism and psychic diagnosis we find parallel cases.

In the temples of Aesculapius, about 850 B.C., we find cases recorded on the walls of the temples in precisely the same way as the modern doctor enters details in a book.

Pythagoras, about 582 B.C., gave the following recipe: "Striving for good brings moral health. Diseases are caused by demons."

Few people will accept the latter statement, but I shall show later on that his recipe for health is quite the latest up-to-date method of effecting cures under Mental Science or New Thought labels.

I shall also show that disembodied spirits are responsible for many inexplicable maladies.

Modern medicine actually dates its origin from Hippocrates, about 400 B.C. He systematized various formulae, and opposed the glaring inconsistencies and superstitions of his day.

He was followed by many more or less sympathetic schools of thought, and between A.D. 130 and A.D. 160 Claudius Galenus, better known to Spiritualists as Galen, the guide of Andrew Jackson Davis, still further consolidated truly scientific research.

THE ELIXIR OF LIFE

But, about the same period, we find the alchemists searching for the philosopher's stone and the Elixir of Life. These were usually physicians, and it is to their efforts that we owe the origin of the drug system, as well as the science of chemistry.

The Elixir was believed to be composed of chemical substances, so, in course of time, the modern

pharmacopœia developed with entire reliance upon drugs, and complete neglect of the mental or psychic causes of disease.

Innovators were persecuted by the superstitious folk of their times, and therefore did most of their work in secret.

About A.D. 300 the Roman Emperor, Diocletian, issued an edict ordering all ancient books to be burned which treated on the art of transmuting base metals into gold and silver, and this gives us a clue to the special interest which chemical research had at that time.

Max Muller maintained that Hindoos are an older race of people than Egyptians, who probably adopted their ideas. They taught that primitive Man was without sin or disease, but that he presently fell away from grace.

His loss of virtue placed him under the spell of evil powers, but Brahma took compassion on him, and caused a treatise to be written, called Ayur Vedas, which followed the older Vedas or sacred writings, and dealt with the prevention and cure of disease.

In these early writings, Christians will discover the probable origin of the theological "Fall of Man." Both surgical and general treatment is described in the Vedas.

BLACK AND WHITE MAGIC

Charms, imprecations and other superstitious usages of ancient India, may be found in the Arthara-Ved-Sambhita, origin probably about 800 to 1000 B.C.

Illustrative of the superstitions that grew up around medicine in these ancient times, I find that Finnish theology had a wide variety of disease demons and two special classes of treatment.

One consisted of "white" magic, assisted by drugs, and the other was by "black" magic and evil spirits. The latter could be used both for good or ill, poisons and malice entering largely into their practices.

This emphasizes Sir Walter Scott's definition of "witch" as a "poisoner."

One article of faith may be

tested with the help of conjuration. I am informed in Berdoe's "History of Medicine," that you can capture the devil that causes any disease, and either cook him over a slow fire, or bury him in a brazen pot.

Unfortunately, I could not discover whether the devil can be accommodated with a small pot, or whether he is big and solid enough to need a large one. It is rather a pity these details are wanting, but, as they believed in legions of devils, perhaps potting just one or two made no real difference after all.

It is also worthy of note that the Finnish magicians banished their devils to Lapland, which to them was the most undesirable place they could think of. Jewish ceremonies banish evil spirits to the desert for the same reason.

It is interesting to note that both sorcerers and white magicians tried to get hold of some article of clothing or personal belongings of the ones they wanted to cure or curse. In the light of modern psychometric practice, the rationale of the process is clear.

It is interesting to read that ancient superstitions believed in blowing the disease away, and bidding it begone to the mountains, after stroking or rubbing the patient.

SACRIFICING THE GOD!

We thus find magnetic treatment allied to hypnotic practice, blending with theories of devils or gods the cause or cure of disease which had definite mental effect upon the patient.

From these ideas arose ceremonies in religious systems which begin by propitiating their god with sacrifices, and later evolving the idea of sacrificing the god himself (see J. M. Robertson's "Pagan Christs").

Captain Cook, the explorer, mentions that he often lost sight of his sailors in some foreign ports among primitive people, and suspected undesirable practices. He was intrigued by the fact that they always returned better in health.

A watch was kept, and it was

found that they went to native masseurs, who vigorously pounded, and oiled and rubbed their bodies, until they glowed with health. They performed religious services meantime.

There is nothing new under the sun. From Josephus we learn that the Essenes, about 150 B.C., studied ancient writers in regard to things useful to body or soul, and were very learned in the virtues of plants, stones, and metals.

ANCIENT MENTAL TREATMENT

Such was their fame that they were known as the "Therapists," or healers. This statement is interesting, on account of the general belief that they were the teachers of Jesus, who is generally believed to have gained his knowledge from this body.

In Exodus xv. 26, we find God sends diseases, and in the story of Job's temptation we find God apparently entering into a friendly compact with the devil, to afflict the poor man from the crown of his head to the soles of his feet.

The Mosaic law consists largely of sanitary codes. In the Talmud we find Judaism ascribing disease to constitutional vice, evil powers acting on the body, and to magic.

From these beginnings we come to the Pneumatic School founded by Athenius in the first century, in which both normal functions and disease were attributed to the operation of the pneuma or universal soul.

Combining with all researches there gradually grew up a knowledge of herbs, which at first were regarded as a detail, but, like drugs, in course of time, were found to exercise a particular effect, and thus became systematized in prescriptions.

Our chief interest is that mental treatment was always associated with healing in olden times. The belief of primitive Man in specific Methods of cure would undoubtedly facilitate the cure, and no matter whether it was belief in a god, amulet, herb or drug, the mind of the patient undoubtedly helped him as much as the belief of

Catholic or Buddhist in holy bones or holy places.

No matter whether they were Christian or pagan shrines, the resulting cures cannot be doubted.

At times, extraordinary scenes were witnessed, as in 1374, when what was called the dance of St. John set practically the whole of Germany and some of the neighbouring countries dancing, shrieking, and foaming at the mouth.

The mere sight of one dancer spread the contagion to another, and thus the whole country went dance mad for months.

HYPNOTISM OR —?

The query for Spiritualists to solve in all these cases is whether it is caused by some phase of spirit manifestation, or whether the words "hypnotic suggestion" cover the whole of the facts. Usually a blending of both is discoverable in all "revival" meetings.

In 1418, the dancing plague affected thousands in France and the Low Countries. Physicians were helpless, and attributed the malady to evil spirits.

But again, as in all outbursts of revivalism, an excessively religious emotionalism appeared at the same time, and accompanying it, were frequent signs of an extraordinary, but unreliable mediumship, with clairvoyance and prophecy.

Many ancient philosophers, like Paracelsus (1463-1541), have recorded their belief in a universal fluid, which, under the direction of the will or religious ecstasy, could be directed towards the seat of disease, and thus produce a cure.

Paracelsus also taught that Man is a miniature world, and that the atoms of his body obeyed definite magnetic laws. Every particle in the universe is polarised, and thus contributes to the same end.

He thus anticipated Mesmer, who, between 1773 and 1815, reaffirmed this principle, and astonished the world with his cures. It is to Mesmer's theory of a vital fluid that I want

specially to direct Spiritualists' attention.

If it is wrong, and has no foundation in fact, as modern hypnotists assert, then the whole fabric of Spiritualism falls to the ground like a pack of cards, for without it the phenomena of the seance room are unthinkable, and the philosophy evolved through the past eight decades by reputed spirit people is built upon a foundation of sand.

Let me summarize as far as we have gone.

We first find primitive Man consistently proving his belief in the activity of spiritual powers around him. This in course of time gets sadly mixed up with ideas of gods, devils and angels in conflict.

Then comes experimentation.

Magic, real or assumed, becomes incorporated, and forms the foundation of the religious systems of the world. Early medicine and religion were invariably associated.

Modern Science ignores all theories of the past, and scraps them as idle superstitions. As each new idea was propounded, it had to fight a host of entrenched authorities.

In the result, the grossest misrepresentation of matters appertaining to Science and Religion have been handed down to us—a sorry spectacle, not of man's search for truth, but of the narrow and bitter opposition it has had to fight every step of the way.

THE "UNIVERSAL FLUID"

Enter Mesmer! He produced what was tantamount to complete repudiation of all preconceived ideas upon the subject of medicine.

People fell into states of coma, hysteria or trance, diagnosed their own diseases, prescribed remedies for themselves, and awoke refreshed and reinvigorated from a strange sleep induced, Mesmer believed, by a universal fluid that becomes animalized on passing through the human body.

His disciples made further discoveries. The Marquis de Pusegur found that his subjects developed clair-

voyance. Soul travelling was apparently established. At least it was obvious that mind transcended the limitations of the flesh.

The religious bigotry and superstitions of the time were aroused, and finally Mesmer, a discredited charlatan, retired from the world to meditate in solitude on its ingratitude.

SCIENCE DRAWS NEARER

Yet, let me repeat: If Mesmer's theory was wrong, Spiritualists, too, must eventually retire, as the dupes of their own imagination. For the phenomena of the seance room are unthinkable without some semi-physical link.

My immediate purpose is to get Spiritualists to strain every nerve to get as much scientifically attested evidence as they can of the reality of the aura.

The trend of modern Science is in the direction of refusing to recognize the existence of auric emanations.

It remains for us to see whether Spiritualism can rise superior to the powers arrayed against its principal hypotheses, and whether we can discover a scientific amalgam that will yet blend apparent inconsistencies into one harmonious whole.

The term "mesmeric passes" is derived from the name of Mesmer, who systematized their use.

As mesmeric passes are used—without inducing unconsciousness—by magnetic healers, it is necessary for students to learn their origin.

Franz Antoine Mesmer was born at Mersberg, in Germany, in 1734. At the age of forty-two he took his degree as Doctor of Medicine in the University of Vienna, the subject of his inaugural thesis being "The Influence of Planets Identical with Magnetism."

He experimented with magnets, and believed healing power could be directed through them. He then appears to have witnessed cures by the Swabian priest, Gassner, and concluded that the healing force must reside in the human body.

In 1778, he obtained striking successes in Paris. Modern experimentalists believe that what he attributed to personal magnetism was in fact due to "suggestive" therapeutics or hypnotism.

This, in turn, is a form of faith healing, the intense faith or belief of the subject inducing the result. Such experiments as his famous "baquet" illustrates this phase.

A tub was filled with pieces of iron from which long rods protruded, or ropes were tied to trees, presumably magnetized. Long lines of patients grasped the ropes or iron rods. The results were identical with what happens at revival meetings or hypnotic clinics.

Crises (trance states) and convulsions followed, which caused the medical men of his day to believe it was all due to imagination, and that "animal magnetism" had nothing whatever to do with it.

HEALING PASSES

He was denounced as an imposter, but under the name of hypnotism the far-reaching power of "imagination" is being more correctly appraised.

Hypnotists deride the idea of a magnetic influence emanating from operators, but calmly appropriate the "passes," which they admit are more efficacious in healing than other methods of stimulating "imagination."

Spirit-controlled mediums and magnetic healers both use these passes, although the unconscious instruments may never have seen the method in operation.

About 1874, one of Mesmer's followers, the Marquis de Pusegur, induced clairvoyance in his subjects, and was rapidly followed by other experimentalists, who found that descriptions of spirit spheres were given during entrancement.

Continental researchers appear to have been far in advance of their English confreres in psychical research, and many mesmerists' books treat of clairvoyance, prophecy and introvision (looking into one's self) as quite ordinary occurrences.

Secret thoughts were sometimes read with extraordinary accuracy, and mental questions answered by the entranced subjects.

It was usual for patients to diagnose their own disease, indicate its various stages, and suggest methods of cure. They would even prophesy correctly the day of their own deaths, without the slightest fear or consciousness that they had done so.

Prophecy and psychic powers fell into disuse with the rise of hypnotism, but many records remain to prove that mesmeric subjects could more correctly diagnose their own and other patients' diseases than the doctors.

MEDICAL WORLD DISPLEASED

This, of itself, was sufficient to array the medical world against them.

Cures among non-medical mesmerists were as common as with "magnetic healers" of today, who now use the selfsame passes without rendering the patient unconscious.

It was unfortunate that fear of the devil and superstitions peculiar to the period prevented closer analysis, and so the strange blend of auto-suggestion, magnetic treatment and true psychic perception called mesmerism gradually died out.

Of English mesmeric practitioners, the best known writers are Doctors Elliottson, Ashburner and Esdaille, whose names will go down to posterity as true scientific explorers, long after their imitators and detractors are forgotten.

Their persecutions and struggles can be read in their own books and in nine octavo volumes of "The Zoist."

Unfortunately their anxiety to get mesmerism recognized placed them in opposition to the introduction of chloroform as an anæsthetic. This completed their ostracism.

Doctors gladly turned from the uncertainties of mesmerism to the definite action of a whiff of chloroform. With the discovery of this anæsthetic in 1847 by Sir James Young Simpson, mesmeric practice among doctors practically ceased.

In 1850, while Dr. Esdaille was Presidency Surgeon, he established a mesmeric hospital in Calcutta, and performed painless operations under mesmerism.

As a careful medical man, he sent accounts of the removal of one hundred and sixty-one scrotal tumours—many of them weighing several pounds in weight—to the English magazines, and complained bitterly of the way in which medical editors mutilated his reports.

His case book records cures of enlarged glands and strangulated ruptures. All the usual hospital cases were successfully treated by mesmerism. Since hypnotism has supplanted mesmerism these operations are now performed under chloroform.

For experimental purposes, simple operations like tooth-drawing are still occasionally carried out under hypnotism. Most of the "psychic" experiences have disappeared under hypnotism because the indwelling ego is not afforded the same scope for its inherent powers.

The creation of hallucinations, which is the main feature of the hypnotic school, distorts or misdirects psychic powers.

THE PLACE OF FAITH

Occasionally, fitful glimpses of earlier phenomena are obtained, especially when the despised "passes" are used. This becomes more obvious when hypnotists utilize the services of a natural psychic, and credit their "suggestions" with the results.

Psychic healers admit the power of "suggestion" or "faith," but obtain most of their cures by means of "magnetic passes."

They therefore accept Mesmer's theory that healing power resides in the healer, or is a force passed through their bodies by higher powers, but assert that hallucination, hypnotic sleep or mystery-mongering are neither essential to success, nor desirable in healing centres.

Trance mediums, without any training whatever, use magnetic passes,

even though ignorant of mesmerism. But those who are not gifted in this way must supplement their knowledge by reading old books on mesmerism.

A very good illustrated book was written by Dr. Younger entitled "The Botanic Physician and Magnetic Healing," which I hope to see brought up to date and reissued in cheap form.

It illustrates the passes, and contains valuable herbal formulæ in addition. The majority of the books issued under the title of hypnotism are useless for our purpose, as their basis is the creation of hallucination, which is of value only in counteracting manias, or as "suggestive" therapeutics.

HOW HEALING WORKS

In the cures at Lourdes and elsewhere, it is always important to note details which give clues to the laws in operation. In one case, a nurse carrying an emaciated child suffering from rickets, felt a sudden thrill pass through her own body, and soon after, to her great astonishment, the baby began to bill and oo, and its little body filled out and assumed the hues of health.

We get here an illustration of what frequently happens at Spiritualistic healing circles. The requisite elements are extracted by spirit power from more or less unconscious sources and applied to the relief of the sufferer.

The theory of "suggestion" cannot be applied to an infant in arms, but in many cases the theory will be found to cover the entire ground. The application of "faith" intensifies "suggestive" therapeutics.

At revival meetings somewhat similar conditions prevail to those of Mesmer's celebrated "baquet," or Parisian hypnotic clinics. The means to the end are different; but that is all.

At Lourdes, the priest strides up and down the rows of pilgrims, exhorting to faith, and the revivalist preacher attains identical results by his pleading.

At revival meetings on the South Coast I found hypnotic practice de-

liberately utilized. After the usual exhortations, Pastor Jeffreys dipped his thumb in oil, pressed it firmly on the patient's forehead, and, while repeating the faith healers' formula, rested the remainder of his fingers on the crown of the head. He usually carries the other hand to the base of the brain.

LOSS OF CONSCIOUSNESS

Pastor Jeffreys probably borrowed the idea from some mesmeric book of instructions, for in many works on mesmerism you will find illustrations of this method of inducing hypnosis.

It is typical of most of these gatherings that loss of consciousness and crises similar to those induced by Mesmer are the result. I have no doubt that unseen workers often take advantage of the mental states induced, and actual cures occur, which are promptly seized upon as marks of divine favouritism.

But when hypnotic suggestion or faith are the only forces utilized, the cure is rarely permanent.

In cases of great and exceptional healers like Francis Schlatter and Valentine Greatrakes, something more than suggestive therapeutics must be conceded. It is obvious they were spiritually aided, or physical exhaustion would soon have put an end to their work.

Schlatter, the Mexican "Messiah," refused all payment, and sometimes treated from one to three thousand people daily. One can only conclude that the spirit people people found him a channel for transmitting their power, but as he also emphasized the need for faith, auto-suggestion undoubtedly played its usual part.

His method was simply to hold the patient's hand for a few minutes while praying. They usually experienced a mild electric shock, and recovered in a marvellous manner from their ailments.

Valentine Greatrakes was an Irish Protestant who literally stroked disease out of his patients. Persecuted by

Catholicism, he came to London, and daily exercised his gifts on people of all classes who went to him in Lincoln's Inn Fields.

The Royal Society tried hard to discredit his cures, but was eventually forced to acknowledge them. Their final oracular pronouncement is interesting to those who accept the theory of auric emanations.

It stated that "his cures were due to a sanative contagion from Mr. Greatrakes's body." Some of his cures were published, and records can be found in the "Transactions of the Royal Society" in the British Museum.

That his marvellous gift was of the nature of mediumship is emphasized by the fact that, after a few years filled with extraordinary happenings, it left him as suddenly as it developed.

