

The Brotherhood of Healers.

Being a message to all practical mystics, an appeal to all who are active in the will of blessing, and an introduction to the study of the essential principles of Spiritual, Psychic and Mental Healing.

"Jesus went about healing all manner of diseases."

"And greater works than these shall ye do because I go unto the Father."

"He prayeth best who loveth best

All things both great and small."

Written by

JAMES MACBETH

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Writer of "The Opening of the Gates," "Breathings of the Angel's Love," "The Song of the Cross," "The Chant of the Labour of Satan,"

"Bitter Herbs of Cleansing," "The Church of Christ,"

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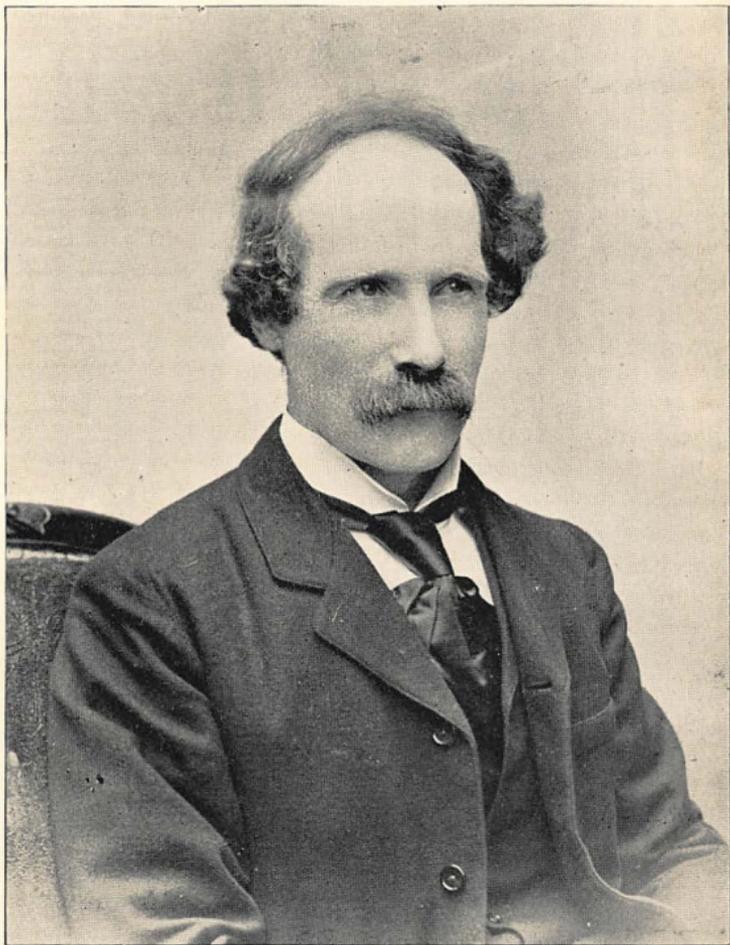
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I give this portrait because I have been often asked to do so by friends who have never seen me, and also because so much in this book is necessarily of the nature of personal testimony.

JAMES L. MACBETH BAIN.

Prefatory Note

TO

Second Issue of Six Thousand.

I WOULD that in letters of living fire I could write the necessity for the perfect Love in all those who would give themselves to spiritual healing. For, so many are the risks of being caught by the wiles of the vain selfhood, who is the evil one in us, ever ready to claim for self the good which alone can belong to the Spirit, that they who are gifted with the healing power have no other safety than in being clothed all over with the perfect garment of the selfless Love, whose greatest beauty and sweetest grace for men and women is humility, the very soul of all true health.

For, though we have all powers, and have not this, the one Love, even the very mind of the Christ, it profits nothing from the truly spiritual point of view.

And most seriously would I now declare, as I have already done here and elsewhere, that I have only been able to narrate certain extraordinary experiences when my very strong reluctance to do so was overcome by the will to serve my readers.

And I am thankful to say that already I have had in the hearty welcome which has been given to this booklet the best proof that the Spirit guided me well when it told me that there is much soil in our human soul ready for the seed of life which I am now allowed to cast therein.

NOTE TO LAST ISSUE.

Some good friends have remarked that the word "Brotherhood" seems to give the preference to the male in this work of healing.

