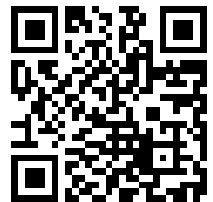

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PHRENOPATHY

-----OR-----

RATIONAL MIND CURE

-----BY-----

Charles W. Close

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THE MIONION SERIES.

NO. 1.

Phrenopathy;

OR,

Rational Mind Cure.

BY

Charles W. Close, Ph. D.

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PREFACE.

In presenting these short lessons to the public I have sought, while avoiding long arguments, to present the fundamental principles of spiritual science, which I conceive to be the science of life, and a method of practical mind cure based thereon, in plain, short sentences, easily understood and readily grasped by the student.

Phrenopathy is intended as a text book for study, and as such I present it to advancing minds trusting it may fulfil its mission in this respect.

THE AUTHOR.

PART I.

Principles of Spiritual Science.

LESSON I.

SUBSTANCE.

THERE is absolutely but one substance, no matter by what name it may be called. To me Spirit seems the most appropriate name, while another may prefer mind or matter.

The word by which we designate Prime Creative Substance is of value only in so far as it gives true expression to its nature.

To me, matter seems inappropriate, as it commonly implies an inert substance, and nothing is more evident than that motion is an essential characteristic of the Creative Substance.

Mind, though a better term, is commonly applied to the brain's action, and seems, therefore, inadequate.

Spirit is commonly applied to the Creator, is a broader designation, and is, therefore, most appropriate.

Prime Creative Substance is Spirit expressed in the crude negative form termed matter, and in the more highly developed, positive mind; but at no time or place is mind in existence independent of matter—crude Spirit—nor matter independent of mind.

Prime substance is Infinite Spirit, infinitely expressing itself in mind and matter.

Mind and matter are not distinct prime substances, but are distinct expressions of the one all-pervading, all-producing, infinite Spirit.

But by whatever word we designate Creative Substance, the one fact of which we should never lose sight is that it is absolutely one.

Each individual existence, no matter what it may be, is an expression of the one Substance.

This world and all worlds, and all that in them is, are expressions of the one Substance.

The essential characteristic first to be noted in universal Substance is motion, producing a variety of forms of life and activity. This fact indicates that Creative Substance is alive, is, in fact, LIFE ITSELF.

Prime Substance contains within itself the law by which it produces its variety of expression, and this law is that of action and reaction, which is universally expressed in the sex nature.

Throughout the universe all life and activity, whether in mineral, plant, animal or man, is produced through the sex principle.

Creative Substance is, therefore, both masculine and feminine—father and mother of all existing nature.

A further examination of the inherent law of Creative Substance shows that it is essentially progressive.

Beginning in the atomic life it gradually progresses to the highest known manifestation of individualized life—mankind; and in each expression of life may be found the essential characteristics expressing themselves more or less perfectly according to the degree of progress toward perfected humanity.

All lives are but the expression of the one LIFE SUBSTANCE, externalized by the active and reactive sex-principle through the law of LOVE.

Love is the prime law of expressed life. In the molecular action of the mineral, and in the generation of vegetable life it is expressed in what may be termed attraction; in the animal it is by both attraction and desire, but in the highest human type it is by attraction and desire controlled by love; and this greatest of all powers—LOVE—includes the lesser expressions, desire and attraction.

We find the ascertained facts concerning Creative Substance are:—

1. It is a unity of LIFE expressed in mind and matter.
2. It is masculine and feminine, progressively expressed through the sex-principle in all the varieties of expressed life from the animalcule to perfected humanity.
3. Its power of expression is through attraction and desire, culminating in love in its highest form, which is inclusive of attraction and desire.

LESSON II.

INDIVIDUALITY.

SUBSTANCE becomes individualized through the action of the sex-principle in nature.

In low atomic life sex organs are not expressed, but the crude substance termed matter is impregnated with the life force of the creative Spirit Substance, and life and motion is set up in matter.

As this life and motion proceeds intelligently, and as we cannot conceive of intelligence apart from mind, we are irresistibly forced to the conclusion that this primal infusion of life in matter is through the agency of an inherent potential mentality; thus from the beginning of individual expression it is of a triune nature, in the image and likeness of Creative Substance; and as the latter is infinite Spirit infinitely expressed in mind and matter, so the former is individualized Spirit individually expressed in mind and matter.

Each individualization of prime substance is composed—in some degree—of Spirit, mind and matter.

It must be understood that when we speak of the beginning of individual creation we speak relatively.

Of the absolute beginning of creation we cannot speak, for prime Creative Substance neither begins nor ends, but is "from eternity to eternity."

But we may speak of a relative beginning, as of an individual planet, or man.

The impregnation of an atom of matter with the life force of the Spirit we term involution,

Involution must precede evolution.

Evolution denotes growth; involution denotes the planting of the seed that must ever precede growth.

We cannot imagine anything having been made that was not first conceived as an idea, therefore we must believe that the protoplasmic atom is an inherent, potential idea of the potential mentality of primitive substance.

The potential creative ideal imparts QUALITY to the individualized Spirit.

Different creations express different ideas of Spirit.

The ideal of Spirit in union with potential mind forms the soul or spiritual essence of a person or thing, and this potential ideal soul in union with matter produces a body that gives it expression.

Thus the trinity of prime substance—Spirit, mind and matter—becomes individualized as Spirit, soul and body, or substance, individuality and expression.

The body expresses the outward form, the soul expresses the essential quality which imparts whatever of life and power the body expresses, while the Spirit is the substance of the soul and that from which the latter derives the quality it expresses in the body.

The Spirit itself is an individualization of the universal Creative Substance with which it is forever united, and from which it continually receives OMNIPOTENT LIFE.

While in low forms of cellular life there is no organic appearance of sex, it exists potentially, and as life develops a higher individuality organic sexhood appears.

At first it is hermaphroditic, then the feminine sex becomes visible, and ultimately both sexes have distinct personalities.

In low forms of life but a single idea is expressed, but as individual sexhood is developed a greater number of ideas are expressed in one body or form until in the human we find some expression of all the ideas of life that are ex-

pressed in lower forms, with the ideal man—male and female—superadded and dominant.

In the development of individual sexhood the feminine expression is first, and this is an expression of the love element of CREATIVE SUBSTANCE; later appears the masculine sex, which is an expression of the intellectual element of CREATIVE SUBSTANCE. These two elements, married by the primal infusion of spirit in matter, have—through the law of evolution—become divorced so that each may have its perfect form through which a more perfect union may occur.

This combination of involution and evolution in the creation of individuals is called IN-EVOLUTION.

The inevolution of the human race is not—as some suppose—the development of the lower animal bodies into human bodies. The inevolution is that of the IDEAL.

In each incarnation of an ideal soul the highest ideal is the dominant soul to which all lesser ideals are tributary, and this being true, the ideal man is THE RIGHTFUL RULER AND THE REAL MAN.

Man is the highest known form of Creative Substance, and contains within himself the essence of all that is contained in the universe. On the material side his body connects him with the great body of matter, of which the human body is a highly organized expression, containing all pertaining to the lower orders of Creation that can be of use to humanity. On the spiritual side, the soul, or real man, is united with the infinite Spirit of man, and dominates the body.

To perfect his individuality man must recognize the ideal man—male or female, as the case may be—as the real self, and according as he does so will he gain control over the body and all material conditions. By such recognition we draw to ourselves such elements of spiritual life as will enable us to have unquestioned dominion over all below us. When we thus recognize the ideal self we no longer say: "I have a soul," but boldly affirm: I AM a soul of one essence with omnipotence, and of one life with omnipresent Life, attracting its elements by the magnetic power of my individuality, for expression in my personality.