Many healers find they can relieve pain by simply laying their hands on the spot. The pain often disappears as if by magic, and the proof that the cure is permanent rests in the indisputable fact that it rarely returns.

At other times steady and persistent treatment over weeks and months is essential. Often without any intention to diagnose, the healer's hands will be led to the seat of disease, and a mere effort of will, usually expressed in the form of silent prayer, achieves the desired end.

"OVERFLOWING VITALITY"

In these cases the magnetic healer acts the part of Mesmer's subjects, but is fully conscious during the treatment of the patient.

Healers vary considerably in power, diagnosis, methods and results. Quite a large number are physically unfit for the work they do, and attribute their cures entirely to spirit agency. They claim to act simply as channels, through which the healing balm is poured.

Normal healers must note the fact, because blending with every effort the same factor plays a more or less conspicuous part.

The ideal to aim at is overflowing

vitality which of itself produces curative effects, and repels contagion. Cooperation with the spirit world thus enables the healer to achieve the apparently miraculous.

Some healers' hands appear faintly luminous while at work, indicating the utilization of phosphoric or electrical forces. They look like tiny points of light projected from the finger-tips.

The phosphoric is softer and more diffused, and sometimes develops into spirit lights which float about the room. When very faint they are visible only to clairvoyants, but at times they are sufficiently objective to be seen by normal sight.

One healer, who is always very careful to wash his hands before and after treatments, frequently finds a slightly sticky substance exudes from them during his work.

This can be seen by all if he firmly closes his fist, and then opens his fingers slowly. The folds of skin slowly release themselves from each other.

As healers rarely touch their patients, it is obvious that these signs all indicate that "something" passes from the healer to the patient, despite theorist denials.

Healers who do not make sufficient use of the "clearing" passes, to be described presently, are peculiarly liable to suffer from the aches and pains of their own patients.

After all forms of psychic work, and particularly that of healing, a walk in the fresh air with deep breathing exercise is advisable. In addition, healers, more than all other sensitives, should cultivate a cheery optimism, and, by simple effort of will, counteract all unpleasant thoughts and feelings, no matter whether psychic or physically caused.

Redirection of thought automatically discharges earlier sensations, and must

be practised until the habit becomes part of your normal everyday self.

It was a common practice among the older school of mesmerists to place their patients *en rapport* with mesmerized subjects, both for purposes of diagnosis and actually to transfer symptoms of the disease itself.

Very often the disease mysteriously disappeared during the process. This was accomplished by seating the subject in front of the patient, and joining their hands.

PASSING ON DISEASE

The subject, on awaking, would know nothing of what had transpired, but in the meantime may have actually described the patient's symptoms, or exhibited them in his own person.

If any operators repeat this experiment, may I suggest, in fairness to the subjects, that they deserve more consideration than mere dismissal with a "suggestion," the form now adopted by modern hypnotists.

It may leave the subject with the mental seeds of the complaint within his own system. Modern healers hold the patient's hands, and readily diagnose the disease by the operation of the same law without unconsciousness.

In Spiritualist meetings it is usual to link hands round. Symptoms of disease are thus transferred to sensitives in the near vicinity, and form part of the system of development.

Later on, the sensitives discover they need not touch the patient. Centring the mind on the patient is all that is necessary to make psychic contact.

My previous booklet on aura showed the rationale of the latter process. The auric link connects up all the participants in the meeting, and thus renders physical contact unnecessary.

DIAGNOSIS

SYMPATHY between folk quite ignorant of psychic healing sometimes produces analogous states. Healers frequently find themselves "picking up" aches and pains from patients.

Lightly contacted and thrown off, it has definite registration value, and is a method of diagnosis. It presents all the essential features of psychometry.

At the same moment the healer may find himself subject to "strong impressions" which differ curiously from his normal methods of reasoning from cause to effect. It is akin to telepathy or incipient spirit control.

By lending himself to this guidance, he develops a form of conscious contact with the spirit world, and incidentally "opens the door" to other phases of mediumship also. His diagnosis thus takes the form of sensations passing through his body, identical with those from which the patient suffers.

Recognition of their presence and the operation of his own will power removes them instantaneously. Many healers learn to induce these sensations immediately on seeing patients.

The relationship of these feelings to the "transference of sensation" practised by mesmerists is obvious. The only difference is that the healer consciously induces what the mesmerist subject unconsciously exhibits.

REMOVE THE CAUSES

By thus "taking on" a replica of his patient's symptoms, the healer more often discovers the real seat of disease than is possible for ordinary medical men.

Always note that the actual seat or cause of disease is not only where the pain is felt. It is causes, rather than symptoms, that the true psychic healer removes.

Some clairvoyants develop the power of diagnosis to a marvellous degree. The body of the patient becomes practically transparent, and they witness

the operations of its organs as though looking at the mechanism of a watch through a glass case.

If mediums possessing this rare gift were permitted to co-operate with medical men, the excuse for vivisection would vanish, and many abstruse problems would be solved.

At my study groups for healing or clairvoyant development, it is no uncommon thing for pupils to be surprised at the sudden appearance of my ribs while talking to them. The clothes disappear, and the actual body may become transparent.

Usually only local parts of the body or organs which need attention are seen. Unfortunately, very few can spare sufficient time for the regular and systematic practice of this form of vision, which would be invaluable as a guide to professional medical men.

Other clairvoyants see nothing of the internal mechanism, but are guided by the varying colours of the aura. Where it is clear, transparent and bright, health is indicated. Where it is discoloured, dark, spotted, or with obvious gaps in places, it indicates disease or that the organ under it is not functioning properly.

NEW ERA FOR MEDICINE

In this form of diagnosis care has to be exercised, because varying mental states also affect the colour of the aura.

When psychic healers possess the knowledge of the doctor in addition to psychic powers, a new era for the science of medicine will dawn. Healers occasionally fail because of their ignorance of physiology, dietary, hygiene, and chemistry.

The marvellous fact is all the more glaringly true that, although absolutely ignorant of all the laws utilized, healers cure hundreds of cases pronounced hopelessly incurable by modern science.

Sensitives who are able to trust their impressions can diagnose disease accurately. They have but

mentally to ask for the remedy to find that actual prescriptions pour through their brains.

All amateur healers should practise this form of diagnosis and await the telepathic reply. If uncertain, their prescriptions should be checked by more experienced workers before adoption.

Where the groundwork is suitable, the faculty of diagnosis and inspirational prescriptions will be slowly cultivated by this process.

TRANCE NOT ALWAYS WANTED

Trance often supplants the impressionable type of mediumship, but is not always convenient or desirable. It is better for healers to be aware of all that happens. They can then systematise prescriptions and be in a position to answer questions while normal.

Apart from this, the educative side of mediumship is enhanced. Instead of being merely a channel, the medium becomes a conscious co-operator with spirit advisers.

An effort of will is all that is necessary to keep consciousness awake. The brain is held quietly receptive, while impressions or actual clairaudience quite clearly gives instructions.

I am trying to induce several promising healers to specialize in this way. I am confident that the majority of trance mediums could be trained to diagnose.

Education plays a tremendous part, but if personal prejudice can be overcome, I find the majority of spirit guides willingly co-operate.

The experimentalists' difficulty is that "awareness" makes them fear subconscious action.

But if they pass through trance to conscious co-operation, they learn to overcome this fear, because the withdrawal of the personality of the spirit is so gradual that the result is attained with greater certainty.

Only transparent honesty and truthfulness, with a spiritually quickened perception, can overcome the difficulty.

Passes alone generally effect the cure, but where prescriptions are inspi-

rationally obtained, they will usually be of a herbal character.

These enter into the composition of the body and co-operate with its machinery far better than the mineral poisons so freely used by doctors.

If medical men learn psychometric diagnosis, their training may subconsciously prescribe drugs more often; but it is a curious fact that psychic healers as a body are strenuous opponents of mineral drugs.

I took a patient to Battersea for diagnosis. She had recently undergone a serious operation. Nobody in the room knew her. She took her seat and awaited her turn with sixty others.

Lightly the healer (F. J. Jones) ran his fingers over her body. He asked no questions, but presently informed her that she had had more than one operation, traced the exact course the surgeon's knife had taken, and commented on the effects.

He declared that if he could have treated her the operation would not have been necessary. He correctly named all the symptoms before and after the operation, forecasted probable results and prescribed.

He declared the wound had not yet healed and asked if she did not sometimes get the taste of blood in her mouth.

MEDICINE'S NEW ERA

He impressed upon her the necessity of resting long enough to give the wound a chance to heal. She was to anoint the stomach with olive oil and gently manipulate the tender parts in the same way.

After the manipulation, a warmed cabbage leaf was to be laid on the stomach. In the morning, olive oil and onion juice was to be the embrocation used.

No matter what opinions one may have as to the value of the prescription, the diagnosis was perfect.

When medical men can tell their patients as much without asking a single question, a new era for medicine will dawn.

F. J. Jones, since passed on, treated many serious cases at the Battersea centre and then travelled on to another. A mental defective is now behaving more normally than at first, when he could hardly sit still. He thoroughly enjoyed the weekly treatment.

A paralytic now walks. A consumptive discharged as incurable comes occasionally to show that her cure is permanent.

Mrs. Jones, with a woman friend who took up the work as the result of her own cure, co-operated at all meetings. Their part was simply to point their fingers at certain spots on the body.

STORED SPIRIT POWER

The spirit control claimed to utilize healing forces which he kept stored in spiritual laboratories. Granted there are spirit homes and spirit people inhabiting them, what is more rational as an explanation?

Although I am a Spiritualist, I am sufficiently logical and materialistic to believe that matter in its invisible form—which we usually call spiritual—is susceptible on spirit planes to all the chemical reactions known to earthly scientists as well as a few more that they have not yet discovered.

I therefore see nothing incongruous in spiritual chemistry, spirit hospitals and an ethereal duplication of all known forms of matter.

Although we talk of the spirit world as if it were immaterial, its elements in the hands of spirit chemists are just as responsive to the laws of attraction and repulsion as the denser particles of earth.

One sensitive had this illustrated in a vision which took her into a beautiful vineyard interspersed with growing fruits of all kinds and common herbage set at regular intervals.

Every kind of herb and fruit had a medicinal value. And this lesson the spirit friend strove to impart in everything he did.

The guide merely passed his hand over grapes and seemed to extract the essence by doing so.

He placed his hand upon her mouth and transmitted the taste of the grape. He did the same with oranges.

Then, plucking a leaf, he placed it behind her ear. On its removal, a kind of electric shock passed through the head.

Medicaments in a similar way were placed on her chest and generated great heat. This general mental effect was one of exhilaration, with which she awoke.

LEGAL DISTINCTIONS

Perhaps it is a wise dispensation of providence that it is so, for if they experimented as doctors do, who regard men's bodies as chemical laboratories into which they may pour poisonous drugs, on the assumption that one chemical neutralizes another, the result might be disastrous.

Chemists can, of course, produce chemical reactions, and, thanks to Nature's recuperative powers, the products often pass harmlessly away.

If the patient dies as the direct result of this treatment, the doctor still remains an "honourable" man, and pockets his fee satisfied he has done his best. But if the same unfortunate contingency arises during treatment by an unorthodox healer, the worthy soul is hauled off to prison on a serious charge and possibly branded as a criminal for ever; and this notwithstanding the fact that his help was not sought until known practitioners failed utterly.

EFFECT OF DRUGS

From the clairvoyant or spirit standpoint, the reason for discountenancing the use of drugs is clear.

With most invalids there are gaps in the aura, or a dull greyish tinge is visualized, which makes it appear with ragged edges. In health it should be bright, clear, and definitely outlined.

Drugs deepen and intensify this raggedness and discoloration, lowered vitality or less activity in the organ affected being indicated.

It means to spirit people less response to their special methods of treatment.

Radiance of spirit form indicates increased rates of vibration, which act like rays of light, heat, or electricity upon the diseased or sluggish organs of the body.

THE VALUE OF PRAYER

Highly evolved spirits appear to radiate a specific quality aura which lower-grade spirits do not possess; hence the great value of prayer and religious exercises as methods of preparing the mind before or during treatment.

Anything which soothes and calms the patient, like meditation, prayer, music, or singing, are useful adjuncts to healing clinics. To some extent, drugs soothe the nerves, but their reaction is often more destructive than the original trouble.

It means that momentary relief is produced by partial paralysis of the specific organ affected. This rigidity of mechanism prevents effective spirit co-operation.

Intense emotionalism transforms quiet, serene, and bright aura into a condition of whirling activity, which also forms a barrier to spirit aid.

These states are continually referred to in seance-room work, but few realize how vital they are to all spirit manifestations.

That the healing balm can be conveyed in materials is well known. The apostle Paul appears to have been one of the earliest practitioners of this method.

"So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them" (Acts xix. 12). Mesmer and his followers used the idea with considerable variations.

Magnetism is also conveyed by the breath. For deafness, ear-ache or facial neuralgia, pain can be relieved immediately and cure rapidly follows by directing a warm stream of air from the mouth into the ear.

Lay a clean handkerchief on the side of the patient's head and gently breathe through it. Blowing which produces a cold air is useless. After the warm

breath has soothed the pain, gently stroke the face with both hands.

Start from the forehead and bring the hands over the temples down each side of the face and off at the chin, and the cure is usually complete.

For neuralgic pains and headaches, the healer stands behind the patient and draws the fingers from the temples towards the base of the brain and off at the shoulders. This is used in addition to breathing, although either method used separately is sometimes sufficient.

TREATMENT TESTS

In severe cases, where pain has prevented sleep, it is well to treat for insomnia in addition. This is a general treatment over the head and chest by short saturation passes, which we shall presently explain.

About ten or fifteen minutes is sufficient, but as healers vary greatly in results no definite time can be stated. Everybody can test these simple treatments, because our changing climate continually attacks weak places.

Nothing is more soothing than the warm stream of air directed upon the seat of pain. It seems to pass right through clothes and body, causing the organs to relax naturally.

Experiment by breathing between the shoulder-blades of a person standing in front of you, and if they have any form of lung trouble you will be surprised at the immediate relief from pain, and, if regularly treated, be astonished by the cure from so simple a process.

If you are successful in these minor troubles, it will give you confidence in more complicated diseases. It is clearly established that everybody can heal who is sympathetic and fairly healthy.

The majority cannot spare sufficient vitality to heal continuously. Assiduous practice enables healers to recoup almost immediately, especially if they take a walk in fresh air after treating the patient.

Lumbago, pains in the chest and all forms of nerve depletion succumb

easily to magnetic treatment. Used in conjunction with the breath, it never fails to ease the pain.

Do not despise the use of electricity, ultra-violet rays, perspiring cabinets, or turkish baths, in addition to magnetizing, for arthritis, rheumatism and all severe pains, if magnetic treatment alone fails to bring relief. Clinics run on these lines would speedily become popular.

Always cease treatments directly you feel tired. Care must be taken never to overtax oneself.

If you continue after Nature's plain intimation to rest, you will have only yourself to blame if nervous breakdown follows. If you cannot heal without always feeling tired and depleted afterwards, cease acting as a healer.

It is conclusive evidence you do not possess the superabundant vitality peculiar to the true healer. You need all you possess for yourself.

THE LIMITS OF POWER

The perfect healer, on the contrary, will feel refreshed as the result of magnetizing so long as he works well within the limits of his power.

Few people realize the process by which vitality is withdrawn or projected. The law in operation during the well-known expedient of prolonging aged or weakly people's lives by getting some young healthy person to sleep with them is but vaguely guessed at.

The young victim is anæmic and habitually exhausted without apparent cause. The radical cure is never completed until the bedmate is removed. Like a sponge absorbing water, the weakly person indraws the healthy vitality.

In magnetic healing you get the key to all these mysteries and realize that something more than "suggestion" is necessary to account for the results.

You soon decide that the perfume of flowers is not more real than the invisible aura which does such marvellous work, and proves to be so essential to healthy life.

The passes used for healing, or inducing passivity in mediumship, are

identical with those used by mesmerists, with this essential difference—neither hypnotic sleep nor hallucinations are induced.

As healers refrain from making hypnotic suggestions, all states of suggestibility that arise are controlled by the subjects themselves, or may be traced to external mentalities.

The operator visualizes himself as a living dynamo distributing electrical energy which he consciously directs. If he has no sympathetic rapport with patients, his results will be poor.

If for any reason there is objection by the patient to your treatment, do not force your services on unwilling subjects. Headaches, irritation and positive repulsion will be the sole result if you do not desist.

Sensitive people feel keenly the difference in qualities of various healers, and their intuitive likes and dislikes must be respected.

A simple illustration of magnetic healing is seen when a mother, quite naturally but with great sympathy, "rubs the pain away" from a suffering child. When making "passes," regard the aura as being an electrical extension of your own nervous system, as obedient to your will as visible hands and feet.

Visualize it as a discharging agent electrically expelling disease and vitalizing stagnant nerves. If the directivity of your mind is lacking, only reactions due to suggestion or faith will result.

Seat the patient comfortably so that you can reach every part of the body without moving about. All sensationalism must be avoided. A calm, sympathetic, but confident mental attitude is best.

Fingers and toes may be regarded as the natural outlets for diseased particles. In a lesser degree, elbows, shoulders and knees act in the same way.

Hence all healing passes proceed from the trunk towards the extremities. Demagnetizing passes are reversed. These must be used if the patient gets somnolent or becomes hypnotised.

Some patients are able to state definitely when treatment is succeeding by feeling pains shift their position and travel towards the outlets where they mysteriously disappear. Whenever the pain moves, continue the effort from the point it stops at. It is a sure indication of success.

Some healers believe silk to be an impediment to the aura, which they think obeys laws applicable to terrestrial magnetism. Dr. Kilner's experiments do not confirm this view, but it is useful as a working hypothesis.

The operation of animal magnetism often defies all known laws. In general it will be found that clothing in no way prejudices the result, but it is advisable to remove heavy outer garments during treatment.