To do so would be a mistake in every way. For I have found more healers among women than men, and in forming "schools" I have always seen that there should be among the governors as many women as men. This is according to nature, and it works well.

And in the dedication I have given the sisterhood the place it merits.

But those who live in the Spirit know from sweet experience that in pure Spirit there is neither male nor female, but one substance.

I have used the word because it is a classic, and of a beautiful sound

THESE ARE THE PERIODS OF OUR WALK TOGETHER
IN THE GARDEN OF THE HEALING SPIRIT.

PERIODS. PAGES.

- 1 ... 7 ... What the Healing Brotherhood is.
- 2 ... 8 ... The good Gifts of the Brotherhood to the
Church and to the Medical Profession.
- 3 ... 9 ... Laying our Foundation-stone.
- 3 ... 10 ... We must be givers, not takers only.
- 4 ... 11-12 ... Universal Process of Mediation.
- 5 ... 13 ... This makes for Ideal Communism.
- 6 ... 14 ... The Potency for Transmutation of Energy.
- 7 ... 15 ... The Healing Hand. The human kind
needs Healing.
- 8 ... 16 ... This is a truly Catholic Movement.
- 8 ... 17 ... The Spirit works according to Temperament.
- 9-10 ... 18 ... In every realm is its own Healing.
- 11 ... 19 ... Knowledge only comes by Experience.
- 12 ... 20 ... This is no Earthly Organisation.
- 13 ... 21 ... Everyone alive in the Spirit is a Healer.
- 14 ... 22-23 ... Only the Spirit can heal. Let Psyche
serve Pneuma.
- 15 ... 24-25 ... Renewal of the Body through regeneration
of the mind.

Laborare est orare.

To all the lovers and healers
of man and beast,
among whom I am honoured to name,
in great love and esteem,
the two English sisters in the will of blessing,
Lillie L. Macbeth Bain
and
Annie E. Stapley,
along with the two Scottish brothers,
William S. Hendry
and
William Thomson
who are indeed the very hands of God
in the work of healing to which
all who love have been ordained by the Christ,
the Healer of mankind,
I offer the use of this brief record
of our walk in the Garden of the Healing Spirit

PERIODS. PAGES.

- 16 ... 26 ... The fine forces for Healing in the Physical.
- 17 ... 27 ... The finer forces for Healing.
- 17 ... 28 ... The finest force of all for Healing.
- 18-19...29-31... Some wonderful works of Healing I have witnessed.
- 20 ... 32 ... Why I have given these astounding facts.
- 21-22... 33 ... How I Heal.
- 23 ...34-36... How I came to the knowledge and power of Healing.
- 24 ... 37 ... How my own body has been Healed.
- 25 ... 38 ... Organic Diseases can be cured.
- 26 ...39-40... The curing of Consumption.
- 27 ...41-42... Cases of Suggestive or Mental Healing.
- 28 ...43-44... A good patient. The feeble-minded are not good subjects.
- 29 ... 45 ... A case of strong will-control.
- 30 ... 46 ... How to heal ourselves.
- 31 ... 47 ... We must attain to self-control.
- 32 ... 48 ... How to hear the Word of the Spirit.
- 33 ... 49 ... How to find the Law of God in our body.
- 34 ...50-51... The secret motive of my appeal.
- 35 ... 52 ... This appeal can only be to the Christ in you or me.

Prologue.

THERE is a garden of the Spirit wherein the plants and the herbs, the trees and the fruit, the winds and the waters and the music of their running, the flowers and their perfume, ay, every breath we breathe, is for our blessing. This garden is in you and me if we can only find it. It is well worth looking for, and when found, it is well worth tilling and caring for, because it bears its flowers and its fruit in all seasons, and these are for the healing of the soul and body of man and beast.

This healing is by the Spirit and not of the Spirit. For the Spirit is the Holy One who cannot be touched by disease. It is God in us, the undying, the immaculate, the untarnishable, the unchangeable, the all powerful, and it alone heals the soul or the body.

In this garden let us walk together for a little while and talk of the wondrously beautiful flowers and fruits that are around us.