It is unnecessary to deny the existence of any material object or its specific quality, but man, being the summit of earthly creations, and containing the essence of all within himself, has but to recognize this fact and call upon the spirit within to bring from the depths of his own inmost self, whatsoever quality it is desired to express. Thus may we perfect the individuality by harmonizing the individual soul with its substance, (SPIRIT), and its expression, (body).

LESSON III.

FORM OF MIND.

THE ideal soul gives quality to the body. The form of the mind is dependent upon the dominant ideal and is as varied as are the ideals expressed.

Substantial Creative Mind contains—potentially—all the ideas or forms of mind created and expressed. The potential ideal creates the body which gives it a more or less perfect expression.

Though the mental form is predetermined by the potential ideal it is dependent upon the body to give itself visible expression. The body of man—male and female—expresses more or less perfectly the ideal man whose potential existence is forever in the *potential* CREATIVE MIND.

While the body—formed by the force of the potential ideal in the generative functions of the parents—becomes the medium of mental expression, it must be remembered that the body itself is dependent for its form upon the form of the potential creative ideal, so in reality the form of the mind of man is the form of the ideal human whom the body represents and expresses to the senses.

The mental form is, therefore, the real and enduring form of man, and is that invisible force which holds together and

in proper form the material substance of the body, which while constantly undergoing change, maintains practically the same form.

The brain is first formed by the potential ideal, and afterwards controlled—more or less perfectly—by the actual mind of the human soul.

We may say that the form of the human mind is the enduring form of man.

LESSON IV.

MENTAL ELEMENTS.

MIND is composed of two prime elements—love and intellect—which contain and express all mental activities. The mental elements are expressed upon three distinct planes, as:

1. Pure love and intellect.
2. Will and understanding.
3. Feeling and thought.

In the human mind we have first the perfect, pure love, and this is the perfect substance of the mind, and corresponds to the feminine element of CREATIVE SUBSTANCE; secondly we have will, which is love in action, and this becomes more outwardly expressed on the third plane as feeling, emotion, affection, etc.

In the creative order of involution pure love is first and is the seed from which the other forms are produced. But in the evolutionary order of growth feeling, emotion and affection are first to appear, out of which grows the will, and from this is brought forth the pure human love.

We may observe the same order of inevolution in any natural growth *e. g.*, we plant a perfect kernel of corn, which contains the life germ that is to produce the perfect ear of corn.

The planting is emblematic of the involution of the spark of pure love in the human mind. The seed corn is first and in essential substance is one with the perfect ear of corn.

But in the process of growth the blade is first to appear, and this is emblematic of the evolution of feeling, emotion, etc.; next appears the ear and if we knew nothing of the perfect life-germ or seed we might think the blade produced the ear, just as feeling, emotion, etc., appear to produce the will; but in reality the ear is the product of the perfect germ, and is emblematic of the production of the human will from the spark of pure love in the human mind. Finally the production of the full corn in the ear reproduces the seed corn, showing the final product to be one with its source, and this is emblematic of the development of pure and perfect human love which has its source in and is one with the potential love element of mind.

So with the other element—the intellect—which corresponds to the masculine element of Creative Substance.

The involuted intelligence first appears as instinct, thought, language, etc., from which is developed understanding, ultimating in an expression of perfect intelligence. But that which appears last is in substance first.

These two—love and intellect—in their various degrees, constitute the mind.

LESSON V.

LOVE AND INTELLECT.

THE two mental elements constantly act and react upon each other.

In their action, love bears to intellect the relation of the feminine to the masculine element. Love and intellect, will and understanding, affection and thought, emotion and

language, sensation and instinct, are related to each other as are the two poles of a magnet.

Love, will, affection, emotion and sensation, are guided and balanced by intellect, understanding, thought, language and instinct.

In the process of involution, when the spark of potential life enters the human soul, the relation of the elementary love and intellect is harmonious, but as evolution succeeds involution, the growth of the mind often appears inharmonious, one of the elements being dominant.

In the infant, sensation, which may be said to be the lowest form of human love, is first to appear and—controlled by instinct—causes the child to seek nourishment at its mother's breast. Here love, as expressed in the sensation of hunger, is immediately wedded to instinct—the lowest form of human intellect—and the union results in the satisfaction of the child's hunger, producing content and rest. As the child grows and the mind develops this union of elements will be noticed upon each plane of development, and emotion and affection will be accompanied by language and thought, from which will develop and unite, will and understanding.

While the will is the moving cause, in a well balanced mind will is directed by the understanding, therefore the understanding should be positive, while the will is the receptive, reactive, productive and executive element.

When the will is thus guided it results in the pure love of truth, and with pure and perfect love which is receptive of truth only, appears that perfect and pure intelligence which discovers and classifies truth; and with the union of these perfectly developed mental elements, appears the intuitive faculty or sense through which love receives, and the intellect acts upon, the highest possible truths.

LESSON VI.

MENTAL DEGREES.

THERE are three distinct degrees of mind, the spiritual, the rational, and the animal.

The Spiritual degree is that realm of mind where individual conscious mentality merges in the superconscious mentality of the Spirit. In this degree is expressed the mentality of the perfected spirit of man, male and female.

The rational mind is the conscious mentality of the soul, and includes all mental expressions of intellect, and affection, and is the medium of interpretation between the spiritual and animal degrees.

The animal degree is the subconscious mind of the physical man; it is the lowest degree of the human mind, the seat of instinct and sensation, and the medium of the soul's expression in a material form. The animal degree of mentality is the foundation of our immaterial, immortal existence.

In the inevolution of existent mind, the spirit germ containing the potential mental elements descends to Matter-Substance, and the first apparent expression of individual mentality is the animal soul in the animal body composed of matter substance, and is therefore composed of three elements, viz., matter-substance, body or form, and animal mind.

As the inevolution of life continues and the human soul becomes expressed in a human body the rational mind or intellectual soul is added to the animal degree. This second degree, or that of the human soul, also has two elements—soul-body and mind.

As the human approaches the perfect ideal, the spiritual degree, which is at one with the creative or God-Mind, is developed; and this also has two elements, viz., individualized Spirit and superconscious spiritual mind.

Thus in the ineolution of the three degrees of mind in perfected humanity there are seven creative elements as follows:

1. Matter-Substance impregnated by Spirit,
2. Body or form.
3. Animal mind or soul.
4. Rational mind or intellectual soul.
5. Soul-body.
6. Superconscious spiritual mind.
7. Individualized Spirit.

It will be seen that the seventh element is but the perfected spirit germ which primarily exists in Matter-Substance, and which contains, potentially, all the elements actualized in humanity, so that in reality the prime substance of man—as of all things—is SPIRIT.

Matter-Substance itself has no being apart from Spirit-Substance, which it expresses.

Spirit is LIFE, and matter is its expression in form, and the two are ONE SUBSTANCE.

Let this fact be borne constantly in mind for it enables the physician to identify the real spirit of man with Creative Substance, which is of prime necessity in practical mental healing.

Affirm: God-Substance is, I am its expression!

LESSON VII.

THE SPIRITUAL BODY.

THE Spiritual or soul-body and mind constitute the expressed human soul, male and female.

While spiritual body has potential existence in the ideal spirit-germ, its actual existence develops with the physical body which it dominates, and through which it gives an out-

ward, visible expression of the soul-form, and from which it draws refined, etherealized matter which becomes incorporated in the spiritual body.

Each human being has—potentially—a perfect spiritual or soul-body, but actually man can only have a perfect spiritual body by developing it from the potential ideal.