Mesmeric subjects and very sensitive patients have been proved to react definitely to magnetic passes with a brick wall between subject and operator.

They are sometimes able to state the position of the healer's hands although sight and hearing cannot possibly afford any clue.

When making passes, the tips of the fingers are pointed at the body of the patient and remain about one or two inches away all the time. This is usually varied by resting the hand on the great nerve ganglia at the base of the brain and solar plexus.

Using these as starting points, the effort is then directed towards charging these centres with electrical energy and distributing the forces over the stagnant nerves.

There are two types of "pass" used by healers. The first is called the "clearing" pass. With the fingers pointed as described above, the hands are moved over the seat of pain to the outlet at fingers or toes.

The will, at the same time, is directed towards drawing away stagnant particles. The hands are then shaken to throw away any auric effluvia which may have been drawn from the patient.

Clairvoyants watching this hand-shaking process may see the auric

effluvia, withdrawn from the patient, falling from the finger tips in the form of tiny condensed smoke balls.

Statements of this type make unkind critics laugh, but I had an object-lesson once that satisfies me of its truth, although my critic would stretch the long arm of coincidence to cover the fact.

Having a normally healthy appetite and usually digesting all kinds of food, I am somewhat careless in my choice of dishes. A bilious attack developed in consequence.

My wife was treating me in the approved fashion. At the end of each pass she shook her hands behind her.

A cat was peacefully slumbering on the chair in a line with the direction her hands took. Suddenly pussy got up, made a dash for the door like a seasick passenger to the side of a vessel, and was violently sick.

AVOID "LINE OF FIRE"

The object-lesson was clear. It was probably the essence of bile or its developments that had been thrown all over pussy for about five minutes, with unfortunate effect on the cat.

I want crowded healing centres to take note of what I say, and see that nobody sits in the line of fire from healers' hands.

It carries other lessons also: purification of healing rooms should be religiously and methodically performed.

Fresh-cut flowers should decorate all healing centres and deodorants used after all meetings. We can trace physical effects, but there is a psychic side, too, which must not be overlooked.

Some spirit people claim to store psychic forces in or near healing centres which are regularly used for psychic healing. Healing centres in course of time radiate health in a quite inexplicable way.

It may be due to the conscious storage of forces mentioned, but in our lessons on psychometry we shall offer another key to the mystery which will deepen our understanding of prayer and all forms of emotionalism which impregnate the localities devoted to exclusive service.

THE PASSES DESCRIBED

CLEARING passes are for removing pain and disease, but a building-up process is also necessary to perfect health, and this is known as the "saturation" pass. In using the saturation passes, the magnetizer tries to project his own vitality into the nervous system of his patient.

The mental attitude is, therefore, different, and though to the onlooker the passes appear to be the same, they have a very different effect. Having removed the stagnation by clearing passes, the operator then tries to "saturate" the patient by implanting healthy magnetism.

He does not need to shake his hands at the end of every pass, because he is implanting auric energy instead of abstracting disease. The clearing passes should produce a sense of exhilaration and freedom from pain.

MAGNETIC SLEEP

The saturation pass is soothing, and if long continued over the head and chest only would cause the patient to pass into the magnetic sleep of mesmerism. This is avoided by occasionally using the clearing pass if any symptoms of somnolence appear.

Should sleep suddenly fall upon the patient, use the demesmerizing pass by reversing the hands and using an action identical with throwing water into the patient's face.

Bring the hands palm uppermost, from about the region of the stomach and draw them rapidly upwards several times towards the patient's eyes. The mere disturbance of air in front of a patient's face is usually sufficient; but at the worst, an hour or two of refreshing sleep is all that can happen, so long as meddling interference is prevented.

For the long pass, point the fingers at the top of the head and draw them over the whole length of trunk and legs and off at the toes. Finish with a

graceful sweep away from the patient and recommence. Standing behind the patient, repeat the same pass from the head and off at the heels.

It is always advisable to commence treatments with this pass, paying particular attention to the spine, the solar plexus and base of brain. If the trouble is purely psychic or mental, this is all that is necessary to effect the cure.

For the short pass, point the fingers towards the top of the head and slowly move the hands to the region of the stomach. As a clearing pass, use the same movement, but off at the knees.

Similar passes while standing at the back of the patient complete the circuit of the body by thoroughly treating the head and spine.

Short saturation passes from the forehead to the chest slow the heart's action, and implant vitality or induce sleep. It is excellent for insomnia.

For headaches, use clearing passes by pointing the fingers at the forehead and sweeping the hands sideways and away from the patient. Headaches caused by indigestion must be treated medicinally in addition. Saturation passes with subjects of this type merely increase the pain. Hence clearance passes are alone used.

Mediums need to use this pass on themselves if they feel dazed after spirit control, or if entrancement leaves a headache. They can do it quite easily for themselves, and the necessary exertion assists towards the desired end.

Controlling spirits sometimes request help to leave their mediums easily, the intensity of their effort having forged a magnetic link that is too strong.

Stand behind the sensitive, and, pointing your fingers towards the crown of the head or the centre of the forehead at a distance of an inch or two, or even in contact, draw the hands suddenly apart several times.

Unwanted controls are displaced in the same way, and mediums after control are advised to clear all influences from themselves by similar passes. If there are symptoms of a return of the obsessing spirit, these passes should be followed by the demesmerizing or clearance passes described in earlier articles.

If the control is of an exceedingly gross type, these passes may fail, but they will have a preliminary effect of removing psychic aches and pains. If the simple passes fail, follow up the foregoing treatment by placing the left hand on the forehead and the right hand on the base of the brain.

Slide the right hand rapidly down the spine, and quickly forming the hand into a cup shape, smartly tap the middle and lower parts of the back several times.

With these patients it will be necessary to have a strong person holding the hands and feet of the subject, for fear of personal violence.

Finish with clearing and demesmerizing passes, get the patient into fresh air, and have ready something to engross his attention and remove all idea of spirits from the mind.

"EXTREME CASES"

Dr. Carl Wickland advocates passing a charge of static electricity through both the patient and the medium who momentarily accepts the obsession: Dr. Baraduc employed very drastic applications of heat.

But during forty years' experience I have rarely even heard of these extreme cases, and have never met any incurable by the simpler process described.

Nevertheless, in view of Dr. Kilner's experience with the dicyanine screen, which detected a definite rupture of the aura during electrification of sensitives, I should advise it if the foregoing treatment fails.

Shocks are best avoided, save as a last resort, and tapping, electricity or heat should not be used unless the spirit is utterly unreasonable.

Mediums during development fre-

quently misunderstand their sensations, and in this, as in cases of reputed obsession, it is a steadying of the nerves rather than drastic action that is needed.

In all treatments for obsession, great tact and firmness are required. With every pass you consciously exert your will to the desired end.

Never forget that your patients' sensitive condition enables them to perceive your real character, with corresponding effect on results.

For insomnia, induce the sleepy stage with short saturation passes and send the patient away with the "suggestion" that he is to refrain from every form of worrying thought.

HELPING MEDIUMS

To assist mediums developing, induce passivity by short saturation passes and carefully refrain from implanting any suggestion whatever.

For biliousness and stomach troubles, first give a thorough treatment with the long passes and then, standing behind the patient, lay the hands on the solar plexus and draw them round the waist and off at the base of the spine.

For stomach complaints always recommend easily digested foods with plenty of fruit and vegetables, and, even though you remove temporary discomfort, suggest a mild vegetable purgative once or twice weekly.

Patients invariably eat indigestible foods which reproduce the symptoms. A tablespoonful of olive oil on retiring is invaluable for gastric troubles. The juice of a lemon in a tumbler of water in the morning before breakfast stimulates sluggish livers into activity.

This combination of olive oil and lemon juice, systematically taken with plenty of pure water, is sufficient to keep most people healthy, but neglect of prompt removal of the waste products packing the intestines creates chronic indigestion and a vast number of diseases with terrifying names.

The removal of this obstruction has made fortunes for patent pill and aperient manufacturers, who grossly

magnify the symptoms and actually cause imaginative people to believe they are daily snatched from the brink of the grave by the specific nostrum they offer.

To remove a headache from myself, I find a useful pass is to point the fingers of both hands at the eyes, and draw them lightly over the head behind the ears and off at the chin.

This, followed by a quick pass from the centre of the forehead with a stroking motion to the side, and off, is sufficient to arouse me to wakefulness or remove the pain.

Whatever passes are used, be careful to use the clearing passes at fairly frequent intervals to prevent your patient dropping into the cataleptic, somnolent or mesmeric state.

If either of these things happen, don't lose your head or call folk to assist who are ignorant of mesmeric effects. This often produces the puzzling complication termed cross magnetization.

MIXED EMOTIONS

It may intensify the undesirable appearances and is due solely to the admixture of conflicting emotions or differing qualities of aura.

Use the demesmerizing pass freely, and if this fails, dip your hands in water and use the same pass with the water splashing the patient's face, or let them sleep it off, which they will do in a few minutes if you use the clearing and demesmerizing passes freely.

They will rarely sleep for more than an hour or two at most and will awake refreshed.

Demesmerizing passes are also useful in cases of improperly developed mediums whose controls it is advisable to eject in the shortest possible time.

Lessons on obsession will presently show the practical need for this elementary knowledge, of which the majority of healers are supremely ignorant.

Different healers induce entirely different sensations in their patients.

The effect of passes on patients should be noted. You can, of course, suggest sensations to sensitive people, but, if you avoid this, you will soon discover the particular influence you have upon subjects.

Some experience cool breezes passing over or apparently through the entire body during the passes, and blindfolded can tell exactly where your hand is. Others sense warmth, chills or ill-defined electric shocks during treatment.

CLASSIFICATION OF HEALERS

Noting these details, operators will discover the specific sensations their personal magnetism arouses, and what types of malady most readily succumb to their treatment. Classification of healers would then lead to forms of specialization impossible at present.

In Raoul Montandon's "Les Radiation Humaines," we get illustrations of magnetic force petrifying animal tissues. This indicates a quality of aura useful in cancer and tumours.

Other healers soothe inflammation or quicken nervous reaction without producing any other obvious effects on the seat of disease.

Healers attack every kind of ailment with fair average success, but if their personal influence were more carefully studied, we could specialize with absolute certainty as to results.

In many cases no sensation is aroused in the patient, but—they get better. Many come to be treated for petty local troubles and discover to their great surprise that chronic ailments pass away in addition.

Always remember that disease is physically and psychically transferable. To rid yourself of the incubus, shake the hands at the end of each clearing pass, as if throwing water from them, and, as a further preventative, wash the hands after each treatment.

Neglect of this simple precaution may produce the curious effect of transferring the symptoms of one patient to another or absorbing them.

Your will must be ever poised in the direction of resisting absorption, and

whether shaking your hands after each pass or washing them, regard the operations as merely emphasizing your will.

At first I attributed all these theories to imagination, but after tracing unexpected pains to patients previously treated, I concluded that these precautions are based on scientific observation.

Seen clairvoyantly, the aura appears "foggy" when thrown from fingers treating diseased bodies. In health, the same action would produce a clear, bright, steam-like appearance through which an electric light is shining.

It is illustrative of the extraordinary foolishness of mankind that though they prove the efficacy of magnetic treatment in cases regarded as hopeless by doctors, they none the less run to the ordinary medico or chemist for advice or treatment in minor ills.

UNFAIR COMPARISONS

It also reminds us how utterly unfair it is to compare cases treated by the average medical man with those of our healers, who are rarely consulted until after medical science has signally failed.

The slipshod methods of many healers, the fact that they are not always available, and that healers themselves think that if they are good at diagnosis they are therefore good healers, which is not always true, and similar errors of judgment conduce to this unfortunate result.

But if "with knowledge we get wisdom," these difficulties will soon disappear.

All nerve troubles are easily relieved by magnetic healing, and as these are the despair of medical science, it is to be hoped that the world will speedily recognize people endowed by nature with the healing balm and utilize their services instead of using paralyzing drugs with reactionary and debilitating effects.

Of magnetic healing, it may be said that if it does no good, at least it does no harm, which cannot be said by any thinking man of the drug system.

Allied to massage, which accomplishes its purpose by breaking down adhesions and stimulating the action of the blood, magnetic treatment succeeds where all medicaments fail.

But in massaging varicose veins, the stroking action of the hands is reversed in order to assist the return of venous blood to the trunk so that the larger veins may assist in the elimination of the waste material displaced by the masseur's hands.

Serious cases of this type require medical supervision. An ignorant masseur can easily rupture a swollen blood vessel.

It must not be forgotten that healers themselves sometimes require healing. A foolish prejudice often prevents them putting their own precepts into practice, yet even doctors recognise the necessity of occasionally getting other medical men to treat them.

A sickly-looking healer prejudices his cause, and in the early days of one's enthusiasm the danger exists of exhausting too quickly the supply of vitality essential to the work. Co-ordination between healers is therefore necessary.

Instructional groups should be formed everywhere, so that individual experience may speedily become general knowledge. The average layman is supremely ignorant of the commonest necessities of a sickroom.

KEEPING PATIENTS HEALTHY

The right kind of food for sustaining normally healthy life is rarely known. The dietary of invalids is still less known. Many a healer cannot keep healthy the patient whose aches and pains he so readily removes.

If these matters were thoroughly discussed with all details appertaining to sickrooms, we should soon place psychic healing in an impregnable position, and the healer, instead of being frowned down as a charlatan, would receive the honour that is his due.

At every well-organized society in England and abroad—and there are hundreds of them—free healing circles

are now common. Incredible things are happening.

When Science says that physical life is terminating, unlettered men and women merely lay their hands upon the sufferers and they renew their lease of life.

HOSPITALS PROVED WRONG

When hospitals refuse to waste time and money on patients, the healers put life and ease into wearied limbs.

One or two illustrations must suffice. Every society's healers adopt methods peculiarly their own. They are usually based on a leader's instructions.

Some utilise a definite system of passes, with breathings and herbal treatment. Others merely lay their hands on the seat of pain, or work in couples or battery formation with a circle sitting, singing or praying while the healer works.

Some have good diagnostes at work who pass the patients on to the healer possessing the requisite healing force suitable to specific cases.

There is no rule of thumb. No co-ordinated Science, yet they exist and multiply rapidly simply because their best advertisement is the success they achieve.

At one of our meetings the psychic described a woman who had met with a motor accident on the Dover-Folkestone Road.

The name sounded something like Potter. The arm and head were badly injured.

Spirit people met her as she left the body, and treated her spiritual body exactly as if they were treating an earthly body. They washed the mud from the face and hair, and gently manipulated the arm.

They removed the heavy fur coat and clothes, stripped the patient, produced soothing lotions which lulled the patient into unconsciousness, and then placed her, quietly sleeping in a bed, in a hospital ward.

It was a ward so unlike the ordinary hospital that description is difficult.

Flowers, fruits and perfumes play a conspicuous part in the hospitals of

the spirit world, together with colourful schemes which bring peace to the mind and rest to the body.

There was no sensation; everybody seemed to know exactly what he had to do. Yet withal, it was a service of love, freely and cheerfully rendered.

The scene changed. A little girl at Stepney reaching for matches had fallen into the fire, and was burned to death. She was now pitifully moaning for her mother.

The little body was oiled and treated exactly as an earth body would have been, and, soothed and comforted, the little one fell asleep.

The seer was presently shown the two bodies looking like transparent wax, and was told that they would be slowly brought back to consciousness when fitting time arrived.

Little Maggie would then be taken to a home for children, and the older lady would be taken to her friends.

This sounds nonsensical to sceptical folk. They have yet to realize that the spirit world is, par excellence, a thought world. One does not leave off thinking sequentially merely because he has left the body.

ATTRACTIONS OF EARTH

The picture of her own body, cruelly injured, would be more vivid to the mind of the lady at the moment of her transition than any other.

Her treatment was carried out literally in a way that would appeal to her imagination, and would be mainly mental.

It would produce its effect upon the mind, which would react upon the disorganized etheric elements of which the spirit body is composed.

Something of the same kind would occur in the case of the child: but in all cases of sudden death the rude severance of spirit from body leaves more than a mental shock behind.

There is a subtle connection between spirit and body, and until decomposition sets in there is a pull upon the spirit to remain in its near vicinity.

Hence the wisdom of spirit friends

inducing unconsciousness until such time as earthly attractions cease.

Unless acting under recognized spirit guidance, it is not advisable to let two or more healers manipulate a patient at the same time.

A circle surrounding a healer is an undoubted help. They are used to form a battery, from which extra power is drawn, but if more than one person touches a patient the effect called "cross magnetization" may follow.

The patient becomes intensely irritated, and in extreme cases where heart trouble, apoplexy and other severe functional derangements are being treated, convulsions or great difficulty in breathing may be experienced.

This may be due to overcharging the patient with power or insufficient use of clearing passes. Somewhat similar effects may be induced if the patient dislikes the healer.

WHEN THE CRISIS COMES

The results may, of course, be due to normal development of the disease, but if the patient should turn blue in the face, treat as you would for faintness, and suspect the causes named.

In some cases it will merely indicate that what mesmerists termed a "crisis" has been induced, which marks the highest point to which the malady rises, and also means that the corner has been turned, and the patient will speedily recover.

But as these "crises" are sometimes terrifying, and may even indicate death, wise healers will keep outside the pale of criminal law, and arrange for all contingencies in advance.

Use Andrew Jackson's "Magic Staff": Under all circumstances keep an even mind."

Get firm possession of this attribute, and never forget that your fright or indecision will communicate itself to the patient, and double your difficulties. This is an additional reason for preventing anyone from meddling with your patient until you have finished.

Two mediums might, and sometimes do, intensify the power, but unless acting under direct spirit guidance of proven quality, it is quite possible that they will nullify each other's influence.

Some complaints disappear as if by magic under your hands, but serious cases need many treatments before success crowns your efforts.