This booklet is the record of the periods in our peripatetic talk; and I should say that it is well that only those who are either in the will of blessing, or who desire to be in that will, should read it, as there is much in it which might greatly offend those who are still immersed in the love of self. Let such then be warned, unless, indeed, they happily desire the death of the weary, old self-will.

And if some join us in our walk who are indeed in the will to bless, but are as yet, through lack of knowledge, unable to receive all we say, well, let them now receive thankfully just what they can, and they will yet certainly come in due course unto the power to receive more even than I now offer them.

And if those join us, and none are more welcome, who need healing of soul or body, they will find that even in the reading of this record there is healing for them according to their power to receive its message.

Claim me not, O man, whosoever thou art or whatsoever thy creed, claim me not for thyself, and I am thine.

THE WORD OF THE SPIRIT.

The Brotherhood of Healers.

I.

THE writer of this message came first to those who publicly profess to believe in the continuous and present-day activity of the Spirit as manifesting in the spiritual gifts of healing, inspirational speaking and seeing, etc., and his appeal to those spiritual brotherhoods has not been in vain, for both in Scotland and England it was at once responded to fully and freely, and organisations were quickly formed to give effect to the will of blessing which found its new existence in them. And though it is not six months since these organisations were formed, yet has good work of healing been already done through them on the bodies of the needy, for which we have reason to be thankful.

The body of these brotherhoods is now becoming known as "The Brotherhood of Healers." Hence the suggestion for this open message.

2.

But as the writer declared from the first, so he now declares that his word is to all who are in the will of blessing, and the Healing Brotherhood is the bearer, truly in both hands, of good gifts from the Christ-Healer to all who will receive them.

He has already given, in no uncertain terms, some of the spiritual knowledges he has received of the unseen realities, as the best of gifts to the formed and unformed Church of Christ on earth,

seeing that these knowledges, sure in their practical demonstration as any sane mind could desire, constitute its very foundation of belief and *raison d'être*.

And, if she can but receive it, the Healing Brotherhood is even now at her doors offering, verily from the hand of the Christ of men, a gift of priceless worth to her if she would live. And if she is wise with the wisdom of the Christ, whose name she bears, she will see that in this practical knowledge is a very means of spiritual livelihood for her children. And those spiritual minds in her, even though they may be unenlightened in the knowledges we offer, will at once recognise in our word the voice of the true Shepherd of men, and they will, so far as they can understand it, welcome this word as appealing especially to them.

For, as we shall show later on, all true healing is essentially a spiritual work, and is therefore the proper work of those who minister in spiritual things.

And in the other hand the Brotherhood offers freely, even as it has received freely, the best of gifts to all true physicians, doctors, or healers of the human body, in the new light which may reveal to them the very secrets of true success in their work of compassion. We thus desire to help them out of the limitations and bondage of the material into the infinite possibilities and liberty of the spiritual; out of the realm of inefficient labouring on externals by externals to the realm of efficient working with all symptoms of disease, even the very realm of causation.

What is given here must necessarily be rudimentary, as it is a general appeal, and will speak to many who know very little of this great and

profound, subtle and beautiful subject. Besides, there is a large and valuable literature devoted to it, in all its branches. And now let us begin by laying well the foundations.

3.

First, then, in importance, is the principle that if we are to receive of any spiritual good we must not only be in the will of the taker, but we must also be in the will of the giver. There is a feeding season during which we must continue merely to take and to ask for more. But, if this all-absorbing self-seeking will continues ever to inspire us, we shall certainly and of a very necessity fail utterly from apprehending the spiritual realities. We may, indeed, continue to touch forms, see shadows, and hear voices, *ad nauseum*, but we cannot receive the very fruit of the Tree of Life. Our spiritual attitude debars us from the true communion, and our very will of greed causes us to miss the real thing, our selfishness blinds our eyes, and the essential escapes us; and not a few who call themselves "spiritual" have yet to learn this vital truth. Also, to give even as we receive, and so cause to circulate, is a very necessity of health. Stagnation brings about corruption in spiritual things, just as in water or blood. If we receive of the good of the spiritual world, it is only that we may pass it on to another, and if we seek to keep it to ourselves we shall find our experience to be that of the greedy Jew, who, thinking he had better hoard a pot of manna for the morrow, found that even this "manna," this "angels' food" bred worms, stank, and became a nuisance. And so that which in its proper use, even the service of the neighbour, would be the heavenly bread, the very food of life, will

generate, if held in the selfish soul, corrupting and disrupting forces. That soul will become as a plague to all concerned with it, and the very good it seeks to treasure for self will produce a ferment whose burning is none other than the fire of hell.