The human soul is a magnet drawing substance from the two poles of being—Spirit and matter—drawing power from the former and using it to refine and etherealize the latter for the perfecting of the soul's or Spiritual body.

The quality of our life and mind determines the quality of the spiritual body, and it is through the latter that the human spirit is enabled to give itself perfect expression in the physical body.

Therefore if we would perfect the physical we should first seek to perfect the spiritual, which is most quickly done through the recognition of the ideal self as our true identity.

LESSON VIII.

MENTAL EMANATIONS.

THE central thought of this lesson is that while we are all of one substance, each of us has his or her own individuality from which is sent forth that which is peculiar to itself.

It is this fact which enables a phrenopathic physician to heal his patient even at a distance. It is this same vital force which enables the magnetic physician to heal the sick by the laying on of hands, or by means of articles charged with his own magnetism.

Magnetism is the cohesive principle of life and exists in all things.

In the mineral, or lodestone, we term it mineral magnetism; in the animal, animal magnetism; in the realm of intellect it is called mental magnetism; while on the spiritual plane of existence it has been named Spirit-magnetism. But in whatever form it appears, it is the same attractive and repellent natural force through which all life maintains existence.

Man is a triple magnet, attracting and throwing forth three grades of magnetism, spiritual, mental and animal, and these act and react upon each other, the negative, animal magnetism being transferred to the mental organism where it is transformed into mental magnetism, a portion of which is refined into Spirit-magnetism. While this is taking place the spirit sends its positive magnetism into the mind where it becomes mental magnetism, which is afterward transferred to the animal plane.

Thus this triple human magnet becomes united in one powerful magnet, the positive pole of which is the Spirit; the negative pole, the body; while the mind is the medium through which they act and react upon each other, changing the animal magnetism into a more refined form fitting it for the reception of the Spirit, and adapting the Spirit magnetism to the needs of the body.

Thus the mind constantly throws forth positive and negative magnetic force.

These mental emanations going forth to Spirit and body, permeate the whole being, surrounding each individual with a magnetic aura peculiar to himself or herself, and this personal magnetism mingles with the universal principle of LIFE. This magnetic aura will take character from the character of the individual projecting it; if the animal nature predominates the aura will be largely composed of animal magnetism, while if the spiritual predominates the aura will express a positive spirit magnetism.

We find some who live almost wholly in the intellectual sphere, and the aura of such a one is of a neutral character, expressing the cold neutral characteristics of the intellectual slave.

But in the perfect, harmonious individual, where spirit,

soul and body are perfectly blended, the magnetic aura is one of positive, healthy life, which protects the individual from opposing magnetism and imparts health and happiness to all who come within its influence.

This perfect blending of the mental emanations is attained by placing the mind in its proper relation to Spirit and body, making it negative to the former and positive to the latter.

LESSON IX.

INFLUX.

MAN being a magnet continually attracts to himself (or herself) from the two poles of being those qualities of Creative Life-Substance necessary to his continued existence on earth.

From the animal side there is the attraction of matter-substance for the sustenance of the physical organism, while from the spiritual side there is a constant influx of the universal Life principle—a continual inflowing of Creative Energy.

Man is forever united with omnipresent Life which is forever flowing to the soul for its appropriation and use in the body according to the dominant desires of the individual.

The governing power of the magnet—man—is love or desire.

By concentrating desire on the perfection of Spirit in soul and body we control the influx from both poles of being in the direction of harmony and health.

Therefore seek health in harmonious desire.

Ignore no part of your triune existence for it is ALL GOOD.

Realize that omnipotent Life is ever flowing to the soul to be used according to the soul's dominant desire.

LESSON X.

SOUL AND BODY.

THE potential soul is the creator, and the actual soul is the controller of the human body, and in its normal condition the body is the obedient servant of the soul.

The soul is the medium between Spirit and matter, and, by drawing sustenance from both poles of being, gives external expression to the real man, male and female.

The use of the physical body is two fold:

1. It gives visible expression to the soul in its present stage of development.
2. It gives the soul that experience of physical life necessary to the building up and perfecting the Spiritual or soul-body.

In its first use the physical body is the recipient of the magnetic life of the soul which gives life to the physical, and maintains its individuality as long as it is of use to the soul.

The soul's life permeates the body subconsciously by the force of the innate desire for expression.

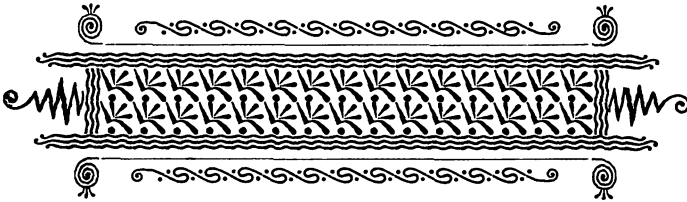
In its second use the body sends its peculiar magnetic force to the soul to be refined and used by the latter in building the spiritual body which eventually supersedes the animal body—not by destroying visible expression—but by the gradual absorption of refined animal magnetism in the spiritual body, thus perfecting the eternal expression of the soul.

This absorption of the animal in the spiritual is constantly going forward, the Spiritual body losing none of the useful or beautiful qualities and powers of the animal body, but presenting in its perfection a gloriously radiant, human personality, far transcending in beauty of form and feature the most perfect of animal bodies.

In order that the Spiritual body may attain this perfect state it must have complete experience in every part of the physical organism.

The normal USE of the various physical organs generates the quality of animal magnetism best adapted to the use of the Spiritual body in its work of self perfection. For this reason we should use all organs and parts of the physical body in the manner intended by immutable natural law. Thus only can we rise above the mere animal and become positive SPIRITUAL-HUMANS, having dominion—through acquired knowledge—over all material things.

END OF PART I.



PART II.

Relation of Body to Mind.

LESSON I.

BRAIN AND MIND.

THE mind exists in every part of the organic structure of man by means of the brain and its nerve extensions.

The brain and nervous matter is composed of two animal substances, the one white, the other grey or ash-colored. In the brain proper the grey or ash-colored substance forms the outer covering, the white substance lying beneath it. In the nerves this order is reversed, the white substance forming a kind of sheath which contains the grey matter,

The brain is the organ of the mind, and is composed of numerous organs, corresponding to certain mental faculties.

The mind, acting upon and into the brain through the various organs, sends a mental influence through the nervous system to every part of the physical organism.

By means of the nervous system there is a sympathetic connection between the vital bodily organs and certain portions of the brain, thus uniting them with the conscious mind.

The grey brain matter corresponds to the love and will, the white corresponding to intellect.

Love being the substance of intellect, if the brain is to express great intellect it must be well supplied with grey matter, for as potential intellect is derived from its substance—potential Love—so is the actualized intelligence

of the human brain derived from the correspondent of Love—the grey matter—which thus becomes the substance of the intelligence expressed through the white brain matter.

When the mind acts through the brain into its nerve extensions it acts upon the grey matter of the nerves, and the reaction produces the physical expression.

[The student might study Herbert Spencer's "Principles of Psychology" with profit in connection with this lesson.]

The brain is divided into three parts, the cerebrum, the cerebellum and the *medulla oblongata*, corresponding to the three mental degrees, the cerebellum answering to the animal soul and mind, the cerebrum to the intellectual soul and mind, and the *medulla oblongata* to the SPIRIT and SPIRITUAL MIND.

[The student is here referred to chapter XI of "Mental Cure," by W. F. Evans.]

The two hemispheres of the brain controlling opposite halves of the body represent the dual quality and action of the mind.

Thus in the brain we have a perfect correspondent of the mind, sensitive to its every movement, and in the nervous system we have the means of recording in the physical organism the mandates of the mind.