The nature of one's normal employment has a distinct effect on the power to heal. But in general it may be stated as an axiom that whatever produces robust general health increases the power of the healer.

A girl came to my wife with a withered leg. She had tried many doctors and hospitals without any improvement, and was finally discharged as incurable.

She was sent away with one leg shorter than the other, and compelled to wear a high-heeled boot.

RESTORING LOST FLESH

She came for treatment of the leg, but my wife's spirit advisers discovered that the cause of the shrinkage in the flesh and muscles of the leg was due to malnutrition, constipation, and results incident thereto.

The constipation and general irregularities disappeared in two or three weeks, but the leg did not resume its normal size for about twelve months, when she joyfully dispensed with both walking-stick and high-heeled boot.

Another patient was attending Brompton Hospital as a consumptive. This girl, who was treated by my wife for about three months with startling success, produced a most interesting sequel.

She had been working in close confinement as apprentice to a milliner. Her employment being the probable cause of breakdown, my wife advised her to try and get a nursemaid's job on Peckham Rye. The open air would prevent return of the trouble.

By a curious coincidence (that is what spirit guidance is usually called), the patient had a married sister living there, who, it was found, needed a

nursemaid, and so the matter was speedily arranged. These cases were treated quite gratuitously.

A few weeks later, my wife received a pitiful letter from the girl begging her not to think her ungrateful for all that was done, but she must never see or speak to her again, or she would lose her job.

She had told her brother-in-law all that had been done for her, and the dear, good Primitive Methodist decided, that, since God did not work miracles nowadays, it was self-evidently the work of the Devil.

I wonder what the angels think of such a self-sacrificing devil! I really believe they would overlook his past, and ask him to "come up higher."

Interesting patients given up by doctors encourage one to attack apparently hopeless cases.

"INCURABLE" CASE ACCEPTED

After one of my lectures on "healing," a young woman asked me if I thought her incurable. From her statement of the case I concluded she was, and told her so.

She had had a piece of bone removed from one leg, and to fill in the gap the surgeons cut a piece of good bone from the other leg, and tried to graft it on. It was a failure.

They took it out six or seven times and chipped small pieces off it with a view to stimulating growth. After seven years' experimenting she was finally discharged as incurable.

The legs had since shrunk very badly, and the young lady walked with the aid of a stick in a stooping position, with steel splints braced up to her thighs, and attached to large boots, requiring constant alteration as the legs wasted.

I concluded the bone had atrophied, and decided we could not induce life to flow along a dead bone, especially as there was a gap between the living and dead sections.

But she pressed her case, and finally my wife's spirit advisers, though not over-sanguine, agreed to try.

At the very first experiment the

patient decided the bone was not dead, because, for the first time since her operations, she could feel a tingling sensation in it.

A few weeks later one leg rapidly filled out, and bandages were dispensed with. The other developed more slowly, and, at the point where there had been such an obvious gap, a substance like gristle formed to fill in the space.

The bone broadened and is now rapidly approaching the other section. Both legs look normal and the general health has greatly improved. She walks without a stick in a perfectly normal way.

FIRST CANCER, THEN—

Cases of cancer are of absorbing interest because medical science is unable to find a cure.

Many of our healers cure cases diagnosed as cancer only to discover that doctors repudiate their own diagnosis when the patient is cured.

From the doctors' standpoint, it simply could not have been cancer, and that settles the matter—for them.

In Portsmouth, during 1926, I investigated two reported cases of cure.

A woman was given up as hopeless by her doctors, who believed she could not live more than two weeks at the most. She was treated by the local healer under spirit guidance with passes and herbal treatment, and was apparently cured in a very short time.

This case illustrated the difficulty of getting people to realize the need for a common-sense diet.

She lived for eighteen months and might have been in the body today; but what can one expect from people in this delicate state of health whose staple diet is bread, cheese and pickles?

The second case was entirely satisfactory. The patient was a retired district superintendent on the railway, aged about seventy-six.

The age is noteworthy because endurance does not usually increase as the years roll over us.

He went to Chichester Hospital to be operated on for cancer, but the case was so bad that the surgeons stitched

up their exploratory cuts without removing the growth and informed the relatives that the man had only two hours to live.

On hearing this, his friends held a prayer meeting which apparently had a definite effect upon the dying man.

The patient declares that he felt a sharp but peculiar thrill pass through him at this time, and explained it to his relatives who were with him waiting for the tragic end. It never came.

All pain seemed to leave him and he appeared so well that his friends had him taken home. The doctors advised removal of the carpets in anticipation of an agonizing death. They were wrong again.

The spirit advisers of a healer named Webb prescribed herbal treatment with regular magnetizing. Presently a great mass of diseased matter looking like clotted blood passed through the back passage.

The patient recovered strength rapidly: the cure was complete and, so far as I know, he is quite well today.

This healer illustrates one of the greatest difficulties in the movement. When I took down these particulars in 1926, Webb was himself in need of treatment owing to distress caused by lack of his usual employment.

Few patients treated by Spiritualists are in a position adequately to remunerate a healer.

All healing while the healer is worried or sick is out of the question, personal vitality and a placid mind being the first essentials to good healing.

More recently, we have the case of Rees Evans, who cures cancerous growths with a herbal ointment. Father and son have mustered two or three hundred certified cures.

None the less, the son was prosecuted as a quack. There was no lack of witnesses willing to testify to their cures. The case was dismissed, despite the judge's comments and professional witnesses.

Spiritualist healers will have to make common cause with uncertified practitioners of every school to resist prosecution, and societies must organize to counteract the misuse of power in high places.

WHAT HEALERS SHOULD DO

It is regrettable that healers cannot afford the time for self-education and the practice of their gift. The majority are working people who can heal only in their spare time.

This is often a blessing in disguise, because normal work keeps them healthy, and it is quite possible that the unhealthy life of the average professional medical man might rob healers of their power.

Most of them are also dependent upon spirit guides for advice. This ought to be systematically sifted and tabulated and prescriptions carefully garnered and tested so that it should not be necessary for controls to repeat them over and over again.

New theories of the causes of disease and the co-operation of mental with the material means to the desired end, will yet revolutionize orthodox medical practice.

A FOCUS OF POWER

Clairvoyants often see spirits helping where their participation is least suspected. The explanation offered is that the auric emanation of spirit people is of itself a specific healing force.

In psychic healing, this is blended with the aura of the healer. The combination is most effective.

It thus comes about that a medium who has no great personal vitality to spare, none the less produces startling results. The medium acts as a focal point for the distribution of power gathered from other sources.

This is also the secret of the success of prayer meetings, where the people may not even believe that spirit people play any part at all.

OBSESSION

HEALERS will often be asked to treat nervous maladies quite erroneously termed obsession. It sometimes happens that sensitive people, ignorant of psychic forces, attach undesirable spirits to themselves. This forms one of the mental maladies all Spiritualists ought to be able to cure.

Boisterous or unusual forms of mediumship, of a really healthful character, are frequently stigmatized with the term obsession by sitters unused to developing mediums.

It is often the only possible method by which the anæmic conditions of modern life can be overcome and mediums made sufficiently healthy safely to act as psychics.

Our unnatural, sedentary occupations, if added to mediumship, would generally produce sickly looking mediums. Sensitives are, therefore, passed through magnetic and physical exercises which are entirely misunderstood.

IGNORANCE OF MEDIUMSHIP

People complaining of obsession are usually ignorant of elementary phases of mediumship and think they have found a new toy with which to pass idle hours away.

They dabble with a subject that should be sacredly approached and scientifically studied. They get absurdly scared and surround themselves with imaginary terrors. Perhaps it is well it is so. We learn by experience. Foolish people always refuse advice until they burn their fingers.

Spiritualists must prevent this over-worked word being so frequently misapplied or used by occultists of the old-fashioned type for evils due to quite ordinary causes.

Nonetheless, it is advisable for healers to act as if there is an actual entity to displace, because psychic and material conditions are so strangely

interwoven that we cannot dogmatize as to where one begins and the other leaves off.

Experienced Spiritualists, who know how hard it is to induce control when the medium objects, will immediately realise how rare actual obsession must be.

First, there are the medium's guides to pass. Next, there must be a specific auric link with special knowledge on the spirit side to retain continuous control of a physical body.

THE SUBCONSCIOUS

Even then, as in hypnotism, if the medium strenuously resists, control cannot be effected. Lastly, but by no means the least factor to be considered, is the much-debated action of subconsciousness.

It is rare that all these factors are in evidence at the same time. If they are, then what is feared as a curse requires only an understanding of mediumship to transform it into a heaven-sent blessing.

Malicious possession is thus seen to be almost an impossibility in civilized communities.

If, with all the conditions present that we know assist control, and with a willing, instead of an unwilling, instrument, we fail ignominiously time after time to induce control, it is obvious that malicious possession must be very, very rare.

All the factors mentioned must be present and, in addition, a specific motive like hatred, malice or jealousy is essential in order to enable the obsessor automatically to focus his thoughts upon the victim.

In the extreme cases recorded in the Bible, allowance must be made for the narrators' ignorance of natural laws and the savagery of their times. Among more civilized peoples, the automatic reaction of subconsciousness would, of itself, defeat efforts at obsession.

Unwanted control does occasionally happen with developing mediums, but a few minutes' conversation with the intruder, pointing out the unwisdom of such action, is usually all that is necessary to prevent recurrence.

What usually passes for obsession by spirits is actually possession by a dominant idea.

THE DOMINANT IDEA

I make this statement after forty years' close association with experimental mediumship in all its forms while making constant efforts to induce mediumship in people who "earnestly desire spiritual gifts," but who, in nine cases out of ten, fail to induce the slightest symptoms of control.

This phase of mentality, termed a dominant idea, which hypnotists specially study, is familiar to most medical men.

Incipient lunacy and nervous derangements easily develop into apparent obsession. Fortunately, all these maladies are curable by somewhat similar treatment, with the result that because the malady disappears, healers often believe they have dislodged a discarnate enemy.

What they have really done is to restore nervous equilibrium to ill-balanced minds.

Patients suffering from nervous ailments misconstrue every little twitch of their nerves and attribute them to attacks by malignant fiends.

With this class there is usually a morbid introspection that prevents them thinking of anyone but themselves and their own petty troubles.

Attention is intensely focussed on minor details, and trivialities become grotesquely magnified. Repressions, suspicions, hereditary tendencies, and all the forgotten motives of a lifetime enter into these presumed obsessions and have to be combated in detail.

In these cases, the principal enemy to be fought is the dominant idea. New Thought literature and Christian Science is useful to sufferers of the type indicated.

Unfortunately, the grossest exaggerations are also propagated by these extremists, but even these, if they constitute the exact opposite of the mania, counteract it.

In addition to magnetic treatment, I recommend electrical, light, and ultra-violet rays to tone up the health of the body equally with the mind.

Every form of mental and physical activity that knowledge of psycho-therapeutics teaches is helpful. Over-work and worry are common causes and must be eliminated. Never forget that sleep is Nature's sweet restorer, and one of the best curative agents.

IMPORTANCE OF DIET

Cheerful company and games in the open air must also enter into the cure, and tepid baths, regular but light exercise, and a good rub down with a rough, damp towel night and morning.

Diet must be studied and meals of a nutritious and easily digested character adopted. The type of food should combine food and medicine at the same time so that drugging can be dispensed with.

The hallucinations of nervous breakdown and actual insanity are entirely different from obsession; but because the poor sufferer "sees things" which have no objective existence, the spirit world is quite unreasonably impeached as the cause.

Nervous breakdown may be temporary or permanent, but control by spirit people is instantaneously broken by spirit healers or cured the moment sensitives assert their power of resistance, the latter being incomparably the greater force of the two.

Ninety per cent. of so-called obsession is not possession by a discarnate mind but the result of misunderstanding.

For instance, pressure upon nerves at the wrist induces jerking of the hand. In writing mediumship, tremors of the hand indicate a desire of the spirit to write.

Knowing this, one can easily misconstrue symptoms caused by the in-

termittent play of a nerve as the hand rests upon the table, for the action of external intelligences. Association of ideas does the rest.

ASSOCIATION OF IDEAS

Such people will tell you they cannot put their hands upon a table without being seized with a desire to write.

If they balanced their legs in a strained position upon the toes, or suffered from nervous exhaustion, they might be similarly affected, though the association of ideas would cause them to place a different label on the effect.

It is impossible to prevent foolish people from playing with mediumship. Nor can we prevent obvious physical or mental degenerates from doing so. To blame Spiritualism for the form their delusions takes is foolish.

Casual observation will speedily assure the rationally minded that the few exceptions existing among thousands of investigators points clearly to individual weaknesses rather than malignity of discarnate intelligences.

SPIRIT POSSESSION

Without examination, our forefathers stigmatized all psychic manifestations as diabolism. In certain quarters there is still a tendency to prejudge all unusual, noisy or foreign speaking controls as degrading obsessions.

Quiet talking and writing pass without question as proof that highly developed spirits are manifesting. Both assumptions may be erroneous.

Neither noise, grimaces, gibberish nor their absence, are any criteria of quality nor proof of spirit possession.

Obsession is rare because spirit control can only be induced when the aura and mental qualities of the sensitive blend with those of the spirit who desires to control. To make obsession possible, these forces must be present to quite an exceptional degree.

The aural link changes continually with varying emotions, thought and

diet, thus making and breaking contact continually.

We may be closely co-operating with spirit people, even to the point of actual control, without either spirit or mortal being aware of the fact.

The wise love of a discarnate intelligence is the best of all forms of angelic guidance. But great love between two friends, one in the body and one out, ignorant of psychic laws, could quite easily produce temporary obsession because of their intense concentration upon each other to the exclusion of all other thoughts.

Many strange illnesses are explicable by this simple law, but the moment either spirit or mortal realizes what is happening and consciously resists, the obsession ceases.

Knowledge of what is causing the obsession indicates the mode of relief. When subjects do not know they are abnormal, suggestive therapeutics combined with strict attention to dieting and hygiene is the best method of cure.

In the majority of cases, a thorough magnetizing followed by demesmerizing passes gives immediate relief.

Before the casting out process is commenced, the preliminary magnetizing will probably "cast in" the offending spirit with more definiteness than usual. At this point, if a little judicious conversation can be obtained with the obsessing spirit, it will often transform an apparent evil into the undoubted blessing of angelic ministry.

The cure will be complete if the patient refrains from thinking of the spirit and thus reconnecting the broken link.

NATURAL MEDIUMSHIP

The treatment given in hydropathic establishments is a great aid where the connection is gross and physical in its nature. A cold water compress applied to the base of the brain is usually quite sufficient to prevent any anticipated attack. The tonic action of cold water often convinces the patient that it was purely imaginary.

Theories matter little, the effect is undeniable. Wherever specific

parts of the body appear to be influenced, apply the cold water douche or ice, and Nature will do the rest.

If actual obsession or its simulacra are to be removed, we must change the mode of thought and diet, find engrossing and unselfish interests and thus cause the patient to indraw opposing elements which automatically oust the undesirable.

Mediumship is as natural as the operation of the five senses. We do not really develop psychic powers.

VICTIMS OF IGNORANCE

We merely discover them and learn to utilize the latent faculties. No properly educated Spiritualist ever suffers from obsession. It is the feather-headed dabblers, or would-be occultists, trained by books on witchcraft and ceremonial magic, or complete strangers to Spiritualism, who become the victims of their own ignorance.

The unfortunate hypocrisy of the age is a great stumbling block. Like parrots, people continually petition for the descent of the holy spirit. Never for one moment do they dream that it is possible for spirits, holy or otherwise, to answer their prayers.

One day they awake to realization with a shock. Traditional teaching immediately fills their minds with ghastly terrors and their friends rush to the conclusion that the manifestation is evil, which is after all but a very real, all too real, answer to prayer.

Possibly they have been unconsciously cultivating for years the condition which apparently bursts upon them suddenly.

They now realize there are both mental and etheric links between Mankind and the spirit world. We forge them ourselves. A reversal of the mode of life and thought shatters them.

Our will power to control our own bodies is stronger to resist than that of spirits to attack because we hold all the lines of communication under our supreme command.

The optimistic philosophy of Spirit-

ualism does much to prevent morbid introspection, but if an incipient lunatic attends Spiritualist meetings he is liable to seize hold of extravagant hypotheses, or invent his own, and talk very definitely about obsessions that have no actual existence outside his own imagination.

"HIGH" GUIDES

But as equally ignorant outsiders accept him as an authority, we must grapple with this problem on a basis of sound common sense divorced from all speculations.

The danger is most noticeable among those whose vanity causes them to boast of their "high" guides. These spirits never present the evidence which forms the distinguishing feature of modern Spiritualism.

They are usually historical characters, rarely beggars or rag sorters. They cannot prove individuality by knowledge of contemporary thought of their own times. Nothing but subconscious material is ever expressed.

If you are certain that a spirit has enmeshed himself in your patient's aura, only rational education along psychic lines can cure him. He must be taught that he controls spirits quite as much as they control him.

PSYCHOLOGY'S AID

His mind acts upon them and he unconsciously indraws them. He is like a musical reed that responds to every breeze. Uncontrolled, there is discord; but properly directed, the harmony will delight his soul.

Explain to him his power of resistance and emphasize that he cannot be controlled against his will. His reception of telepathic thought is due to sensitiveness.

The man in possession of the material fort is in a far stronger position than a non-physical antagonist. Vanity, selfishness, nursing wrong ideas and all vices are the weak places in his armour.

Excessive virtue breeds religious mania if counteracting, broadminded tolerance does not form part of his

religion. Check all excessive emotionalism and wrong thinking by inducing consideration of other people's points of view.

Refusing to look charitably on others' failings opens the door to the enemy. Study your patient's idiosyncrasies and provide countervailing suggestions. For this purpose a study of hypnotism and psychology are invaluable.