Such is the corruption of the best. Hence the necessity for our giving ourselves by good-will to the work of blessing the brother. Altruism is the first law of our Healing Brotherhood, even as it is in the cosmos of holy Nature. In the Song of the Cross, Part I, page 48, you will find these words:—

“When we realise that all that is manifest to our senses, as well as all that is not thus manifest, is the body of God, we are filled with love and reverence for all creation. As truly as the race of mankind is the human body of God, so truly is the brute kind the brute body of God, the plant kind is the plant body of God, the mineral kind the mineral body of God, and so on to the deeps even as to the heights of creation. . . . Now when we eat of the food that nourishes the flesh, if we do so intelligently, we shall realise that we are, in this bread of the earth’s fruit, actually breaking and absorbing into our body of the substance of God. We shall eat with reverence and love for the Creating Spirit, who thus brings forth into our sphere of life what is needed for our present support. We shall eat with thankfulness and a solemn joy, knowing that this is indeed the body of the Lord of Life given freely for us. Every meal we partake of will thus be sacramental; we shall receive this food as our one Holy Eucharist, as the body of God broken for us. Our eating will thus be a sacred function, ‘a means of grace,’ even the breaking of the bread of Unity and Brotherhood.”

4.

Now the whole body in all its members, is continually, and of a very necessity of its existence, mediating of life unto its manifold parts.

Thus the mineral body, through the action of the wondrous chemistry of Nature, communicates of the elements of life unto the plant or vegetable body, and gives of its very substance in so doing.

And the plant or vegetable body of God, by the same fine process, communicates of the elements of life unto the animal body of God, and in so doing gives freely of its very substance.

And the less complex animal body prepares, by the same mysterious chemical action, a food for the more highly-evolved animal body, and in this way it is constrained by the great law of necessity to give of its very flesh and blood as a food for the nourishing of the more complex form.

Even though I have, for many years, by natural desire been non-carnivorous, and made known my convictions on non-carnivorism in the human diet, I yet must, in allegiance to truth, recognise this fundamental fact, that it is in the order of Nature that even certain human animal bodies live on certain other animal bodies, and no good can come to the humane cause from denying it. Nor, indeed, does the cause need the denial of any fact of Nature, for its appeal is only to those who now live on the higher or highest animal plane of human existence, in whose nature it has become a fact that the very desire for a flesh diet has gone from them. And no man can be a law-giver to another man on this subject. We must follow the law of our own body.*

* See Appendix A.

As it is from the lower or less complex to the higher or more complex in the physical degree, so it is from the higher to the lower in the spiritual degree.

The body of God in these degrees is a veritable Jacob's ladder, which the angels of God ascend and descend in continuous service.

And the blessed work of the most highly evolved spirits among men is to give of God or Life unto those less evolved, and in doing this they only fulfil the will of the Christ in them. For the Christ is the universal spirit for us, men and women which functions in the body of our love, and is ever mediating of spiritual and physical health.

And it is also the work of the human spirit to give of God or Life unto these lowly creatures who associate themselves with us, who desire nothing so much as our affection, but are as yet unable to say so in words. Indeed, a sure sign and test of our spiritual unfoldment is the degree in which we realise our moral responsibility towards these souls as evolving organisms. If we see truly and well in this matter we shall be as careful that our dealings with a dog or horse or cat be as honest, kindly, and good in their intent as those towards our most dearly loved, human friends.

In short, we cannot live and not mediate something, whether it be good or bad, or sweet or bitter, or health or disease. To mediate is simply to fulfil our function. In vain even may we try to live for self. No man can really do so. Altruism is in the very soul of Nature, and in the very being of all things. Soon as we cease to mediate to another we cease to be, and we are what people call "dead." We are no more in the flesh; but even then the very rag we have

cast off is used by the economical Mother as a food or a medium of life for new bodies.

5.