LESSON II.

HEART AND LUNGS.

Love and intellect combined constitute the mind, and nothing can be predicated of mind that is not in some way related to one or the other of these mental elements.

The student should remember that the word love includes everything of an emotional nature, from the merest sensation up to the most perfect form of pure love; and intellect

comprehends all intellectual activities from the blindest animal instinct up to the most perfect intuitive understanding.

We have found in the brain and nervous system perfect mediums for the transmission of thought to any of the various organs and parts of the body, and by this means the mind is in all parts of the body.

This universality of the mind in the body finds a physical correspondence in the heart and lungs.

The heart—by means of its veins and arteries—acts into every part of the physical organism, sending the blood—the correspondent and vehicle of the vital principle—to all organs and parts.

AS LIFE IS LOVE, and as blood is the expression of the life-force, the heart with its venous and arterial extensions which contain and circulate the blood, must be a correspondent of the love element of mind, and it is a well established fact that fear and other emotional states effect the heart's action.

The lungs, which act in sympathy with the heart, correspond to the intellectual mental element.

As in a well regulated mind, love is guided (not created) by intellect, so the heart's action responds to the action of the lungs in a ratio of about four to one, *i. e.*, each respiration is responded to by about four pulse beats.

Thus, by acting upon the heart, the lungs act into all parts of the body; and as the breathing is under the control of the conscious mind we may, by conscious intelligent effort, control the action of the heart and the supply of the vital element to the different organs and parts of the body.

By directing the attention—while breathing—to any organ or part we may increase its supply of vitality, while by distracting the attention from it we may reduce the vital supply.

Alternate deep abdominal and intercostal breathing, directing the thoughts for a few moments to each organ, sending the thought with each inhalation to the organ or part to be affected, and drawing the thought back to the brain with each exhalation, is an excellent practice, enabling one to

get full mental control of the physical organism, the interchange of mental and physical (or animal) magnetism thus brought about vitalizing both body and brain, giving the whole being a sense of renewed life.

This practice tends to increase the power of mental concentration, so that one may not only concentrate and breathe vitality into one's own organism, but may concentrate the vital force in another, causing the patient to breathe in unison with himself (or herself) and thus vitalize the patient's organism.

I, therefore, approve of this practice in moderation.

LEARN MENTAL CONCENTRATION!

LESSON III.

STOMACH AND MIND.

THE stomach may be said to be the bodily organ corresponding to the essential Ego, the mental and spiritual "I AM that I am."

As this inner "I" is the magnet that, attracting life from both poles of being, appropriates and utilizes it for the ultimate benefit of the individual, so the stomach receives the nourishment we give it in the form of food and drink and digests it, thus utilizing the vital elements contained in those substances to build up and perfect the physical body. Evans, noticing this, has called the stomach the bodily correspondent of the memory. Prof. S. P. Wait also mentions that "the familiar process of mastication, deglutition, digestion and assimilation is a perfect counterpart of what takes place in the mind in partaking of truth for the nutriment of the soul."—*From Law of Laws, p. 208.*

The stomach—being the bodily organ corresponding to the essential EGO—belongs in a measure to both mental ele-

ments, but as recognition of the I comes through intellectual growth, and as the active Ego is an intelligent WILL, so this important bodily organ is more immediately affected by the intelligent WILL.

As previously stated, the lungs are the universal bodily organs of intellect, acting into all parts of the body; and the stomach, belonging more to the intellectual than the emotional element, is more immediately affected by the action of the lungs than by that of the heart.

In cases of indigestion the stomach's action may be corrected by deep abdominal breathing, while directing the thought to the epigastrium, and holding steadily to the thought that the food is being properly digested.

But while the stomach is less immediately affected by the emotional state, nevertheless such emotional conditions as fear, anger, grief, etc., which tend to lower the vitality, frequently have an almost immediate and injurious effect on the stomach.

Food eaten when the individual is angry, will become devitalized so as to lay undigested in the stomach, and may even become poisoned to a certain extent.

The diet best adapted to the stomach's use is dependent upon the idiosyncracies of the patient.

I believe that all foods and drinks are good and useful in their degree, and that a diet consisting largely of fruits and nuts is the best general diet; but if it be pure in quality any food may be eaten with benefit by those to whom it is adapted.

The stomach being the organic correspondent of the essential Ego it follows that the best method of obtaining perfect mental control of the stomach is to cultivate a positive recognition of the absolute power of the inner and REAL SELF, and thus establish the soul harmony which will assimilate all life that is attracted to the soul whether it be from the spiritual or material pole of being.

LESSON IV.

EXCRETIONS.

THE excretory organs are the lungs, bowels, kidneys, liver, and perspiratory glands of the skin.

These organs correspond to that mental function which enables us to separate the true from the false, and their office in the bodily economy is similar. According to Evans the bowels "receive their cerebral stimulus from a part of the brain situated between hope and veneration; the liver from a part of the brain between combativeness and caution, and the kidneys from a portion of the brain on each side of the organ of causality."

The action of the mind through the nervous system affects the excretory functions, and thus affects the purity of the blood.

Food taken into the stomach passes into the duodenum, and all that is digestible is taken up in the blood, only the undigested parts passing into the colon from which they are expelled mixed with the feces.

Then the waste and worn out particles of the blood—not otherwise disposed of—are secreted by the intestines as feces to be expelled from the rectum. "The feces," says Liebig, "are the ashes of the system."

The bowels, belonging to the emotional nature, are quickly affected by anything affecting the emotional nature. Intense intellectual effort will often produce diarrhoea, while nervous worry produces constipation. "Nervous excitement," says Edward Johnson, M. D., "is the cause of constipation—that is the cause of the arrest of the alvine secretion. The cause of constipation, therefore, does not reside in the bowels themselves, but in the nervous system."

This being so, it may be readily seen that those mental states causing nervous worry are the cause of constipation arresting the excretion of waste matter, and clogging the blood with it.

On the other hand, those states of mind that calm and compose the nerves are calculated to promote healthy action of the bowels, and thus relieve the blood of its impurities.

The lungs serve to supply oxygen and to throw forth carbon. Knowing this we may, by combining mental and physical effort, supply the system with life-giving oxygen.

The liver corresponds to the emotional nature and does an important work in separating the indigestible from digested portions of food.

The kidneys correspond to the intellect, and act in sympathy with the liver. These organs are affected by the same mental action as the bowels.

The action of all bodily organs indicates the necessity of cultivating harmonious mental action. Abnormal mental action is followed by abnormal physical action; therefore the student should study to make the mind positive in its relation to the body.

LESSON V.

THE SKIN.

THE skin is one of the most important of the organs of excretion and belongs to the emotional nature.

It is a matter of common knowledge that fear and other emotional states will affect the action of the skin.

Any mental inharmony has more or less effect upon the action of the skin. As the skin, by its millions of pores, is connected with the internal organs, any mental state that affects these organs also produces certain effects on the skin. The breathing exercises mentioned in previous lessons have a very beneficial effect on the skin. Deep breathing tends to open the pores of the skin and increase its

excretory power. Here we observe the skin—a correspondent of emotion—acted upon by the lungs—the universal bodily organ of intellect—thus bringing it under the direct mental influence of intelligent mental effort.

Deep abdominal breathing, with the mental force concentrated upon the action of the skin, will frequently cure the most severe cold, or break up incipient fever, by inducing profuse perspiration; and we may, by mental effort, transfer to a patient, even at a distance; this mental impulse, causing him (or her) to adopt the mental and breathing action, producing the result named.