CAUSE OF INSOMNIA

It is far better to make your patient independent of outside help than create the hallucinations of hypnotism. Hence I recommend effort in other directions in preference.

Emphasize the teaching that the indwelling ego controls the body automatically at all times. Outsiders can only get in if the patient unlocks the door.

Illustrate all arguments. Teach him that it needs a positive effort of will to cease from thinking and that he cannot go to sleep unless he does so.

Even while asleep, he automatically controls his body, and the slightest interference by spirits, either in or out of the body, places him in full possession of his senses once more.

During sleep, he automatically ejects himself from the body by forcing the brain to stop working. Reversal of the process just as automatically gives him full control once more.

If anyone chooses to continue thinking instead of consciously dismissing thought, the indrawn blood makes the brain active. This is the root cause of insomnia.

Many obsessed patients complain of sleeplessness. Stimulating drinks at bed-time like alcohol, strong tea or coffee, must be avoided, but in this, as in all forms of dieting, the actual effects of experiments must be noted, for what is true of one patient may not apply to the next.

What you have taught the patient concerning sleep must now be applied to all actual or presumed telepathic impacts. Determined refusal to think along the line of the dominant idea

will destroy the links essential to control.

The healer soon discovers that many different forms of mania or actual obsession are curable by practically the same process. The main effort of the psychic healer is to slow down the heart's action without drugs, which defeat their own purpose by reaction.

The medical world treats all cases alike and only succeeds in curing when the patient takes a long holiday. The reason for this form of cure is the change in mental outlook.

While planchettes, ouija boards and crystals are used as "toys," by people ignorant of the psychic forces they indraw, the sensations sometimes aroused may be easily mistaken for obsession.

It is difficult for embodied humanity to grasp the idea that our psychic bodies extend beyond the physical and that its aura acts as an attractive power to drifters on the spirit side of life.

These sometimes get enmeshed in its magnetism and cannot free themselves owing to ignorance on both sides of the veil.

There is thus a constant battle going on between the owner of the body and the unconscious trespasser. Neither understands what is happening.

The spirit, quite unaware that its own body is mouldering in the grave, thinks it is merely dreaming. His unfortunate host believes the dual mentality is part of himself and, in more serious cases, becomes melancholy, irritated and terrified at the lack of mental balance.

RESCUE CIRCLES

A thousand suspicions take possession of him and, unless the connection is broken, nervous breakdown follows and the dreaded lunatic asylum opens before him. For materialism knows no other cure.

Many adopt the idea of reincarnation to account for the memories of alternating personalities which act on the same brain.

Fortunately, many forces co-operate and help to sever the connection.

Shocks, changes of scenery and interests may do this and produce the cure.

But unless the ignorance which permitted the obsession is removed, the relief is only temporary. Sensitiveness allied to ignorance is an ever-open door, inviting unbidden guests to enter.

Rescue circles, properly conducted from the spirit side, effect cures by switching the obsessing spirit on to a medium whose guides deal effectively with them.

The members of the circle first talk with the intruding spirit and make him realize his changed state of life.

THE ELECTRIC CHARGE

The medium immediately reproduces the mannerisms and language of the entity, much to the relief of the patient, who recognizes the thoughts and characteristics which have been so puzzling to everybody.

Questioning arouses the spirit to a realization of what is happening and the rescue is made permanent by teaching him to work unselfishly for other people.

Usually, the guides of the medium introduce the spirit to friends who may not previously have been able to reach his consciousness, though patiently awaiting the time when he would awaken from his dream-life.

Dr. Wickland's "Thirty Years Among The Dead" details the routine work of the average rescue circle. In addition to the treatment described, he passes a charge of static electricity through the medium to speed "the parting guest."

Readers of Kilner's "Human Atmosphere" will understand exactly what happened when Dr. Wickland passed the charge of electricity through the sensitive.

Kilner noted that directly he discharged the electricity, there was a momentary disappearance of the aura. This is equivalent to cutting the invisible cord with which the spirit attaches himself to the patient.

To a spirit, the shock is akin to an attack by fiery needles. In his endeavour to get away from the burning sensation it causes, he quits his hold on the sensitive.

The drawback of this cure is that unless handed over to spirit teachers and made conscious of its reactions to earthly bodies, the obsessor does but drift until another poor victim comes under its sway.

The need for conductors of circles to be aware of these facts is self-evident.

When treating cases of possession by evil spirits, healers should remember that demesmerizing passes remove the spirit just as surely as electricity without any shock to either sensitive or spirit.

Hydropathic institutions produce a similar result by means of cold-water shocks. Prof. Baraduc attained the same end by the application of heat.

Patients declared they could both smell and feel the skin of the spirit entity actually burning as the doctor brought a red-hot iron as near to the skin of the patient as he dared.

Miss Scatcherd, who collaborated with Baraduc, assured me that when the spirit form was peculiarly gross, her own sense of smell corroborated that of the patient. Spiritualists prefer reasoning with the spirit to using any of these peculiarly forceful methods.

RELIGIOUS MANIA

If the patient is a coarse feeder, the Nazarene's statement that "This kind goeth not out except by prayer and fasting" is literally true.

Cure is produced by altering the quality of the emanations from the patient.

But when the patient suffers from religious mania, prayer and fasting might possibly accentuate the trouble, because it would make him more sensitive to external influences.

When alienists become Spiritualists, they will begin to understand why religious mania heads the list of the intractable forms of insanity.

Prayer circles effect the same object by concentrating thought on the offender. It is equivalent to hypnotic suggestion. In response, spirits review

their conduct and thus awaken from their dream state.

The line of power laid by sincere souls in prayer is traversed by spirit people, who second their efforts whenever possible.

CURES BY MAGNETISM

Much that passes for mental science and faith healing is but the removal of undesirable spirit attachments.

All sufferers from obscure, unaccountable aches and pains, as well as definitely mental patients, should obtain clairvoyant diagnosis. Better still, get magnetic treatment from some Spiritualist healer in addition.

The cure is then permanent, because the link is not only broken magnetically but knowledge replaces ignorance on both sides of the veil.

The aches and pains of the patient disappear because the spirit no longer concentrates on the belief that its body is suffering, or that it is about to die.

The snapping of the link removes all difficulties as if a magic wand had passed over the patient.

Previous articles emphasized the necessity for commencing all treatments with "clearing" passes. This breaks the hold of the obsessing entity.

Your mental action allied thereto removes the undesirable spirit, your healing passes soothe the overtired nerves, and mental reaction by the patient completes the cure.

Spirits on a low plane are more easily reached by mortals than by spirits of a higher plane. Our auric emanations are more nearly akin to gross spiritual bodies, and this makes links through which missionary spirits operate.

One of the difficulties of missionary spirits from higher planes is that their very brightness removes them from the sight of spirits on lower planes or scares the lower types, who seek safety in flight.

By the operation of thought forces they do not understand, the desire to hide builds the appearance of a wall of darkness around them.

It is by subterfuge rather than by

direct attack that they are at last brought up against a clear recognition of the issues involved.

It is reasonably probable that their friends may consciously direct them to a sensitive, well knowing they will get entangled in their aura and thus be forced, willy-nilly, to review the whole position.

Rescue circles offering these conditions and voluntarily cooperating, are eagerly sought by unselfish workers in the darker regions, who gladly avail themselves of the curative opportunity offered.

But never forget that a little knowledge is a dangerous thing. Act only under definite spirit guidance of a tried and tested quality.

The medical world talks vaguely and sagely about multiple personalities when dealing with obsession, but quite fails to realize that it is a literal statement of fact and not a mere physical disability.

DEATH SCENES RE-ENACTED

The patient is at one moment quite clear-headed but, directly afterwards, thinks, acts and speaks like a different individual altogether; different alike in tastes, disposition and characteristics to the normal self.

The attacks may last for days or occur spasmodically. The personality intruding may be one individual or many.

Death scenes may be partially or completely re-enacted through the victim, and whatever dominant idea influences the intruder will find expression in the actions or speech of the sufferer.

A clear understanding of these issues would measurably alter asylum treatment.

Suicides, and all who quit the body by unnatural removal, head the list of obsessing spirits. This gives point to spirit teaching that capital punishment is no cure but rather an aggravation of crime.

War thus breeds war. Hatreds, fears, selfishness and all concentration on earthly things to the exclusion of

nobler promptings, help to swell the hordes of the ignorantly earthbound.

Even love may cause temporary obsession. The great desire of two individuals to be together produces the result.

Thus the aches and pains and method of transition will be fitfully reproduced in the person of the devoted lover until the spirit learns to overcome earthly memories which react unpleasantly.

Theology, which supplants reason with blind unquestioning faith, adds an enormous quota to the haunting spirits who ignorantly obsess.

WHAT THEOLOGY DOES

Finding they are not in the heaven of their imagination, many poor souls draw the wrong conclusion that they must be in outer darkness for ever.

Or, filled with the evangelical spirit still, they gather round similarly hypnotized people at revival meetings and the long line of nervous wrecks that marks the trail of all great revivalist meetings is the inevitable outcome.

Morphine and drug addicts are the most difficult to deal with. Their craving is just as intense as when on earth.

At first, the spirit may be totally unconscious of his effect upon someone else's body, and on realization may refuse to leave because he will lose his vicarious satisfaction.

Turned out of one abode, he may consciously seek other victims. In the earth life, he would stoop to any deception to gain his ends. He is the same callous, selfish mentality still.

When this hopeless class are finally rounded up, there seems but little hope for them until, after long isolation or darkness with consequent introspection, the desire for reform is aroused.

They are placed where they can be watched by unseen but loving friends, who strive continually to impress them to throw off the hateful conditions.

Dipsomaniacs follow somewhat similar lines to drug addicts but are usually more tractable.

As soon as redirection of the mental outlook is attained, missionary spirits gladly help them towards the light, but in the spirit world, even more than on earth, free-will, with limitations, is an eternal birthright with which none may interfere.

We are always free to place our souls under the bondage of drugs or alcohol, and, when they finally become our masters, we cannot release ourselves from self-imposed slavery save by deliberate and continuous effort in the opposite direction.

As on earth, so there; restraints are imposed upon those whose degradation affects the happiness of other people. But, unlike earth, it is not the imposition of an external will that produces imprisonment.

We are self-condemned and thought erects its own prison walls around us. Thus are we separated without becoming a burden upon our fellows.

The folly and danger of mediums resorting to stimulants needs no other illustration than the piteous appeals that reach us from time to time from these unfortunate people.

Thought action on the spirit plane also illustrates the necessity for keeping an open mind on every subject, so that we may not suffer from any kind of monomania. The teaching of "love thy neighbour as thyself" is the best antidote.

The principal difficulty in dealing with this class of spirit is caused by lapsing memory which afflicts them on trying to communicate, but with patience and sympathy the desired result is attained.

When humanity realizes how very real the spirit world is, obsession will cease.

On earth we are shrouded by a body which hides real motives and consequent action. On the next plane, to think is to act, and spirit life dresses our bodies and surroundings with an individual's true nature.

We may deceive ourselves; we cannot deceive the spiritually awakened. Misunderstandings disappear. Love

cannot hide itself nor hatreds masquerade in friendship's guise.

Vanity reveals itself in tattered finery; hatred distorts the face and form. Love and wisdom are expressed in beauty of form and feature.

It is, indeed, a wonderful law that causes thought thus to symbolize itself.

EARTH STANDARDS REVISED

At first we quite fail to understand its operations, but presently we build a mansion in the sky, a consciously constructed home, "not made with hands, but eternal in the heavens."

The study of obsession helps us to appreciate these laws. They who need our help are forced to explain the nature of their need and its cause. Thus we are forewarned.

Sooner or later, the spirit learns that desires correspond to change of scene. Their surroundings change, not because they have travelled weary miles, but because as aspirations change so the landscape appears to change also.

Time and space mean events and conditions in the spirit world, and all earthly standards have to be re-adjusted to the new modes of motion.

Slowly, the obsessor emerges from a state of dreamy indecision, or is violently ejected and forced towards newer realizations. He thus learns to adjust himself to different modes of life.

The first discovery is that darkness is an internal condition of the soul and only indirectly has relation to external light.

Aspiration and effort bring new elements into his life, which he learns to mould as the potter moulds clay.

Properly poised minds find their friends immediately on crossing the border, but the rest must plough with lonely furrow until they learn thoroughly the meaning of the text:

"God is not mocked, and they who worship Him must worship Him in spirit and in truth."

Where there is evidence of distinct mental derangement, the recommendations for shattered nerves are of

supreme importance. If actual softening of the brain has set in, your task is almost hopeless, but much can be done to alleviate distress.

One bad case assured us on recovery that she was aware of all that was done for her, and traced the steps which she believed aided recovery.

Another very serious case I attended during the war had been allowed to tie himself up with pieces of cotton, and lay in bed from one week's end to another. In about a month he was out riding a bicycle with me, and quite satisfactorily handled a pair of horses attached to a mowing machine.

Reform of asylum treatment is one of the ideals healers must press upon the public.

MAKING PERMANENT LUNATICS

The present herding together of great numbers of deranged mentalities is responsible for turning incipient lunacy into permanent idiocy. The great difficulty is the expense of supervising small groups.

The healer must learn to distinguish clearly between mental derangement and possible mediumship. Occasionally there are complications, because the two conditions may interblend.

With the dual object of counteracting false charges of obsession brought against mediums in general, and also to utilize and emphasize the counter-suggestion it contains, the healer must refuse to recognize the patient's idea of obsession, save as a remote possibility, and must stress all other possible natural causes.

This will have the effect of compelling your patient to diagnose more accurately his own case, and will also release him from temporary spirit control by giving his mind a new poise in the direction of physical health.

It is essential to remember that people become hypnotic only through dwelling on a fixed idea; they then become incapable of correctly appraising associated circumstances. It is precisely the same with forms of mental derangement.

To rebut the common calumny

against mediums, healers should read H. J. Osborn's pamphlet entitled: "Does Spiritualism Cause Lunacy?"

Practically every asylum circularized denied they had any cases whatever attributable to Spiritualism. He produces reliable statistics on the causes of lunacy.

Unfortunately, Dr. Forbes Winslow, many years ago, made a stupid statement about thousands of people being driven mad by Spiritualism. On further examination he not only retracted his statement, but openly avowed his conversion to Spiritualism, which he had condemned without evidence.

The "Christian Herald" reprinted the original statement, and bigoted clerics quote it with fantastic additions from time to time.

A further letter sent to "Light" on May 29th, 1926, emphasized the fact that the clergy head the list of professional men who become mentally deranged. The next highest on the list are doctors. This is a curious satire on two classes of men, most ignorant of psychic science, and, in consequence, its bitterest opponents.

Magnetic healing to the average doctor is quackery, and therefore must be suppressed. That it claims to cure cases that he has abandoned as hopeless is merely confirmation of all his prejudices.

WHEN MEDICINE FAILS

But it is a startling fact that magnetic treatment often heals after all other methods have failed. Drugs sometimes cause reactions which ruin the nerves. All forms of worry and mental strain rob patients of vitality, which the healer replaces.

Hence it becomes increasingly evident that, when Spiritualism is properly understood, it will do much towards emptying the asylums, and doctors and preachers will be the first to benefit.

Where the obsession is real, it will be necessary to discover the motive for the annoyance. Knowledge of mediumship is now essential to correct treatment. Ignorance recoils on itself.

Discovery of the motive will suggest the best route to the cure. By giving a preliminary magnetizing, as for mesmerism, the offending spirit may be definitely "cast in," and conversation with the offender become possible.

In most cases, it will be found that the obsessing spirit is so ignorant of psychic laws that, having by some unknown process got attached to a sensitive, it is simply unable or afraid to let go, lest it returns to a darkness of which it has vague, ill-defined fears.

More usually, it will be found to belong to a class of "unconscious" controls. The spirit is quite ignorant of the fact that it has passed through the gates of death, and believes it is using its own physical body.

That he can rise above this condition simply never occurs to him, or, if it does, accusing phantoms as real to him as the dipsomaniac's vision of rats and snakes, bar his progress.

THE FEAR OF HELL

Added to this are terrible fears of hell, which make him cling the tighter lest worse befall him. The dramatization of his own ideas form actual living pictures in the mind of the sensitive, who reproduces the dual personality; a most incongruous mixture. Civilization has but one ending to these hallucinations—the lunatic asylum.

The foregoing makes clear the necessity for medical men to understand mediumship in order to save many poor souls from lifelong imprisonment.

If obsession by a spirit is proven, the medium is but a secondary consideration so far as cure is concerned. Removal of the cause will automatically end the indisposition.

It is not the insanity of the patient you have to deal with, but the fears, hallucinations and ignorance of the controlling spirit.

When dealing with an intruding spirit, assure him that he will be able to return with ease if he so desires, and that guides will not merely assist him, but will definitely lead him "to the light." The healer's part in the

work is to impress upon him the value of true prayer, and teach him that the simplest act of unselfish work for others is the quickest means to the desired end.

Parrot-like prayers defeat their own object. You have to make him realize that words are not an end in themselves, but merely a psychic exercise that links him on to unseen helpers.

To this argument an Irish Catholic spirit once retorted that "he had paid the priest to do all that for him." Advised that he would see a light on leaving the medium if he was sincere in his desire to progress, he carried out the advice, and soon found paths of peace and friends.

RELEASING THE EARTHBOUND

Healers must help controlling spirits to realize that their every thought obscures or clarifies the light, and presently you will have the satisfaction, not merely of curing your patient, but of releasing an earthbound soul and promoting the development of an angel, who will some day greet you as a friend in the spheres of eternal light and love.

Missionary work is continually operating in developing circles, though many conductors are ignorant of the fact. This will only end when we cease to send ignorant misfits into the after life.

Spirit guides take advantage of opportunities at developing circles, to clear the hells which ignorance fills, and at the same time develop mediumship.