And the real and far-reaching good which I foresee this healing movement will give to the social body (for it is a true social leaven of subtle potency working for pure communism) is just this: that it will help us to realise more vividly and more fully and in a very sweet way that we all belong to one another, and that it is as truly my work to care for the body and the physical good of my neighbour as to care for my own body. Experience has always proved that nothing kindles more in one "the enthusiasm for humanity" so necessary to all social work. Indeed, I have very often had to caution young healers against the very likely risk of becoming so enthused of one's work as to neglect and even hurt one's own body thereby; and this is, of course, a mistake.

6.

The physical, magnetic, and psychic healer is a physical, magnetic, and psychic organism for the transmutation of the elements of these kingdoms into the healing energy pertaining to them, and which operate in them respectively. And the purely spiritual healer is also an organism for the generating, storing, and transmitting of the essential good that alone can heal the soul. They who have thus generated in them the perfect medicine, the Christ (or Master) potency, the Elixir of Life, can shed it upon the baser elements of the animal soul, and so can transmute even this vile stuff into the pure gold of the spiritual affections. They possess the philosopher's stone of transmutation. For even as in the

mineral kingdom the elements are essentially one, *i.e.*, of the same stuff, and only take their mineral form according to the combination of the elements, so it is in the human soul and body. The law in all realms is one.

Whether he be a physical or magnetic or psychic or spiritual healer, he is of necessity of the nutritive temperament. Every experience comes to him only to be assimilated in order to be given forth as a power for others' good.

He is emptied only to take in more of the food stuffs found in the human affectional elements, to transmute such stuffs into a finer and ever finer force of healing. And so the emptying and refining process goes on, and we cannot say where it ends.

For though our abiding be in the Golden Light of the Sun of Life, even the Great Love, there is yet progression, and I believe it is unending.

7.

Now the work of the healer or blesser is the highest and most beautiful manifestation of this universal process of mediation. It is the fair and full fruition of the perfected powers of the human soul, just as pure spiritual thought or apprehension is the perfected fruition of the spiritual mind.

And that the body of humanity sorely needs healing is well known to all its lovers. Therefore, of all spiritual faculties that function for the good of man in his present degree, that of healing, whether it be of mind or body, is surely the most lovely.

“What hand more worthy of the kiss of honour than the healing hand? What plant more blessed than the healing plant? The healing hand may

not be beautiful in form, but it is a sacred hand. I have held the horny hand of the iron moulder and the coal-begrimed hand of the miner, and for very love and reverence I could have kissed them, for they were the hands of the healers.

And whether it be by the imparting of one's own very life, as in so-called magnetic healing, when the psychic body is used as the way of conveying the spiritual essence, either from the very spirit of the healer or from other discarnate spirits to the soul-body of the needy one, and through this body to the physical body, or by auto- and altro-suggestion and affirmation of health, all such work is undoubtedly the most holy we can do.

And no one, however antagonistic to spiritual doctrine, can discredit or ignore such a sweet and disinterested service to man; for one deed of healing is worth more than any number of fine-sounding words.

And what finer work can there be than to heal the delicate and beautiful organism of the human body, which is indeed the very dwelling place of the Holy Spirit."—SONG OF THE CROSS. Appendix H.

8.

But everyone who serves or blesses the body of humanity, socially or politically, is as truly a healer as the brother who cures paralysis or insomnia.

Everyone who serves or blesses the human soul is as truly a healer as the sister through whose hand sight has been given to the blind eye and hearing to the deaf ear.

And it is a fact that one cannot bless the body without at the same time blessing the soul, and *vice versa*. For soul and body are the whole man in manifestation, even as spirit and matter are the whole of being; and while the

Healing Brotherhood gives itself to the healing of the diseased body of humanity its aim and effort are towards such social and moral healthful conditions as will tend to eliminate all disease from the human kind. For, indeed, they know that prevention is better than cure, and they fail not to work according to this wisdom of an enlightened love.

And so it is that to the Healing Brotherhood belong all true lovers, for all true lovers are moved by the will to bless, and all who will to bless are healers. Indeed, there can be no healing without love. To be rich in love is the first requisite of the healing quality.