The skin has, also, a reactive effect upon the internal organs and the mind, and this makes the care of the skin of great importance,

Massage, sun and air baths each day, and baths of various kinds, as the Turkish, sitz, etc., give the skin a healthy tone and cause it to react beneficially on the internal organs.

LESSON VI.

THE SENSES.

SENSATION is the most outward expression of the human love element.

The senses are:

1. Feeling or touch, underlying all the other senses, corresponds and gives expression in the body to the love element of mind.
2. Taste, a correspondent of intellect—being, in a natural state, controlled by instinct, a form of intelligence.
3. Smell, a modification of the sense of touch, and consequently a correspondent of emotion.
4. Sight, corresponding to understanding.

5. Hearing, a variant of feeling responding to the mental love element. These are commonly called "the senses of man," and are all good and useful, being the avenues through which man—male and female—gains a knowledge and understanding of his physical environments and his relation thereto.

The senses should be EDUCATED—not repressed—and when rightly educated they not only produce pleasurable sensations of human use, the enjoyment of which is both natural and right, but they develop spiritual senses which still further advance human happiness, which is the object of all LIFE.

Two of these spiritual senses, the intuitive and the inspirational, have been developed in some degree in many of the human family.

Animal instinct, seemingly lost in the human development of reason and understanding, is the animal seed of which intuition is the perfected, spiritual blossom. As instinct is the highest intellectual attainment and guide of the animal, so intuition is a mental grasp beyond reason, though provable by reason, and a guide to all spiritual truth.

INTUITION is the sixth sense and corresponds to the Spiritual-human intellect.

INSPIRATION, the seventh sense, is an inbreathing of spiritual Life and Wisdom.

Intuition is the intellectual grasp of the truth of inspiration.

Inspiration is the respondent of the pure love element of the Spiritual-Human.

LESSON VII.

LIFE'S MYSTERY.

LIFE is the expression of Creative Force, which is LOVE.

Life is the movement of LOVE.

Life in humanity is human love in action.

Love, in one form or another, is the prime cause of all action.

Love is the essence of Life, that divine HEART from which springs eternally the Life of the universe.

Love has many degrees of expression, such as will, desire, attraction, etc., etc.

In vegetable life the seed and plant are developed through the power of attraction.

In the animal, life is propagated through the influence of desire; and when the animal becomes humanized we find attraction and desire intensified into love, and HUMAN LOVE IS THE CREATOR OF HUMAN LIFE.

The expression of love in life—whether vegetable, animal or human—is through sex union resulting from an inherent sex instinct, which is, *per se*, good and useful.

The sex organs correspond to and are expressions of the active and reactive elements of Creative Energy, and their union is the expressed action of Creative Love, during which the male imparts to and receives from the female certain magnetic elements that increase the vitality of both. Celibacy—as a doctrine—is a subversion of natural law, and an impeachment of divine Wisdom.

The cerebellum supplies the sex organs with cerebral stimulus.

The testicles in the male and the ovaries in the female secrete the potential life-germ, corresponding to and expressing the potential Creative Ideal.

The penis in man and the clitoris in woman, are the organs of desire, corresponding to and expressing Creative Human Love.

The womb receives the potential germs—male and female—developing the living soul, and corresponds to and is an expression of that “home of the soul,” the divine MOTHER LOVE, from which all life springs.

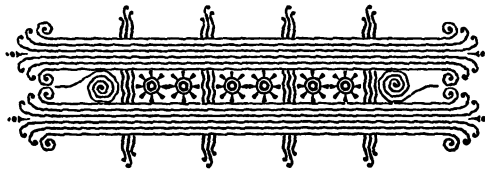
During the menstruating period of life the human female, when in health, usually has a menstrual flow about once in four weeks, at or about which time an ovule or germ is discharged from the ovaries into the fallopian tubes and thence into the womb, where it remains about fourteen days when—if it has not been impregnated by the male—it is discharged from or absorbed by the system. In a normally developed, healthy female the cessation of the menstrual flow is followed by a greater or less desire for sex union, and this is the period most favorable to propagation. Sex union should never occur except at the desire and with the free consent of the woman. This is Nature’s law, and if observed at all times no evil will result from sexual intercourse.

The sex function has also a higher regenerative power for soul and body which the student will discover as he or she progresses in spiritual knowledge.

The breathing exercise, described in lesson II of this part, applied to the sex organs will greatly increase their vitality, and in connection with proper phrenopathic treatment will cure impotence.

Students desiring special instruction on the sex nature and its use and abuse should consult Mr. Close.

END OF PART II.



PART III.

Practical Application of Principles.

LESSON I.

SELF-HEALING.

WHEN from any cause there is inharmony in the mental organism it becomes the prime cause of disease; therefore, primarily disease is mental inharmony.

In attempting to heal ourselves of this inharmony by the phrenopathic method we should first place the body in a position to receive the desired condition by observing the suggestions given in parts I and II.

Disease concentrates the mind upon the bodily ailments. To destroy disease change the mental concentration to the perfection of the inner Spirit and identify the real EGO as your true and living SELF.

As you do this you will feel the pure and perfect Spirit of Life flowing into your body giving it strength in all its parts.

To induce a self-healing mentality, sit or lie down in a comfortable position and draw several deep abdominal breaths, thinking of the organ to be affected and from that organ to the brain, as explained in part II. You thus establish the mind in a positive relation to the body.

Then hold the soul open to the influence of the all-pervading Life and Love of the Spirit, and let the healthy life fill soul and body.

The annexed formula may aid the student in selecting words suitable to the expression of the idea of self-healing, but he (or she) is not restricted to the use of any specified form of words.

FORM OF TREATMENT.

I AM in the midst of, and am breathing in the divine Life of Omnipotence, being open and receptive in soul to the omnipresent Life, Love and Wisdom which is forever flowing into me, and from which I cannot be severed. And as I thus breathe in this perfect Life I feel it thrilling through every muscle, nerve, vein and fibre of my physical organism, carrying strength and healthy life to all its parts, and causing its organs to perform their functions properly, and perfecting me in Spirit, soul and body, *i. e.*, in SUBSTANCE, INDIVIDUALITY AND EXPRESSION.

LESSON II.

TRANSMISSION OF THOUGHT.

God finds personality in man! Man is God expressed! Each human organism is a medium for the expression of the inflowing life of omnipresent Creative Energy.

In each individual of the human race the positive and negative life forces of OMNIPRESENT LIFE are continually acting and reacting as long as life is expressed, making the human body an animated battery forever receiving and throwing forth the positive and negative Life-Forces.

For various reasons different individuals receive and express different degrees of Life-Energy. Some are so filled with positive Life that their mere presence seems to bring new life and energy, while others produce an effect the reverse of this. And it is not always the most robust appearing who exhibit the greatest amount of vitality, for it not infrequently happens that the best mediums of the Life-Principle are slight and not robust in appearance. The reason of this is that Life, *per se*, is spiritual rather than

physical, and while mere animal magnetism may be transmitted through a robust physical organism, the higher Life-Force of the Spirit is controlled by and is the medium for the transmission of individual mentality.

In the last lesson we learned how a self-healing mentality may be induced.

When such a state of mind is induced the individual becomes a magnet attracting to himself (or herself) the healthy LIFE of the universe, which he (or she) may transmit to others through the law of sympathy.

Life is LOVE and is all about and in us, and if we direct a thought of perfect health to another that thought is projected into the universal Life with a velocity proportioned to the intensity of the mentality of its author, and if there is a sympathetic connection between author and patient the latter will receive and be benefited by the healing thought.

The phrenopathic physician should hold the patient in the thought of perfection and mentally affirm his (or her) perfect health in Spirit (substance), soul (individuality) and body (expression), and as the patient receives the perfect thought it awakens to action the dormant life forces and sends a renewed thrill of life throughout the whole being, and the patient receives a new supply of life energy from the prime source of LIFE.