Rescue circles do this work consciously, but should never be operated without properly developed mediums, and co-operation from the spirit side. Failure to observe these precautions might result in conditions needing serious effort to rescue the would-be rescuers.

The necessity for treating spirit intercourse on a religious basis as well as scientifically is thus obvious. Rescue

circles form a sort of preparatory hospital base from which "undesirables" are drafted on to other wards for further treatment.

Rescue seances must never be conducted by emotional people whose sub-consciousness would dramatize simple incidents and mistake it for mediumship. Sound common sense allied to psychic knowledge are essential prerequisites.

The conduct of "dabblers" who yield to a constant desire for experimentation cannot be too strongly condemned. At all hours of the day or night I have known them forgo normal occupations and plunge into seance work. This is the class mostly claiming to be obsessed.

THE DOMINANT IDEA

There is usually no sign whatever of spirit control and nervous exhaustion is the actual malady to be treated, together with the dominant idea. They frequently disregard all experience and follow advice which comes from their own "guides" or ignorant instructors, who sell ouija boards, planchettes and crystals as "toys."

This is a common starting point. In every case, patients must be forbidden any form of spirit communication, at least till they have a thorough mastery over themselves and read up the subject.

A complete change of air, scenes and interests is the best advice you can give. Make them abstain from attendance at meetings where unwise friends will induce them to break your rules out of sheer curiosity.

They see no danger and anyone who is weak enough to submit to obsession easily succumbs to flattery or ridicule.

It will be seen at once that the majority of obsessions are in no way malicious. Ignorance is the chief stumbling block. The principal enemy to be fought is the recurrent memory, which reproduces the same condition over and over again.

SELF HEALING

IN distant healing or "absent" treatment, as it is sometimes called, the healer strives to affect the patient by prayer alone. It is a valuable adjunct to all healing treatments.

In your prayer strive to imagine yourself a disembodied spirit operating on the subconsciousness of your patient. Most of the "cures" of mental scientists and faith healers are of this order, although they are unaware that sincere prayer produces this effect.

THE VALUE OF PRAYER

Many patients are thus cured who do not even know they are being prayed for.

This form of treatment opens up interesting speculations as to whether more power is stored up in the psychic than the physical body, or whether spirit approaching spirit while out of the body is able more clearly to set causes in motion.

Rapport is frequently quite clearly realized by both patient and healer. Where this is true, the psychic link being telepathic can be utilized for experimental psychic work.

In distant healing, the psychic body of the healer is frequently seen by the patient. Dr. Gray found it difficult to convince his patient that he was not physically present. These evidences should be strictly tabulated to form scientific data.

The new psychology unfolds an aspect of healing too often neglected by Spiritualists. As mental training for the final inevitable journey into spirit life, its value is incalculable.

It gives a correct poise of mind for the health of the physical body with true psychic and spiritual unfoldment.

With our advanced knowledge, we ought to be able to transform ordinary prayer meetings into scientifically conducted healing centres.

The new psychology refuses to

recognize sickness as inherent in the physical body. It is the mind rather than the body that should be treated. When the idea does not lead to foolish neglect of simple precautions, its effect upon the whole life is astounding.

The spirit self consciously manipulates its own mechanism by creating thoughts and emotions which act directly on the nerves and blood.

MIND CONTROLS BRAIN

Mental imagery is built up which embodies perfect health. Along the pathway thus opened, spirit people operate and complete the cure.

The effect of the mind on the body is well understood in blushing, fear or hatred, but that the same force can be consciously applied to compel nerves and blood to attack the seat of disease is not so well appreciated.

The rush of blood to the head while blushing and the livid face during fear or hateful feelings are but external signs of the mind's supreme control of the body. What thus occurs without conscious direction can be induced by effort of will.

It is well known that hatred produces an actual poison in the blood which wreaks its revenge upon the self-poisoner.

On the other hand, happy thoughts are healing thoughts. They carry both physical and spiritual healing in their wings.

MASTERY OVER SELF

If, therefore, we can consciously store the wells of memory with thoughts of love, they will rise into immediate condemnation of their opposite directly necessity arises.

The practical application of our second principle, "the brotherhood of man," is thus seen to be essential if we are to hope for health of the physical body and spiritual progression hereafter.

Spirit people cannot evolve to higher planes until they master this great law. It means that we must so train subconsciousness that it becomes the normal expression of the mind and hateful thinking impossible. Therein is the kingdom of heaven.

Sensual thoughts, worry, fear and the whole congeries of related thought produce wastage of nerve tissue. Apply your spirit teaching scientifically, simply and naturally, and wrong thinking will be ousted, and healthy, happy life follows. Only those who are honest in thought and deed realize the ideal.

Your religion must be one of constant self-reform. It plants your feet on all platforms that seek the truth, and thus opens up the pathway of eternal progress.

Sufferers must use their suffering as a stimulus to greater endeavour and get well by the power of thought. We do not despise palliatives, but recognize them as palliatives only. So long as causes remain in operation, so long will invalidism continue.

To this end, affirmations are adopted which become as much a part of subconsciousness as the knowledge that two and two make four. This we learned in childhood's days: in adult life it becomes an automatic memory.

Uplifting ideals are epitomized, committed to memory and continually reviewed until they become operative as our real selves, a spiritual entity acting independently of the physical.

WHERE SPIRITS ASSIST

Under this definite form of instruction, the spirit self moulds both brain and body and co-operates with unseen helpers. It is a system of thought inevitable to those who consciously talk with spirit people.

If this form of healing were generally adopted, there would be less obsession and nerve troubles, and purely mental maladies would soon cease to exist. It helps healers by providing a co-operative basis on which to work, and forms a wholesome reminder that spirit people assist all mental efforts.

It is a method of realizing the ideal strictly in accordance with spirit teaching and scientific application of the forces utilized.

Prayer directed towards invalids makes telepathic contact, and along the pathway thus opened the angels carry healing balm, reinforced by physical elements from the prayer circle.

It is due to these facts that many schools of thought meet with startling success after all known medical help has failed.

The concentration of the psychic healer, the denial of disease by Christian Scientists, the affirmation of health by mental scientists, and the complete conviction that "Divine Mind" works through practitioners, are all forms of mental activity practically applied, which produce undoubted results because the objective is clearly visualized.

Those who have learned how thought operates in the spirit world will also realize what a valuable object lesson it is and how it helps to fit travellers for the next stage on the journey of life.

Prayer is a psychic exercise which strengthens the one who prays, and trains the suppliant to methods of work that fit him to take up a line of progressive unfoldment immediately on quitting the body.

The object of the new psychology is definitely to train the subconscious part of mentality, or spirit self, to utilize all Nature's forces for our own physical well-being.

In other words, we must consciously endeavour to produce by auto-suggestion desirable states of consciousness otherwise produced by hypnotism, or faith in external aids.

HEALING FROM WITHIN

Thus, if a hypnotist can charm away the pain of an aching tooth—as he certainly can—we ought to be able to do the same for ourselves.

The mental processes by which hypnotic subjects carry out operators' suggestions are elaborated from within. The hypnotist merely directs the mind; he does not do the thinking.

His suggestions close all avenues that militate against the desired result. The same law is utilized in all forms of faith healing.

It is the "poise of the mind" which produces the apparent miracle. Systems of religion have comparatively little to do with results. Hindoo shrines are as powerful as Christian, probably even more so, because there is greater faith among the credulous followers.

Relics of the Buddha produce precisely the same effect as reputed bones of saints or pieces of the cross.

"TAKE UP THY BED——"

With Dorothy Kerin, the Brixton evangelist, a different form of suggestion was used. She first felt hands making "passes" over her body and soon after heard a voice.

Emaciated and bedridden for years, she was instantaneously cured in response to the voice telling her to get up.

Spiritualists will have no difficulty in understanding the method adopted. But there are hundreds of instantaneous cures without any apparent external suggestion or magnetic influence being used.

There would be hundreds more if the public would only wake up to the immense effect of the mind upon the body.

RELIGION v. HYPNOTISM

There is no better healer than cheery optimism, allied to the consciousness that God, by the operation of natural law, or through the spirit world, can and does heal. Undoubtedly, the marvellous cures induced by religious fervour are more striking than ordinary hypnotic effects. But their basis is the same.

The ideal to be aimed at is a conscious production of states of mentality combining religious fervour with an action of the mind which becomes automatically operative as necessity arises.

From the wells of memory, when one is happy and the mind placid,

there rise into outer consciousness long-forgotten dreams or hymns of childhood's days. What happens by "accident" can be induced by design.

Express this automatic memory in terms of volition, consciously applied, and you lay foundations of mental reserve which correct without effort the wastage or stagnation caused by wrong thinking. The needs of everyday life will be supplied by the subconscious will dipping into the storehouse of memory.

This constitutes the essential "act of faith" which, never swerving from its design, counteracts all undesirable thought.

We are all storekeepers of thought forces, but if we fail to stock the right kind of thought, body and mind are impoverished.

THE POWER OF THOUGHT

Virtuous thought and concentrated will act as though a ray of light discharged gross particles from the spirit body.

Released from their influence, a greater range of spiritual power follows. It includes increased vision, greater scope for movement, and that makes for spiritual progress. The illumined soul thus becomes a "ministering spirit" to its own physical body.

Although not generally perceived, both psychic and physical bodies reflect the operations of the mind.

One does not need to be a psychometrist or physiognomist to see the difference between a coarse, brutal type of face and that of the cultured idealist. Pre-natal causes have a decided effect, but they can be intensified or refined.

The cure of diseased bodies by mental processes is practical religion. Its obvious effects upon the physical plane carry over into the next stage of life.

Volumes have been written about nervous disorders leading to mental breakdown. Yet nobody would be so foolish as to deny that the attitude of the mind is usually the predisposing factor. Change of outlook is, therefore, the only radical cure.

Healing is not produced by a vague wish to be well. It needs the steadfast adoption of the opposite point of view to that which induced breakdown.

The new point of view cannot be assumed at a moment's notice or be arbitrarily chosen for us. Its greatest force is obtained when the scientific application appeals to the individual mind. It must be applicable in all times and in all places, under all conceivable circumstances.

Knowledge of psychic laws induces a more permanent and realistic faith than the ignorance which satisfied our forefathers. Only those Spiritualists who apply the lessons they have learned come within this category.

MAGNETIC CENTRES

The majority are satisfied with the consolations of communion, and do not realize that they are the centre of magnetic forces without which the communion they value so much could not occur.

This knowledge is consciously applied in magnetic passes for healing. The action directs the mind, and laws both known and unknown immediately operate. Co-operating with every thought and action are spiritual agencies ever seeking avenues through which they can minister to earth's children.

One soon learns that thought is creative, both on earth and on other planes. We see this exemplified most strikingly in materialization.

Spirit homes are builded, decorated, or demolished by the same process. Spiritualists are taught that the *quality* of thought psychically affects all that we touch. The psychometrist proves it.

We can readily believe that spirit planes reflect actual thinking; that coarse, brutal thought produces unlovely structures; that pure, elevated thought builds lovely surroundings.

As the spirit grows in goodness, truth, love, and wisdom, it reflects the "Kingdom of Heaven" within, and the spiritual body acquires a radiance like unto the text, "His face doth shine as an angel's."

This radiance is the whole armour of God, the "outward and visible sign of an inward and spiritual grace." Nothing diseased or unlovely lives within that spiritual aura. Evil and grossness are repelled without conscious effort.

Yet, when angels desire to visit "spirits in prison," they can hide that radiance with a cloak woven by thought processes we but dimly glimpse. Following the line of imagery thus outlined, how bright, how radiant, how adorable ought the Spiritualist God to be!

LIP SERVICE NOT ENOUGH

Great healers develop by meditating on the attributes of Deity and the paths leading thereto. Students are therefore urged mentally to visualize the Great White Light as God and to realize that we too can fill our own being with the light of truth and health.

The practical means to the end are simple. The first embodies the teaching of Confucius: "Right thought, right speech, right action." Five hundred years later came a Nazarene expressing similar thought as "Love thy neighbour as thyself, and God with all thy heart."

When these teachings are more than mere lip service, the soul acquires brilliance, because the correct "poise of the mind" is attained, and then—all things are possible.

The most successful healing clinics combine practical common sense with their belief. First, an occasional twenty-four hours' fasting with prayer. Secondly, deep breathing exercises followed by games in the open air. Thirdly, corrected diet.

The first cleanses the system from the effects of drugs and wrong thinking. Copious draughts of cold water accelerate the process. Prayer and hymn harmonize the mind.

The second gives Nature a chance thoroughly to oxygenate the blood, and brings the body more completely under mental control.

Lastly, abstention from drugs, with

vegetarian diet in which ripe fruit plays a conspicuous part, speedily sets the mechanism free from accumulated dietetic errors. The freedom from heaviness and drowsiness is unbelievable.

Whether it is wise to continue for all time on the same diet must depend upon individual circumstances and the correct application of the system adopted.

VALUE OF RELAXATION

Intense concentration is deprecated, because it often frustrates its own purpose by still further taxing the already depleted nerve centres. Relaxation is preferable to concentration.

For the same reason, the "act of faith" must not be construed into intense emotionalism.

Disease is stagnation of the nerve centres, or poisoning of the blood. Congested food areas mean accumulated foul gases and indigestion.

Pure air, rational exercise, and a diet that is medicine as well as nourishment soon cleanses the system. The mind races along the nerves, the pulse is buoyant and life worth living. The unnatural conditions of civilized life are responsible for most bodily ailments.

Return to wholesome and natural habits is the obvious cure. But if the mind is unwisely directed, the chief instrument of health is neglected and the evil only temporarily removed.

HOW TO AFFIRM

The "poise" of the mind is the all-important secret. Scientifically directed, Man becomes as a god. Affirmations are arranged to meet individual needs.

Commence by trying to visualize the Great White Light. Meditate upon methods by which godlike graces and powers can be attained. Repeat simple phrases like: "I am love, I am justice. I am mercy," etc. The coward and the nervous should affirm courage.

Clearly visualize the opposite of your weakness, and determine that you mean what you say and will never say what

you do not mean. Start to practise it in the small things of life, and it is surprising what you will achieve.

Phrases are as useless as a Tibetan prayer-wheel if thinking does not lead to action. It is wonderful what is attained by this form of introspection.

A psychic healer soon learns that few people have learned to breathe properly.

To many people the nose is a nuisance instead of a cooling, refining, and cleansing apparatus. The mouth is merely a trap for disease germs.

All music teachers have to teach control of the breath before correct singing is possible. Stuttering would cease in the majority of cases if the idea were adopted during normal speech.

The training in deep breathing of Yogis and mental scientists acts similarly, though the motive is different. Amid adulterations and quack remedies, it is difficult to know what is either nutritious food or natural correctives for errors; but the food we eat should render medicine unnecessary.

OUR MANY OFFSHOOTS

Big fees are being demanded and paid to a swarm of American visitors who teach healing methods under fanciful titles in the best halls in England and conduct clinics everywhere. I want to see Spiritualists emphasizing these aspects of healing, plus the mighty power of psychic evidences.

It is marvellous that Spiritualism has accomplished so much and produced so many offshoots. But we must not lag behind. Spiritualists are a strange, crude medley, lacking coherent ideals.

The bases are proven. We must build upon them. We have forced the whole religious world to recast its ideas of after-death states, and telepathy is now recognized by scientists.

Many seize upon parts of our ideals, knowing nothing of their origin. Those ideals are not yet operative or taught systematically, in our own churches. This forces spirit people to adopt new methods of reaching the world consciousness.

New movements with but faint ideas of the real truth are springing up all around us. We need to investigate them and rectify any neglect of the special phase they often over-emphasize.

There will be momentary conflict between advancing schools of thought. It is more apparent than real, and if Spiritualists are true to their teaching Religion will become a reality instead of a byword.

Its psychic foundations are sound,

but we must refuse to be satisfied with signposts of phenomenalism.

We must travel along the pathways indicated and fulfil the higher teaching of both psychic and spiritual development. There is a big distinction between the two; develop both, and the world will follow such leaders.

If psychic healing is to claim its rightful place, we must clearly show what relationship it has to other schools of healing.

CHRISTIAN SCIENCE

OUR offshoots often combine queer compounds of ancient superstition or dogmatic assertions with successful healing practice. Spiritualists have quite enough abuse and misrepresentation, without shouldering other people's follies or being told that crankiness is Spiritualism.

There are theologians, Bible in hand, promising hell and damnation to those who do not adopt their belief, but who accept ideas of spirit healing if it is done in the name of Jesus.

If you get healed outside the walls of the four-square gospels (Elimites), it is clear proof you are in league with the devil. Catholicism adopts a somewhat similar point of view, and each of these sections is anti-Christ to the other.

Many diametrically opposite teachings are drawn from the Bible, with faith-healing or magnetic treatment added to them. Among Theosophists, you get higher-thought and newer-thought schools, which teach the purely mental side of healing and ignore everything that savours of Spiritualism.

SUPPRESSING OUR CASE

I was annoyed, when attending one meeting, to find a well-known medium officiating. He assured me he had been asked to suppress any words which had reference to Spiritualism, because they would offend the highbrows.

He thought he was quite justified in teaching facts which had been given to him from the spirit world, and quite right to suppress all mention of the source of his information!

When Rawson was leader of "The Society of True Prayer," he made great claims to healing and prophecy

as the result of adopting an extreme form of Christian Science.

I made enquiries, and found, once more, that the pillar around which all these statements revolved was a medium whose brothers and sisters were practising mediums in America.

Once again the spirit people were robbed of their glory by this set claiming psychic powers as the result of their special form of faith which teaches that man is practically a god, and produces all psychic phenomena without the aid of spirits.

WHY MRS. EDDY LEFT US

So arrogant are their claims that, in addition to miraculous healing, stopping sandstorms, or compelling trains to wait over scheduled time are small matters easily accomplished—until you demand some proof of their assertions.