A generous temperament is a necessary qualification; for love is the only healer. And so to anyone who would be a healer I always say: "Are you rich in love? If not, acquire first these heavenly riches and then you cannot but heal."

To this brotherhood belong all who will to give rather than to get; this is according to the first principle above laid down.

They are in true life, for only to the giver is true life possible. They have learnt this truth by experience, and now they live it. It has become as natural to them to give life as it is to breathe.

To this brotherhood belong all who are willing to be known simply as healers, who know themselves neither as Presbyterian nor as Spiritualist, Baptist nor Theosophist, Methodist nor Mental Scientist, Congregationalist nor Christian Scientist. And to be, indeed, worthy of the name "healer," is the only honour to which they can aspire; for they see in it the highest distinction for a human soul.

Their one desire is to heal the body or mind of all creatures, beginning with man as their

own kind, for their only law of life is that laid down by their great Prototype when He said: "A new commandment I give unto you, that ye love one another; ay, loving even those who hate you, and blessing those who curse you." They recognise that all the power that comes is from the one Holy Spirit, and works through the soul of love.

How it comes is in no way a question of importance to them, this being a matter for private opinion, and to be answered according to individual experience.

"Let us not merely talk or speculate about the holy Thing, but let us do the will of the Holy, and then we shall know the truth of it," is one of their guiding principles.

They recognise that the Spirit can only work in and through us according to our temperament and personal powers. Thus, they who are strong magnetically will make good magnetic healers, *i.e.*, they will heal those whose disorders arise from the want of human or animal magnetism or nerve power. They who are strong mentally will make good mental healers, *i.e.*, they can out of their plenty give of brain power to those who are feeble for lack of it; and they who are strong spiritually will make good spiritual healers, *i.e.*, they can impart of their abundant health to the psyche or soul that is diseased or distressed through lack of health, and by virtue of their great love they can heal its disease.

9.

We know there are many ways of healing, and all of these have their spheres of action. Nor do we yet know all these ways of healing. So we condemn no means that has in it the power of health, and this is a very strong characteristic

feature of the Brotherhood. It is only a narrow mind and a prejudiced ignorance that condemns any force that is found holy in nature.

We recognise that in every realm are the powers for healing the disorders of that realm ; and those should be used. Thus, *e.g.*, we would not waste our healing powers on inflamed eye-lids, when we know that in the use of smoked eye-glasses is the cure. Nor would we seek to cure a palpitating heart by psychic means when we are sure that the disorder is only a symptom of indigestion. In the former case we would recommend the treatment by light, *i.e.*, the use of coloured glasses, in the latter case very probably abstention from food for a time, relieved by the frequent sipping of hot water.*

And so we are strict hygienists, and insist on clean feeding and pure living, as well as on clean thinking and sweet feeling as all-important means to health.

10.

We do not deny the existence and reality of matter, nor the disordered conditions that are in or of matter, and which are known as evil ; for we do not profess to be larger in our activities than nature, nor wiser in our principles than God. Nor do we deny the use of the elements of earth and of human skill in healing. We know the use and abuse of herbs, even as we know the use and abuse of drugs (and no thoughtful physician or druggist will deny that out of these drugs come more harm than good). We know the use and abuse of surgery and anæsthetics even as we know the use and abuse of faith-healing and hypnotism.

And so it is that the Healing Brotherhood desires sympathetic co-operation with all true

* See Appendix B.

physicians, and the help of all doctors ordained of the Spirit of Life to heal ; and it has already been well satisfied that there are such men in the medical profession.

II.

The Healing Brotherhood hold as a fundamental principle that, while the guiding and the power to heal is of the Spirit, and that "intuition" is the great and necessary light, yet the proving, substantiating, and ultimate fixing of any doctrine can only be through experience.

They are positive in this, that while the Spirit teaches or guides, experience alone can prove. For they testify only to that which they have seen. Their body of knowledge has been tried, and found good by the very testing of the facts of life. And they esteem it a great wrong to impose on the human intelligence any doctrine based merely on speculation, and not on experience. And this is a law of the spiritual as truly as of the physical and psychic world. Hence it is that they discourage all mere wordy disputation or critical consideration of the various ways of healing in their healing assemblies.