In treating a patient remember that the object is not to transfer your health but to transmit such thought as will open the springs of life so that the "water of life" may flow in and fill him (or her) with perfect life.

Health is from within, never from without!

The utmost any physician can do is to assist Nature to arouse the dormant life-forces of the patient, and whatever does this is the successful medicine.

While each student of phrenopathy will soon discover the thought best adapted to his (or her) work, it may be well to give a few thoughts as an aid to the beginner, and I therefore submit the following :

FORM OF TREATMENT.

Spirit is your only substance, of which your body is an individualized expression. Soul is your individuality—your

real identity—and is a magnet forever attracting to you, for your use for expression in your body, OMNIPOTENT LIFE. You are now receiving this life, and recognizing this truth, you FEEL its electric thrill in every organ, muscle, nerve and fibre of your being, and YOU ARE HEALED!

LESSON III.

INDEPENDENT MENTALITY.

ALTHOUGH the individual mind is of one substance and connected with omnipresent, potential Mind, and is therefore in sympathetic union with other individual mentalities, the individual WILL or personality makes the human mentality independent in its action, and not subject to mental control.

In opposition to the claim for independent mentality it is sometimes claimed that a hypnotist causes his subjects to do things against their will, but the best hypnotists admit that they cannot hypnotize a subject who persistently opposes them. Moreover, even after the subject is under hypnotic control, he cannot be made to do anything opposed to his innate and dominant desire.

In his excellent work on hypnotism, Prof. Carl Sextus gives an account of some interesting experiments illustrating the fact, and says: "The hypnotist's power is limited, and this is attested by authorities who have made a special study of hypnotism. The fact is that to be hypnotized does not change the moral character. If one in the waking and normal condition is an honest and upright person, he will be so during the sleep; and just as it is impossible to induce honest people to do anything wrong in the normal condition, so exactly is the case during the hypnotic sleep—as the character and normal power is the same."

The individual may receive or reject any mental conception at will, and as this fact makes the cultivation of the will—the active expression of the “I AM that I am”—of supreme importance, for by its proper exercise we may develop mentality in any direction we may desire, the positive will becoming a powerful personal magnet drawing to us from the realms of infinite potential Mind those mental elements in affinity with our dominant desires, for the use and development of our individualities. And this robs no one, for in the Infinite there is enough for the perfect expression of any countless number of individualities.

Therefore assert for yourself a fearless, independent and just will, and thereby develop a mentality which, while independent, will so overflow with power that you may become a center for the generation of new life for the benefit of all who come within the radius of your influence.

LESSON IV.

APPETITES—INTUITIVE, RATIONAL, ETC.

ALL human appetites are good and useful to mankind, producing evil only as they are misused and abused.

A moderate indulgence of any normal, natural appetite is productive of good to the individual in spirit, soul and body, aiding in the upbuilding and perfection of individuality in all its parts. The call of an appetite is the magnetic demand for some vital element necessary to individual satisfaction, and when this element is supplied the appetite is satisfied and ceases to make its demands.

An intuitive human appetite—like an instinctive animal appetite—is in itself a perfect appetite. Appetite is of three distinct types—the instinctive-animal, the rational-human and the intuitive-human.

The instinctive-animal appetite is the perfect appetite of the animal and exists only in the lower orders of the human family, disappearing utterly in the civilized rational-human.

The instinctive-animal appetite is an infallible guide upon its own plane of action, and may be followed implicitly with the best results.

As the instinctive-animal appetite disappears in the human it is first replaced by the rational-human appetite, *i. e.*, an appetite cultivated by reason and such understanding as the individuals on the animal-human and the human animal planes may have developed.

The rational-human appetites are not as reliable as the instinctive animal, yet they are of a higher grade, being in process of growth toward the intuitive-human appetites, which are perfect. The rational-human appetites are, in their nature, restrictive, and though imperfect, are best adapted to the use of those living on the animal-human and human-animal planes of existence, which include the great majority of all civilized peoples.

The intuitive appetite is that of the Spiritual-Human, whose development enables him to have intuitive knowledge of his needs in all directions, and an intuitive appetite may be freely indulged, because in its nature it only demands what is needed, and the individual possessing an intuitive appetite has become perfectly free in that respect and needs no restraint, having become a law unto himself or herself.

LESSON V.

HEALING WORDS.

WORDS rightly used express mental force. Our words may hurt or heal according to the quality of mental force back of them. Cheerful words, embodying cheerful, healthy

thoughts, carry with them a healing power greater than is usually ascribed to them. We have seen how the unspoken mental word to the sick—as given in the phrenopathic treatment—may carry health with it; but a spoken word may sometimes carry as great or even greater power. Healing words are not always the same combination of sounds, but are ever inspired by the same pure love and sympathy, and are usually in the nature of an affirmation of health, appealing to the REAL SELF, speaking into existence the perfection of the human spirit, and in no sense a denial of material existence or its attributes, but rather, a harmonizing of outward conditions with the verities of Spirit.

Words rightly spoken will heal the sick because, in that case, they contain the essence of a real spiritual condition.

I recall three words the use of which has been productive of much good; they are, "ALL IS GOOD!" When spoken understandingly to one capable of receiving their true meaning they are powerful because of the spiritual truth they embody.

We have read old stories of adepts who accomplished great wonders by the use of "magic words." Ignorance supposes that the mere utterance of the special words gave the "magic power." There is a grain of truth in these old tales, but the "magic" consisted in the knowledge and understanding embodied in the words.

When we are positive through perfect understanding it gives weight to our words. When we so thoroughly understand that the substance of all is Spirit and good, and that we are therefore in substance Spirit and good, as to be able to demonstrate its truth we may say "ALL IS GOOD" with such power as to destroy the inharmony that produces evil and diseased appearances.

LESSON VI.

MENTAL AND PHYSICAL STRENGTH

MENTAL strength lies in the concentrated energy of the individual will, which is the expression of the personality, and develops self-esteem in proportion to its own intensity.

Muscular force is best developed in persons having a large and active development of the organ of self-esteem, that part of the brain where voluntary motions originate being in close proximity to this organ, between it and firmness, the diaphragm and all voluntary muscles receiving cerebral stimulus from this portion of the brain.

Will is the love element of mind in action, and as love is the inmost life of the human, and the REAL SELF, will is the determining power of the mind. Physical strength is the outward correspondent and expression of the will and love—the limited embodiment of INFINITE POWER, sustained by individualized WILL, which last is the recognition of the Spirit of Life in us that great “I AM that I am;” and if we would increase physical strength we must increase the intensity and concentration of our recognition of our identity with this perfect ideal self, who derives power immediately from Omnipotence. To this end we should cultivate a high self-esteem, mental firmness and continuity of purpose.

These faculties rightly developed produce a commanding will, enabling one to attract and use both mental and physical strength. Thus by steady recognition of the “I” and the divinity of our humanity we bring to our aid Omnipotent Force, to be used as we WILL, to heal and perfect ourselves in Spirit, soul and body.

LESSON VII.

SLEEP.

SLEEP is the receptive state.

During our waking moments we use up a portion of our physical energy, and the system becomes loaded with waste matter which, in the hurry of our waking moments, is not perfectly excreted; but when sleep comes to our relief, and the body and brain are no longer active, the waste particles are thrown off, and we receive new life from the indwelling Spirit. Sleep is the period of growth.

In our waking moments we use—or abuse, as the case may be—the life and mental force we receive while asleep.