In Christian Science, we have a somewhat different opponent to deal with, because much of its teaching was definitely borrowed from Spiritualism while its foundress was a practising medium.

Like other faith healers, Mary Baker Eddy claimed to have a special interpretation of the Bible. But when Spiritualists refused to accept her as their leader, she got annoyed and varied her teaching so considerably that there soon ceased to be common ground of agreement.

BAN ON OPPONENTS' BOOKS

In the case of Mrs. Eddy, it is necessary to know something of her motives before we can correct the misstatements of her followers who misrepresent Spiritualism in sheer ignorance.

Her followers are not allowed to read opponents' literature. In this she follows Catholicism in order to become an absolute dictator. The position is

complicated because words are divorced from dictionary meanings.

This was originally due to Mrs. Eddy's illiteracy, but as about thirty revisions of her text-book, "Science and Health," have been issued, this defect is almost obliterated.

Like other systems, it has absorbed something from current ideas, despite the hopelessly dogmatic teaching. Reformers are springing up in their own ranks, and in many branches a more idealistic and rational presentation is being developed.

MATTER IS UNREAL !

I am personally convinced that Mrs. Eddy, like many other sensitive people, was partially obsessed and mistook spiritual verities for physical realities.

If her writings are read with this key, much that appears nonsensical, to those who know nothing of psychic experience, would prove very interesting.

Thus, though she knew nothing about modern concepts of matter, she taught it was an unreality. This statement is foolish only to those who try to walk through a brick wall.

But to a spirit who tries to do this apparently impossible thing, it would be a fact.

The same applies to her system of healing. To affirm the unreality of disease is good for everybody. To spirit people it is an essential to further development, for until spirits can absolutely control their minds, it is impossible for them to consciously control a medium.

If a spirit believes he can still suffer from the disease he passed away with, he passes on his ideas to the medium who registers the thought and apparently suffers, or even dies, in the same way.

So long as the spirit fails to shake off earthly impressions, he forms a barrier to spiritual development, as well as having reflex action on material bodies.

But to ignore the causes and consequences of disease on the physical body is sheer lunacy. The creed of

Christian Scientists leads them into absurdities with effects in our law courts which emphasizes the necessity of adding common sense to faith.

If members are prevented from knowing the truth about suggestive therapeutics, the resultant fanaticism breeds unreasoning credulity akin to deliberate hypnotization.

All rules and regulations are so framed that members cannot possibly counteract suggestions deftly woven around them by the astute hypnotist, Mrs. Eddy herself.

Her subjects speedily become incapable of reasoning outside the narrow limits of their creed. It is just this inability to compare one idea with another that constitutes the essence of hypnotic suggestion.

HOW SHE GOT SUPPORT

Yet it is clear from her frequent misapplication of the term "hypnotism" that Mrs. Eddy had no knowledge of the real meaning of the word.

In the Christian Science text book, "Science and Health," Spiritualism is continually reviled, and the curious reader will naturally wonder why followers calmly repeat the statements while affirming they have no animus whatever.

"Science and Health" is called a key to the Bible. Indeed, without it, the Bible would be meaningless. This was the most astute move of all.

For if you can assure people that your new idea in no way upsets their cherished beliefs, you can rope them in with ease.

It is because of misrepresentations by their practitioners that a defence is necessary.

MEDIUMS WHO DESERT

In passing, it will surprise Spiritualists to know that many mediums develop healing power and pass over to Christian Science, because the fees paid are high. But they have to forswear magnetic healing.

Mrs. Eddy found herself opposed, at one time, by one of her own followers who proved that the vitality emanating from himself produced

greater cures than herself. This had to be counteracted, or the lady would have lost her followers.

She effected her purpose by ceasing to use her hands for healing and claimed that malicious animal magnetism was used by healers who used the passes.

This idea, in course of time, became an obsession. She went in fear of it all her life. It runs through all her writings, although she also taught, as a fundamental doctrine, that God or Good is the only power that exists.

The terror was probably only assumed at first to discredit other healers, but in time those who harboured evil thoughts, or used their hands for healing, were called "mental assassins," or mesmerists. The term was eventually applied to all opponents.

Thus, in the "Official Life of Mary Baker Eddy," we are told that when she was trying to convert her Spiritualist friends and one-time co-workers, a Mrs. Bagley refused to lay aside mesmerism. The friend thus became a "mental assassin" merely because she could not adopt Mary Baker Eddy's viewpoint.

A friend of mine took up Christian Science. In a little while, hygiene ceased to exist. Matter and all earthly manifestations were illusions.

The children's heads got dirty and scrofulous, varied with ringworms. The neighbours expostulated, only to be told that all disease was an error of the mortal mind. At last, a strong-minded nurse risked discharge by using soap and water.

She used one illusion to dispel another. A truly hypnotic cure. Under the operation of her "mortal mind" the children became wholesome once more.

On the other hand, ridicule has produced an opposing set of extremists who claim that Christian Science encourages excessive cleanliness. These adopt the text "Cleanliness is next to Godliness" as their slogan.

But the "infallible" key to the

Scriptures upsets all normal interpretations. Hands ceased to be hands merely because the key says so.

When Jesus said: "They shall lay hands on the sick and they shall recover . . .", he did not mean hands at all. The word is to be translated metaphorically.

Hands merely cease to be hands because magnetic healing is indicated. Sooner or later all healers are attacked with these arguments. The following extracts from "Science and Health," the Christian Science text-book, are interesting.

"Angels are pure thoughts from God" (p. 208); but on p. 317 we read that "the individuality of Man is no less tangible because it is spiritual."

MAN—A REFLECTION OF GOD

Rawson, who seceded and formed the "Society of True Prayer," claimed that Man is not an individuality but a reflection of God's idea; a reflection as in a mirror, an appearance only, without personal volition.

This, of course, is contradicted every moment of their lives by the application of the mind for all individual purposes, but by calling it the operation of the "divine mind" they overcome mental scruples.

Mrs. Eddy's definition of God is: "God is infinite: the only life substance, spirit or soul in the universe, including Man." Thus Man is God in manifestation.

MATTER AND SPIRIT

Another definition is "God is all. There is no life, truth, intelligence or substance in matter."

In the glossary we find that "Mortal mind," the only method by which we recognize anything, is "the opposite of spirit."

Spirits are "merely mortal beliefs, evil minds, or supposed intelligences."

Thus it follows that when Jesus cast out evil spirits who argued the point with him, and received permission to enter a herd of swine, he did not cast entities out, he merely cast out "false

beliefs." Surely the most interesting thought transference on record!

Throughout all their teaching, matter, which is the clothing of the soul on earth, is vilified or ignored.

Deliberate misinterpretation, her followers regard as divine illumination. In her vanity, she permitted the editor of the Christian Science journal, which she strictly controlled, to rebuke people who objected to the claim made for her, that she was the co-equal of Jesus.

The foregoing are some of the reasons why Spiritualists cannot very well adopt Christian Science as a whole. Nor is the following indictment very attractive. It is an extract from her "Miscellaneous Writings":

"Beware of joining any league which in any way obligates you to assist—because they happen to be under arrest—vendors of patent pills, mesmerists or occultists . . . and authors of spurious works on mental healing."

BENEFICIAL EFFECTS

As all opponents' work is "spurious," bitter antagonism to Spiritualism follows.

On its practical side, Christian Science distinctly is beneficial. Its practitioners follow closely on methods of healing usual in hypnotic clinics.

There is, first, the continual suggestion that there is no pain, no suffering. The patient is asked to visualize a perfectly healthy body.

Even if one has had an operation, he is calmly informed he has had no operation. It was all imaginary. The only reality is mind.

The patient naturally objects. It has all been so very real. He is informed that the idea is an error of the mortal mind.

NO AUDIBLE PRAYERS

Divine mind heals. He is a child of God. He is divine mind in manifestation. Divine mind is pure, healthy, holy, just. Nothing material really exists.

Sometimes the practitioner reads a book, monotonously reiterating the

same statements. This is varied by concentration, in which healers also strive to forget the pain-racked body before them and visualize the perfect being.

They object to audible prayer. It is realization.

Carried to its logical conclusion, with the unresisting patient before them, the analogy with hypnotism is complete. Yet the word hypnotism is anathema to them.

These are the verbal differences that healers must grasp, while utilizing the practical benefits to be derived from a positive attitude of mind which has the certain effect of at least minimizing suffering.

Its danger lies in the fact that many diseases are not curable by suggestion alone, and when ignored they wreak their revenge upon the victim and, if contagious, upon the community.

Many Spiritualists doubt that Spiritualism will ever become a formal religion like Christianity or Mohammedanism, because they realize that spirit people have little or no regard for the petty exclusiveness of sectarianism and will thrust Truth through any avenue that opens a way.

This applies peculiarly to Christian Science. Its followers repudiate normal processes of reasoning, yet assert that their teaching gives mind sovereign power over all things material, including the human body.

DIVINE MIND OR—?

Results tend to show that their methods of spiritual healing are gradually evolving a type of mediumship already in general use among Spiritualists.

The practitioner deliberately places himself in the surest mental attitude to obtain co-operation with the spirit world.

This conclusion would be repudiated by the practitioners themselves. They assert that it is Divine Mind that heals; but clairvoyants who see the powers at work, know that ministering spirits carry the healing balm.

The better developed healers in consequence develop a form of diagnosis which clearly recognizes the malady of the sufferer and consciously endeavours by mental processes to project a thought which embodies the exact opposite.

This continuous denial of what they call "mortal error" causes the more sensitive healers to surround themselves with a protective aura against what they term "malicious animal magnetism."

It is not merely resistant to disease, but obstructive to drifting spirit people, who, not having yet awakened to the fact of their newer environment, continually afflict passive sensitives.

What is called chronic invalidism and vaguely attributed to nerves is often nothing more than passive acceptance of control by undeveloped souls, who, living in the memories of the past, continually imagine themselves to be on their deathbeds, and thus transmit their thoughts to sensitives ignorant of mediumship.

When, therefore, the healer sets himself out to deny what the patient affirms, he intuitively senses the actual condition, and counteracts it by purely hypnotic suggestion.

IMPROVING ON MEDICINE

Startling cures are thus effected where no amount of physical treatment or medicines could have touched the ailments.

I contend that in cases where actual physical disease or injury is counteracted, it is due to sensitiveness to spirit action common among mediums.

I have a friend who, by a severe fall, injured the base of the spine. Neglect intensified the trouble. Gangrene was setting in, so the surgeons removed two and three-quarter inches of bone.

She was ordered to lay perfectly still on her back for six months at least. At the end of three months she disobeyed medical instructions and balanced herself on the edge of a chair. It was too painful to sit down normally.

The practitioner visited her and told her the pain was imaginary. She had not had an operation; it was her mortal mind that was affected.

The patient expostulated, but her remonstrances were ignored. Silence ensued, and for fifteen minutes the healer, patient and friends awaited—they knew not what.

"CHARGED WITH POWER"

The patient suddenly saw the room illuminated with a great light that she now often sees, as she begins to understand the nature of mediumship.

Her body became charged with power. She stood up; all pain was gone and she felt equal to manual labour.

The healer attended daily for a week, but further treatment was unnecessary.

In her enthusiasm, the patient became an excellent advertisement for the sect and she tried her own healing powers on other sufferers with such marked success that she incurred the hostility of the official practitioners.

They charged her with poaching on their preserves and informed her that she would not be allowed to heal unless she first paid fifty pounds in fees to become properly enrolled on the American register.

WHY THERE ARE NO POOR

She was further told that she was doing wrong to "heal without money and without price." Patients who could not pay down the fee of seven shillings were not to be treated.

This is termed a "love offering," and often amounts to pounds, before a popular practitioner will consent to act.

This little sidelight shows one reason why there are no poor people among Christian Scientists. Snobbery and exclusiveness is the natural result of their policy.

But it has had beneficial results, also, in that those who object form independent groups whose broadening tendencies will eradicate much that is at present undesirable.

The great danger inherent in Christian Science is the production of callousness based on their refusal to recognize pain. Nerves are not merely transmitters of sensation, they are the channels along which responsive love and sympathy travel.

THE DENIAL OF PAIN

The process is simple but obvious.

A poor little mite, born of Christian Scientists, says: "I know I have not got toothache, Mummy, because it is only an error of the mortal mind; but, oh! it does hurt."

Mother, knowing that pain is an illusion, would sympathize at first, and "mentally work" (they object to calling it prayer) for the little one's release. But pain persists.

Mother, in consequence, becomes hard-hearted, because "faith" must be upheld at all costs. She tells him not to be silly. He is dreaming. Anything but afford him the relief that nature craves.

Christian Science has rapidly increased its numbers. Political and religious power often travel hand in hand. We are now called upon to accept hypnotic illusion as fact.

Just how foolish hypnotized people can act every student of the subject knows. If ever they got the power, what laws would they not pass through Parliament, since matter is an illusion, and pain must be ignored?

It needs no great prophetic vision to predict the stony glare of the law-makers if sufferers dared to say they were in pain.

But we live in hope. There are many counteracting forces which will prevent the robot factory materializing.

Absolute surrender of all right of private interpretation is a *sine qua non* of membership. The rule book makes this very clear:

"Members . . . shall not be a member of any church whose readers are not Christian Scientists of the Mother Church.

" . . . shall not learn hypnotism on penalty of being excommunicated

from this Church. Members shall not hereafter become members of other societies, except those specified in the Mother Church manual."

During services, readers are forbidden to explain any passages, lest the dominant idea be varied. The utterly unprogressive nature of the cult is clear.

Followers are no more allowed to think for themselves than Roman Catholics to oppose the Pope.

CURE BY MENTAL POWER

Yet, curiously enough, it is the dominant idea that produces the cure. The power of the mind over the body is no illusion to believers. The sect called flagellants whip each other till the penitent falls exhausted, but to the end they will kiss the lash and proclaim their love of chastisement.

The yogi and fakir roast themselves before a slow fire merely to develop will power. The results, which are all hypnotic in effect, only differ in the form the suggestion is applied.

The further development into religious mania is practically incurable. Hence the great need to perceive Truth in all mental manifestations and to refuse to subordinate reason to faith.

In dealing with the controversial aspects of Christian Science, I tabulate independent testimony because Mrs. Eddy's statements were so unreliable, and the distortion of original Spiritualistic teaching so extraordinary, that the following extracts from independent literature should be preserved.

Mrs. Eddy's introduction to healing was personal experience gained at the hands of a magnetic healer named Phineas Quimby, whose thesis her opponents charge her with stealing.

In October 1862, Mrs. Eddy (then known as Mrs. Patterson) went to Quimby to be healed of a spinal complaint, from which she had suffered for many years. She was so feeble that she had to be helped up the steps to Quimby's consulting room. He treated her daily for three weeks.

The following extract from their own publication, "The Official Life of Mrs. Eddy," details her experiences and illustrates the Quimby method.

He told her that "she was held in bondage by the opinions of her family and physicians, and that her animal spirit was reflecting its grief upon her body and calling it spinal disease.

"He then wetted his hands and rubbed her head violently, declaring that in this manner he imparted healthy electricity. Gradually he wrought the spell of hypnotism, and under the suggestion she let go the burden of pain just as she would have done had morphine been administered.

"The relief was no doubt tremendous. Her gratitude was certainly unbounded. She was set free from the excruciating pain of years.

"He again administered his mesmeric treatment, stroking her head, shoulders, and back until she declared she felt as if standing on an electric battery."

The extract clearly shows that magnetic healing was the process used, exercised in more violent fashion than modern healers employ. Many patients experience mild shocks as of electricity while being treated, even though the healer does not touch them.

Others sense a breeze which has the peculiar power of penetrating right through clothes and body. Others note sensations of coldness or warmth, so clearly defined that they can tell the position of the healer's hands with their eyes shut.

Note also, that during Mrs. Eddy's treatment, there was no unconsciousness or illusions created as is usual in mesmerism and hypnotism, which none the less are terms used to express Mrs. Eddy's aversion to systems which she claimed were the opposite of her own teaching.

Her "gratitude" may be gauged from the testimonial she gives all magnetic healers—Quimby included—in "Science and Health":

"The author's own observations on the working of animal magnetism con-

vince her that it is not a remedial agent, and that its effect upon those who practise it and upon their subjects who do not resist, leads to moral and physical death."

What a testimonial, after being cured of a lifelong complaint! After her cure, Mrs. Eddy wrote to the "Portland Courier" on November 7, 1863:

"The truth which he (Quimby) opposes to the error of giving intelligence to matter, and placing pain where it never placed itself, if received understandingly, changes the currents of the system to their normal action, and the mechanism of the body goes on undisturbed."

ORIGIN OF CHRISTIAN SCIENCE

This reference to Mrs. Eddy's teacher, Phineas Quimby, leads us to the source of her teaching.

Phineas Quimby was born on February 16, 1802. In 1838, he attended lectures by Charles Poyen on Mesmerism. This appears to have started him on a new line of thought. Soon after, he practised as a healer on his own account, and adopted novel ideas relating to mind and matter.

Accounts of these can be obtained from "The Philosophy of P. P. Quimby," published in 1895; "The Quimby Manuscripts," by Mrs. Dresser; "Lyman Powell's Christian Science: its Faith and its Founder," published in 1907; and Podmore's "Mesmerism and Christian Science."

But newspaper extracts give us sufficient data with which to answer opponents.

As they were printed before these controversies arose, they form independent testimony.

In 1857, a correspondent from Bangor, Maine, called Jeffersonian, wrote:

"He (Quimby) says: 'The mind is what it thinks it is, and that if it contends against the thought of disease and creates for itself an ideal form of health, that form impresses itself upon the animal spirit.'"

In ordinary Spiritualist language, this means that mentality so operates upon the spirit body that it affects the entire physical body.

From the "Lebanon Press," December 3, 1860, I extract the following: "The foundation of his (Quimby's) theory is that disease is not self-existent, nor created by God, but is purely the invention of Man."