If the sleep be normal, the body is in perfect repose, and the living mental and spiritual force flows in at will. During sleep the soul may, and frequently does, withdraw from the body—though without being completely severed from it—and traverse the realms of Spirit, gathering new life and strength, and bringing to the brain new thoughts and ideas of life which are taken up and acted upon in our waking moments.

Sleep being the period of growth it is of the greatest importance to invalids.

Sleep may be self-induced by mental abstraction, or you may induce it in a patient by the positive command of "Peace be still!" Sleep may be self-induced by concentrating the gaze in such a way as to cause the eyes to roll slightly backward until all seems dark when, if the eyes are closed, the patient will fall asleep.

This is a species of self-hypnotism.

Deep abdominal breathing until the whole body thrills and vibrates as if under the action of a powerful electric battery, will tend to induce sleep. The idea in all cases is to so abstract the mind that the fore-brain will be at rest.

As the human develops toward the Spiritual-Human, sleep becomes less necessary, so that the Spiritual-Human who formerly required eight or ten hours sleep out of every twenty-four, will be able to live even more satisfactorily with four or five hours sleep in the same time. Let those who have advanced to this stage of development recognize the fact without fear of insomnia, and employ their enlarged waking time in some congenial pursuit, recognizing that all is good, and that their powers are increasing. Even in true insomnia, resulting from physical weakness, this recognition of the all good will be found effective in removing the disease.

As sleep is the period of growth, pregnant women should take extra sleep daily that the child may have every opportunity to develop perfectly.

LESSON VIII.

MENTAL HEALING.

MENTAL healing may occur on three distinct planes, the animal, the mental and the spiritual. On the animal plane it is sub-consciously expressed as animal magnetism.

The healing action of the mind on the animal plane is almost entirely sub-conscious, the body of the healer radiating vitality which he transfers to his patient by magnetic passes, or manipulations of various kinds.

This form of healing, while it is a sub-conscious mental action, is more commonly known as the "Vital Magnetic Cure." The next higher grade of mental healing is the hypnotic, or the action of one mind in temporary control of another. Here the patient's mental action is subordinated to that of the hypnotist, whose suggestions are received and acted upon by the hypnotized patient. Much good may be done in this way.

But the highest use of the mind as a healing agent is the rational spiritual method in which the physician appeals to the inner Spirit and real self of the patient, thus enabling him (or her) to come into full self-control of the whole being, spirit, soul and body.

It is from this spiritual plane that the phrenopathic physician approaches his patient, and adapting himself (or herself) to the needs of the patient, uses the method best adapted to the patient's mental development. Mental healing, *per se*, is not a science, but is the art of using mental force of different grades for the upbuilding and regeneration of the body, and is based on the facts of Spiritual Science. The practical phrenopathic physician should have a thorough knowledge of the human anatomy.

LESSON IX.

THE SPIRIT OF MAN.

THE Spirit of Man—male and female—is a limitation of infinite Spirit-Substance, and as infinite substance is a trinity of Spirit—Life and Love—, Wisdom—inherent ideal Law—, and Matter—visible Life, Love and Law—, so the Spirit of man is a triune expression of individualized Life; Mentality, or soul, and body; or, in other words, Substance, individuality and expression, acting on three distinct planes, which I have called the animal-human, the HUMAN-animal and the SPIRITUAL-HUMAN.

In the visible world the Spirit of Man finds its first expression on the animal-human plane. On this plane are those whom we call "savages," meaning those having no form of civilized government and who live in a state of nature.

Very few of these are capable of a high civilization. They are guided almost entirely by instinct, and when left to themselves enjoy themselves to the extent of their human

development. When brought into a state of civilization they gradually die out and give place to the higher type, which I have called the "human-animal."

On the human-animal plane are found the majority of the people of the civilized world, including the nations commonly called "heathen," as China, Japan, India, etc. On this plane instinct seems to have disappeared, giving place to reason and understanding. Here we find all types of restrictive religion from idol worship to the highest form of Christianity, and from oriental fire worship up to occidental sex worshipping celibates.

All grades of restrictive thought are found on the human animal plane, even that misnamed "free thought" that restricts itself to an "I don't know" and "you can't know."

The Spiritual-Human in perfection is absolutely free, and may do whatsoever he will without fear and without sin, for he has become a law unto himself, knowing that ALL IS GOOD, and that the law of sin and death is annulled in him. On each plane of existence the Spirit of Man is his life, and according as he lives in harmony with the dominant law of his being he is free, healthy and happy; and in the measure in which he departs from this harmonious law does he become enslaved, diseased and unhappy. Assert the "I" and **BE FREE.**

LESSON X.

REMARKS, SUGGESTIONS, ETC.

IN reviewing these lessons the student will note the importance of holding the soul or mind in its proper relation to Spirit and matter. Among Mionions the name—Mionion—has come to signify that perfect relation of Spirit, soul and body.

The word Mionion—pronounced my-own-e-un, accent on second syllable—is derived from words signifying "that

which of right belongs to me," and means perfect individuality on the Spiritual-Human plane.

A Mionion is one who is striving to perfect his (or her) individuality in all directions.

In its deeper significance the first syllable—mi—signifies the inward Spirit, the immortal spirit germ, the real man or woman that I AM; the root of individual existence; the seed from which is to be developed the perfect man, male and female.

The second syllable—on—signifies Creative Substance, Omnipotence; that from which, by which and of which all things are created and made; universal Spirit, that infinite Creative power which, becoming as nothing, enters into and perfects all, and is ultimately manifested in the perfect Spiritual-Human individuality.

The combination—mion—signifies that primal union of Spirit and Matter in the Creative Energy by which the latter is enabled to manifest itself in the human soul and body.

The syllable—ion, pronounced e-un—signifies individualization, that power in the human soul by which the inner Spirit expressed in the syllable—mi—individualizes itself and finds expression in the human soul.

Mionion signifies perfect individualization of Spirit, soul and body, in which the triune nature of the human is perfectly blended, the soul being ever open and receptive to the influence of the inward or PERFECT SELF, and in positive control of the body, giving itself expression therein in all its perfection of majesty, beauty, harmony and strength.

The trinity expressed in the word Mionion is well symbolized by the triangle.

Mionionism signifies those fundamental principles involved in the inevolution of the perfect Spiritual-Human individuality.

The word Mionion may be said to be an epitome of the principles of Spiritual Science, and their application as given in the preceding lessons.

The students of this course are all requested to join the visible order of Mionions. Associate membership is free.

PRACTICAL QUESTIONS.

1. What is Prime Substance ?
2. What are the fundamental characteristics of Prime Substance ?
3. Through what is its power of expression ?
4. How is substance individualized ?
5. What is the Life-Substance and quality of any form of existence ?
6. Upon what does mind depend to give itself visible expression ?
7. Upon what does body depend for its form ?
8. What is the mental form ?
9. What are the mental elements ?
10. What is the process of inevolution ?
11. What relation does love bear to intellect ?
12. By what is mind moved and controlled ?
13. What and how many are the mental degrees ?
14. What elements constitute the various mental degrees ?
15. What constitutes the human soul ?
16. What is magnetism ?
17. What are the positive and negative poles of the human body ?
18. With what is the individual surrounded ?
19. How is its character determined ?
20. What is the governing power of the human magnet ?
21. What is the relation of soul and body ?
22. What are the two prime uses of the body ?
23. What is the organ of the mind ?
24. How is mind in all parts of the body ?
25. How do the heart and lungs act into all parts of the body ?
26. How may we increase our power of mental concentration ?
27. How may we best gain control of the stomach and why ?
28. How does mental action effect the blood ?
29. How can intellect effect the skin ?
30. What are intuition and inspiration ?
31. What is Life ?