Quimby himself wrote to the "Portland Advertiser," on February 15, 1862, as follows: ". . . I deny disease as a truth, but admit it as a deception, . . . handed down from generation to generation until the people believe in it. The patient's trouble arises from the poison of the doctor's opinions in admitting a disease."

DISEASE—AN ILLUSION

He further asks, "Is Man spirit or matter?" and replies, "He is neither: he is life."

He called his doctrine the "Science of Christ," and occasionally "Christian Science," but more generally called it the "Science of Health."

One of Quimby's patients, a Miss Ware, writing to the "Portland Advertiser" on March 22, 1862, thus describes his methods: "He tells the patient he has no real disease. . . . Instead of treating the body as an intelligent organism with independent life, he finds the life and intelligence in the man who occupies it. To cure disease, destroy the error on which it stands."

From Mrs. Eddy herself, in April 1864, about two years after her cure, we get her letter to Quimby, which not only proves all her opponents claim as the origin of her teaching, but also discloses her animus against the Spiritualists.

SOURCE OF ANTAGONISM

"I am about to lecture at the Town Hall, Warren, on P. P. Quimby's 'Spiritual Science Healing,' as opposed to Deism or Rochester rapping Spiritualism."

What the world does not know, is

that her antagonism was aroused because Spiritualists refused to accept her at her own valuation. They had already exposed her vanity and refused to acknowledge that Jesus and all the apostles were her personal spirit guides.

This claim is common among Christian converts, and is recognised as an almost certain sign of subconscious action being mistaken for spirit control.

MRS. EDDY AT PLAY!

With this knowledge in mind, I asked Dr. Peebles, after his last address at the London May Meetings, what he thought of Mrs. Eddy as a medium.

He replied that he preferred not to pass judgment on her mediumship, although he sat in her seances, since later she denied ever acting as a medium!

Truly, a man's greatest enemies are those of his own household. Mrs. Eddy's statements made very keen controversies at the time, for Spiritualists had sheltered and nourished her when she was practically homeless.

But independent extracts and evidence on oath is reliable, and so I am only amused when the "Official Life of Mrs. Eddy" says that:

"The only time Mrs. Eddy was apparently entranced was when she 'playfully' feigned entrancement and 'planted' letters to deceive her Spiritualist friend, Mrs. Crosby."

Unfortunately for this version, Mrs. Eddy frequently changed her address, and usually lived with Spiritualists who dealt kindly with a sister medium at this most distressing period of her life.

Christians, incensed at the claim of Christian Scientists that Mary Baker Eddy was the co-equal of Jesus, and that without her interpretations the Bible was valueless, traced the whole of her history.

This was not difficult, as she was a much-married lady, and thus at various times was Mary Baker, Glover, Patter-

son, Eddy. All evidence was collected under oath; the indictment against the lady was damaging.

Here is the summing-up by Samuel Langhorne Clemens (better known as "Mark Twain"):

"Grasping, sordid, penurious, famishing for everything she sees—money, power, glory—vain, untruthful, jealous, despotic, arrogant, insolent, pitiless where thinkers and hypnotists are concerned, illiterate, shallow, incapable of reasoning outside commercial lines, immeasurably selfish—the great idea could strike her. . . . to heal fleshly ills, pains and griefs, all—with a word.

"To her followers she is the exact opposite. They are prejudiced witnesses. They sincerely believe she did not borrow the great idea from Quimby, but hit upon it herself.

THE QUIMBY MANUSCRIPTS

"It may be so, and it could be so. Let it go—there is no way to settle it. They believe that she carried away no Quimby manuscripts. Let that go too—there is no way to settle it.

"They believe that she, and not another, built the religion upon the book and organized it. I believe it, too.

"Finally, they believe that she philosophized Christian Science, explained it, and wrote it all out with her own hand in the book 'Science and Health.' I am not able to believe that." (Mark Twain's "Christian Science.")

This, read in conjunction with the unreasonable attitude adopted in "Science and Health," dealing with Spiritualism, explains the stupid attitude adopted by her followers, who malign other healers in order to credit their leader with all possible glory.

Where Christian Science claims that spiritual law is superior to material law, we are in hearty agreement; but we cannot agree that matter is not equally subject to divine law.

Still less can we agree that it has no existence merely because we desire

to ignore its inconvenient manifestations.

Auto-suggestion most certainly does produce curative effects. Our contention is that it matters little whether you heal by Christian Science, mental science, hypnotism, faith healing of the usual emotional type, or any other form of purely mental healing. The great secret is the poise of the mind.

If a person claims, as Mrs. Eddy did, to have power over death, and then dies like everybody else, we can leave the "mortal error" to proclaim its own folly; but we must not allow her teaching to blind us as to the law underlying all psychic healing.

Buddhists and Christians have equally wonderful cures at their holy shrines. They suffer from the same illusion as the Christian Scientist in that they believe cures prove their particular form of faith to be superior to all others.

Cures prove nothing more than the power of the mind over the body. The theological system on which they are based may be foolish, but if it gives the mind positive control of the body, the result will be achieved.

This attitude of mind may be described as positively passive rather than actively assertive.

When this state is attained, Spiritualists clearly visualize the unseen operators who take part in the cure.

Presumably, forces can be applied at that precise moment that are inoperative at other times.

END OF SUPERSTITION

The aftermath of Mrs. Eddy's gross misrepresentations of opposing schools of thought prevents harmonious cooperation between healers. By eliminating the lady's amiable weaknesses, this may presently become possible.

By emphasizing the power of the mind over the body, all schools of mental therapeutics are helping Spiritualism to establish the truth that Man is spirit. Allied with psychic phenomena, these will eventually kill all superstitions and place Religion on a scientific foundation.

PSYCHIC HOSPITALS

It is regrettable that hospitals devoted solely to psychic and other unorthodox methods of healing are difficult to finance and manage owing to the opposition of established medical schools.

Innumerable laws have been passed in the interests of doctors.

THE LAYMAN'S TROUBLES

Under these Acts of Parliament, apparently framed to protect the public, medical men with the requisite diplomas may accidentally kill patients with mineral poisons and suffer no punishment, so long as they follow stereotyped formulae.

But should the patient of an unfortunate layman die while under treatment, no matter how many cures he may have to his credit, and even despite the fact that orthodox medical science failed to relieve the sufferer, the layman renders himself liable to heavy penalties for manslaughter.

The conservatism of the average medical man, allied to public fears, has formed around doctors what is probably the strongest trade union system in the world.

In our turn, the battle will have to be fought. Over and over again, cases declared incurable by orthodox medical men are cured by psychic healers.

But it is useless stating this well-known fact. It must be backed by written diagnoses and specific evidence that cannot be twisted against us in courts of law.

WHAT HAPPENS IN LAW

Our principal difficulty is that most of the healers are uneducated people. They do not realize that their personal statements would be disregarded in courts of law, and if they earned but a fraction of the fee that the medical trade unionists claim as their sole prerogative, they could be branded as criminals.

I cannot detail all the aspects this

serious drawback presents. Read the literature of osteopaths, anti-vaccinists, herbal practitioners and other opponents of the drugging system.

You will be amazed at the indictments piled up against orthodox methods.

But, while noting difficulties, we must not forget that many medical men sympathize with our point of view. Very few dare ally themselves; the punishment is too severe.

But clinics could be formed by Spiritualists with one of the gentlemen holding a watching brief while healers are being educated into the details of sick-room dietary and the special training in nursing and other details that help to promote success.

Trained nurses and certified masseurs form the best raw material to begin with.

WORSHIP OF DIPLOMAS

Care will have to be exercised, so that the "cranks'" hospital does not share the usual abuse of charitable endowments. But even a small measure of legal recognition is better than no recognition at all, or the risk of criminal prosecutions as a reward for self-sacrificing service.

It is prestige we have to obtain, and since the world regards the doctor's diploma with the same reverence as a priest's statement, we must use such helpers as are willing to help.

Trained men with a perfect knowledge of anatomy and modern methods would soon do this, if they tried out reputed cures, free from the ingrained hostility of orthodox practitioners.

Medical colleges could not object to a hospital run under properly qualified men, though they would undoubtedly "degrade" physicians who departed from orthodox practices. The brave pioneers must therefore be placed in permanent positions where cowardice and prejudice cannot injure them financially.

Herbalists, dietitians, osteopaths, homeopaths, bonesetters, psychoanalysts, and many other unorthodox practitioners should be induced to co-operate with psychic healers, particularly in the use of proven psychic diagnosis.

This, backed by routine practice, would soon make definite changes in public opinion.

Some spirit doctors maintain that all mineral poisons disrupt the aura which permeates the entire system. Others go further and say that all drugs are positively harmful both to physical body and psychic organism.

When spiritual healing is practised, it is the spirit of the patient rather than his body that is treated. Spirit healers claim that they can contact the spirit body for purposes of healing easier than the denser organism which, so far as their operations are concerned, is practically non-existent.

TREATING THE SPIRIT

They get a mental picture of what their mediums see or think, or they may actually use the mediums' sense organs for the purpose of physical contact. But, from the spirit standpoint, the finer etheric body absorbs and distributes their healing power far better than the patients' digestive system.

The aura appears with ragged edges or speckled appearance in disease, and one can easily follow the logic of spirit people who assert that it is the main avenue through which disease enters the physical body, and is the last abiding-place from which it has to be ejected.

The drugging of the organism which smokers and alcohol drinkers mistake for cure, or adopt as aids to digestion, is similar in effect to mineral poisons.

The cause remains. Temporary paralysis merely slows down the digestive apparatus or definitely poisons the system. The following points must be impressed upon all practitioners.

Keep clear, detailed accounts of your work, and wherever possible get writ-

ten diagnoses from the patients' medical men, or specialists as well, before attempting serious cases.

In the last resort, this may prevent a long term of imprisonment for manslaughter if the patient unfortunately leaves the body before you can effect a cure. It would at least do much to avert public opprobrium.

Serious, businesslike methods must be adopted if the way is to be prepared for eventual recognition.

It is a tremendous task, but not greater than that of forcing the world to admit life's continuity and spirit communication. This apparent marvel is nearly accomplished, so there is great hope for a reorganized medical practice.

"ROGUES AND VAGABONDS"

Before leaving the subject of healing, it is well to face all difficulties boldly. Just as palmists, fortune-tellers, and others who normally work in fair-grounds, or on the sea-beach, through the ranks of Spiritualism as boldly advertising clairvoyants or mediums, so must we face the unblushing mendacity of racing tipsters who boldly open healing centres and psychic meetings, to the grave discredit of the entire movement.

The Spiritualists' National Union is continually getting complaints concerning these harpies, but they are helpless, because all Spiritualists are rogues and vagabonds in the eyes of the law.

The Editor of the *Psychic News* was actually refused a warrant against a detected fraud by a magistrate.

Refusal to recognise psychic science as either scientific or religious is our difficulty. The amendment of the law against vagrants and witches is essential.

Anybody can practise as a psychic healer or a medium, at his own risk.

For the rest, it must be remembered that the "gift of healing" brings you into contact with the holiest of holy spirits as mentioned in the New Testament.

[Advt.]

“ AUROSPECS ”

MEANS

Kilner Screens Perfected

The late Dr. W. J. Kilner, B.A., M.B. (Cantab), M.R.C.P., etc., was the medical electrician at St. Thomas's Hospital, London. He regularly used the dicyanine screen to diagnose disease.

His book, "The Human Atmosphere," created a sensation, because it means that he has discovered a mechanical method of adjusting the focal range of the eye so that previously invisible forces can be seen. This applies particularly to the aura, which is usually shown by artists as a halo around the heads of saints. He also claimed to see an etheric body otherwise known as the spiritual body or psychic organism.

HE STATES THAT 95 PER CENT. CAN SEE THE AURA.

Modern Clairvoyants, who diagnose disease, habitually see the aura, but believe they are specially favoured.

IN OTHER WORDS, Dr. Kilner asserts that NINETY-FIVE PEOPLE out of EVERY HUNDRED can be MADE CLAIRVOYANT.

His experiments also proved that regular use of Dicyanine strengthens the sight of presbyopic people.

WHAT KILNER SAW, OTHERS MAY SEE.

Some are able to see the aura immediately; others develop the power gradually by accustoming their eyes to a newer focal range by the steady, regular use of "Aurospecs."

The original screen was formed from optically perfect glasses cemented together, enclosing a specially compounded solution of alcoholised dicyanine. The great expense of this combination—two to four guineas being the usual charge—prohibited general use, and led to substitution of coloured water, coloured glass, and gelatines, which, being quite useless for the purpose, brought ridicule upon the subject. To guard against this deception, we have registered the word

“ AUROSPECS,”

and provisionally patented a combination which perfects Dr. Kilner's formula, and so materially reduces the cost, that it is now possible to become a seer yourself at the price usually paid for one seance with a professional clairvoyant. ONE GUINEA ONLY.

As Dr. Kilner's statements are somewhat misleading to the uninitiated, and so much misconception exists on the subject, we have hitherto refused to sell "AUROSPECS" unless purchasers have read his book AND our lessons on clairvoyance and trance, but as the "Psychic News" booklets contain sufficient details for Spiritualists or Occultists, we make the following offer to our readers:—

To those who have read "The Human Aura and How to see it," post free 7d., which contains instructions for the use of "Aurospecs,"

“ AUROSPECS ” WILL BE FORWARDED POST FREE (per Registered Post) for ONE GUINEA.

Refills of dicyanine, 5/- per pair, plus postage.

Dr. Kilner's "HUMAN ATMOSPHERE," post free 10/6.

“ CLAIRVOYANCE AND ITS DEVELOPMENT,” 5/- (typescript).

International Money Orders should be made payable to

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After long research we have now produced a cheap substitute for "Aurospecs."

“ KILNASCRENE ” Goggles are the nearest possible facsimile in glass to Dr. Kilner's famous dicyanine screens. They have almost identical spectroscopic markings and therefore produce nearly the same results.

7/6 post free in Great Britain, postage extra in other countries.

UNSOLICITED TESTIMONIALS

The following extracts from unsolicited testimonials tell their own story. There was no sitting for development. These results came almost immediately:—

From A. L. M. Cheshire: "I thank you for 'Aurospecs' received. I can see the aura very distinctly with the 'Aurospecs' on. I find that on looking through them at daylight, if the hand is held up to the window, after about three minutes it appears transparent (X-ray effect) and this is an indication that your eyes are sensitised. A very great deal depends upon the correct lighting."

From D. E. C., Southampton: "On looking through the window everything appeared as if covered with snow. Fingers were illuminated and flesh disappeared; only bones were visible. A most interesting experience."

Her sister adds experience as follows: "From the left hand a white mist, stretching to the right about eight inches, while in the left hand I saw a heliotrope-coloured ball of light. Hands kept disappearing and re-appearing. Sparks showed from the top of the left hand." The mother's experience was corroborative.

From Miss E. T., Wimbledon: "When using 'Aurospecs,' the first colour my eyes registered was a faint green, which enveloped most objects, but the lighter tones, *i.e.*, the painted side of a house, garden paths, seemed intensified, giving appearance of snow. When placing my hands in front of the screen against the cabinet, sparks ascended from the finger tips, also a lightish grey mist outlined and elongated the fingers a distance of about 6 inches. Sparks were also seen when directing finger tips towards the wrist. The bones of the hands were more clearly revealed, also dark patches over the hands. Inside the cabinet the sparks continued, and the mist around the fingers appeared more dense."

Dr. Drysdale Anderson, whose interesting article on the aura appeared on Mar. 14th, 1930, in the *Daily Chronicle*, wrote us on September 19th, 1929: "You may be interested to know that both my wife and self can make out the aura (through the glasses), but it appeared to be only some three inches thick."

Miss N. Booth, of Birkenhead, wrote on August 14th, 1930: "... I see my hands quite transparent. I can see right through them ... and I see a white mist with a faint blue tinge ... a grey with a lot of little sharp points like lights. ... The other day, after I had looked at the light

and had turned round to inspect my hand, I seemed to see so clearly from the temples of my head, a pinky gold light right round my own body and it looked like those low electric-heater bulbs lit up. ... This proves that (the colour of) the aura changes. And now when I take my class on Tuesdays (I am a circle leader) I see the aura round some of the sitters. ... I saw the other evening a purple colour right round a lady after I had the 'specs' on and come downstairs. ... I feel they are helping me, and certainly are helping my eyesight ... my eyes are much stronger now and do not ache with strain as they used to do."

From Miss Edna May Jones, Canada, April 22nd, 1931: "Dear Sir, about a year ago I purchased 'Aurospecs' from you. ... I have had great success in being enabled to see the emanations of auras surrounding articles and proceeding from them in streams, including flowers, metals, finger-tips, etc. A friend of mine, a professor of psychology, wishes to borrow them as a help in convincing his students of the actual existence of the aura ... A little of the liquid has evaporated; can I have this renewed?"

AUROSPECS are not sold to any agents or to trade houses because heat in course of time evaporates the pure alcohol essential to Dr. Kilner's formula. We refill the glasses at five shillings a pair or send the latest design in lenses in exchange if the complete original set is sent to us with ten shillings and sixpence, plus registration costs in both cases.

Before placing "Aurospecs" on the market we offered to let any member of the London Spiritualist Alliance try them out, free of cost. The following is a report from Mrs. L. M. S.:—

"Haze seen extending about 2 inches all around hands when looked at through the glasses, and in bright daylight with back to window. Also rays joining fingers of the two hands when pointed towards each other. Inside the cabinet, without glasses, the rays joining fingers were seen, but so faintly that they may have been due to imagination."

Others report seeing the electricity in the atmosphere on exceptionally bright days, and the radiations from flowers both by moonlight and sunlight.

To benefit Societies' funds we have given several demonstrations. The success varied from 75 to 100 per cent.
DR. KILNER DIAGNOSED DISEASE BY NOTING VARIATIONS IN THE APPEARANCE OF THE AURA.

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