32. How may the vitality of the generative organs be increased ?
33. What is disease ?
34. How may we induce a self-healing mentality ?
35. What is Man ?
36. What is the human body ?
37. From whence is health ?
38. Do you understand how to give a phrenopatic or mental treatment ?
39. Is individual mentality independent ?
40. What are the three types of appetite, and on what planes of development do they appear ?
41. What is the nature of healing words ?
42. What is the determining power of mind ?
43. What is physical strength ?
44. How may we increase physical strength ?
45. What is sleep and how may it be induced ?
46. What is mental healing ?
47. What are its three planes of action ?
48. What is the Spirit of Man ?
49. What are its three planes of expression ?
50. What is the significance of the word Mionion ?

N. B. If the student who has purchased these lessons in phrenopathy will write out correct answers to the foregoing questions, writing on one side of the paper only, and forward the answers to the author, he (or she) will be given a certificate showing that he (or she) has passed a satisfactory written examination in phrenopathy or rational mind cure.

Also if two stamps are enclosed and the request made he (or she) will receive a membership card as an active member of the order of Mionions. This active membership card will only be given to those students answering the foregoing 50 questions.

In the near future the author hopes to publish a work on Mionionism which will deal with the higher application of the principles of Spiritual Science, and will be of special interest to students of this course.

END OF PART III.

[From THE FREE MAN.]

TRUTH'S TESTIMONY.

Only for the benefit of those who are suffering, and to give credit to whom it is due, will I write these few lines to show that we do not need to suffer at all—that it is not God's will—for He is love eternal, changeless, limitless, which blesses in giving of itself.

We, the expression of this omnipotent Love, are here to manifest completeness, wholeness. Health and strength being our inheritance as God is health, we the children, the expressions, should not know disease at all, for there is no enduring reality in it. Disease is only the reflection of the past, mistaken way of thinking and believing, it is ignorance of this beautiful TRUTH that all is good, even the seeming evil is a reminder that we can do better, that we are here to be happy in doing good, in helping and blessing others, which we can only do when we recognize our invincible Reality as the supreme power in the body which is ours to control, to perfect, to renew, to use for good only.

But we have to let go the past and live in the now, learning that all is possible to us.

When we listen to the spirit within and trust it and expect the good, we get the answer as I did when, after suffering for years intense pains, I was expected to pass out of the body, which they had pronounced a complete wreck, the result of a fall from a very high, unprotected stairway on the second floor, against a stone wall on the floor below.

It was in the evening when passing the staircase my foot slipped, the body, balancing over, fell with such force against the stone wall that the skull cracked, injured the spine, six ribs being dislocated from it, the inner organs displaced and injured. The right arm out of joint, the same hand and wrist the bones pushed out of place and the ligaments strained so that the physician said I would never have the use of it again. All that was done at the time was to set the bones in the hand and wrist, which proved afterward crooked. It was deemed impossible to operate on my body as even my heart was affected by it. So it was a life of suffering, completely helpless, all expecting me to pass out then. I asked the spirit within me (the Father as I thought) to show me the way and the answer came.

Two hours after a friend who had just recovered came to bring the good news that I should live and manifest the TRUTH. Her explanation about God being our Life, which is in all and working through all, producing all action, filled me with confidence and trust, and my exclamation was, if this is so my limbs shall walk and my whole body shall manifest the TRUTH.

I promised to bury the past and only to think of all the good I would be able to accomplish. At times it seemed impossible, when tormented, but I was determined to do all that was necessary to bring out the desired results, and with the help of my friend I walked four months after, to the astonishment of all who had seen me in my helpless condition.

But I desired more knowledge and went through several classes and studied some of the best books on the subject, but did not see clearer than I had been doing from the beginning, although I could help those I came in contact with. I wanted a perfect temple, as it is my right to have, and I studied Dr. Close's lessons on Phrenopathy, and his clear and beautiful explanations, through correspondence, opened up the fountain within me, and I see and understand now that this one God or GOOD, this one SUBSTANCE, the one LIFE, the one Power, omnipotent, omniscient, everywhere present, is LOVE, supreme, changeless, eternal, which is expressing itself in and through all creation, and blesses in giving of itself, which knows no evil, no contamination, and casteth out all fear.

The realization of this great TRUTH that "all is good" sets free from all seeming—from all doubt.

And my bones, which had never been set, are adjusted, the spine straightened, the inner organs in perfect condition, the whole outward expression becoming more perfect under Prof. Close's powerful Scientific treatment.

He can only bless and lift all who come in contact with him.

He has earned the lifelong gratitude of one who will gladly answer any questions of those who apply to Prof. Close for my address.

L. T. G.

NOTE.—If any sincere inquirer wishes it, the full address of "L. T. G." may be obtained by applying, with stamp, to C. W. Close, 124 Birch street, Bangor, Maine, U. S. A.

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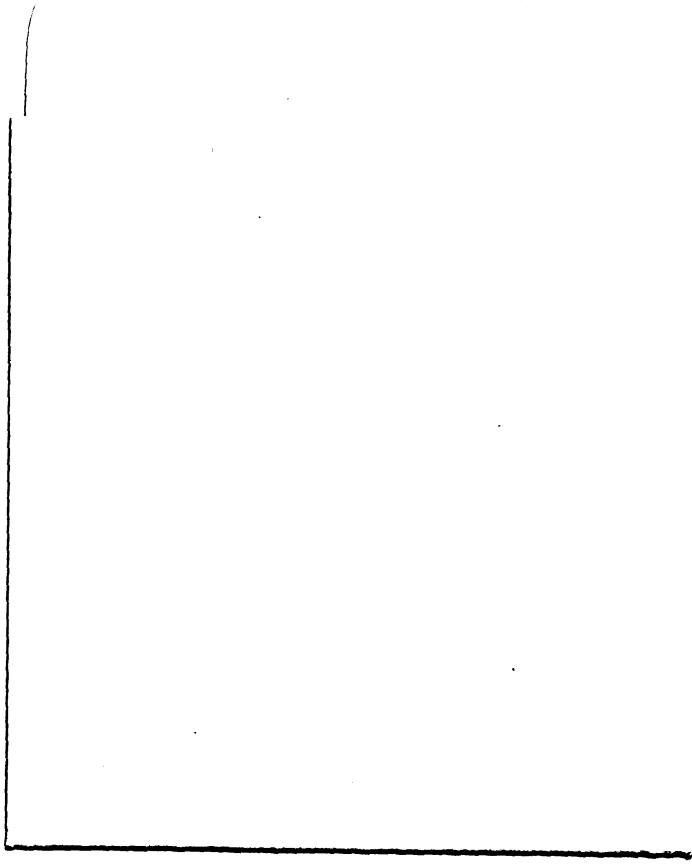
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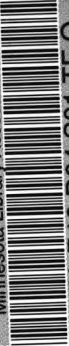
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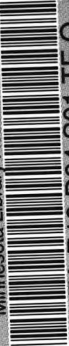
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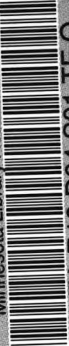
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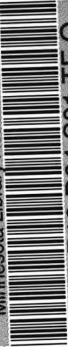
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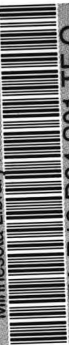
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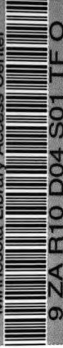
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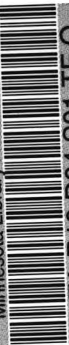
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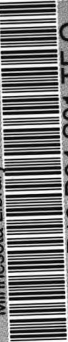
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