For in order to heal there must be the harmony of the Spirit, and in the wrangling of the understanding is only discord, barrenness, and death. For there is not the life-giving, comforting thing, even love. And they know that the general initiatory and sure indication of the power of the Spirit to heal is that it so soothes the patient as to bring rest, and of course out of rest comes the power of recuperation and consequent restoration.

12.

The Healing Brotherhood declares that it is the true representative on earth of the unnamed and unconstituted Church of the living Christ, the Spirit who is ever the healer and blesser of men.

But the desire can never come to them to be recognised by the spirit of this world as an earthly organism. Their name and their constitution is in the spiritual world. Their kingdom is not of this world, nor do they seek its glory. So far as their work here is concerned they are satisfied to be as a leaven, even as a spirit or potency that permeates and moves the mass, while remaining invisible as an organism to the mass it quickens, and in this they are guided by the great wisdom of the Spirit. But it gives its testimony and bears its message of good-will, and with its message the best of gifts to the visible Church of Christ.

And, even in showing it the way of practical demonstration, it calls on it to realise the truth of the words of the Healing Brother whose life and doctrine it fulfils: "*Greater works than these shall ye do, because I go unto the Father,*" i.e., because my Spirit will be with you always. Truly has it been said: "Healing is the right hand of the Church." It was so among the ancients. In Egypt and Greece the temples were the abodes of the healers, and I say deliberately that the Church of Christ has not entered into her true heritage on earth until she has realised that her function is to heal the bodies as well as the souls of men.

13.

And finally, they maintain that any man and woman who is alive in the spirit of Love is of necessity a healer, and in very virtue of the

fact of their spirituality. We may not be so constituted physically as to be able to heal all manner of bodily diseases, but we shall certainly be healers of the soul, and just in proportion to the degree of our spirituality will be our power to heal. And that there is a very real and minutely exact correspondence between the ways of the healing of the soul and of the body the following quotation will indicate :—

“ For when the pure love of the Christ-soul in the spiritual healer merges itself through sympathy in the defiled or corrupt state of the one it would redeem, and when its offices are accepted, it takes upon itself, as it were, the evil conditions inherent in that soul. It draws the spiritual poison out of that defiled state, and may become for a period charged, so to speak, with the poisonous infection. Thus it actually may bear the evils of the feeble one in its own body and in its very soul. And it is only by ascending unto the hill of God, and by dwelling in the holy place, where it receives the purifying power of the Inmost One that it is enabled to throw off the load that it has by the power of a subtle sympathy taken upon it. And as soon as the diseased one realises the holy love that offers itself unto it, a new life is imparted to it. This new life becomes at once an active force towards the dispelling of the clouds of gloom and the throwing off of many of the symptoms of spiritual ill.

“ Hence it is that the spiritual or Christ-soul must, in order that it continue to do its work of healing, betake itself often into the quiet, where it may meet God in the silence. There it is recuperated, charged anew with the divine energy.”—

SONG OF THE CROSS ; Appendix J. M ?

The above experience is very common in everyday life, both with respect to the healer and the

ailing soul, but it is only in the work of great spiritual healers that the symptoms are strong enough to be specially observed.

14.

It is the Spirit alone who heals, and as it is all-important to understand this, I shall elucidate it further; and to do so I cannot do better than again quote from "The Song of the Cross," Part I, p. 35, where I distinguish between the soul and the spirit, or Psyche and Pneuma, *i.e.*, the psychical and the spiritual.

To this use I find the simple orthodox analysis of the composition of man as body, soul, and spirit, to be sufficiently satisfactory. A finer analysis is, of course, possible, but here it is not necessary, as I wish this introduction to be as simple as possible. The soul is the medium between the spirit and the physical body, and is subject to conditions, but the spirit, the pure Thing of life, can never in itself be subject to conditions, though in its manifestation it may be, and is conditioned according to the limitations and qualities of the soul and body through whom it manifests.

"To all who give themselves to the study of the spiritual in all its manifestations, it is most important to carefully distinguish between the psychical and the spiritual. For want of this knowledge very grave disorders, both in thought and deed often arise. The psychical is as the fine flower or ethereal outgoing of the physical, and out of its soil grows the finer flower of the spiritual mind, but ethereal though it be, it is still only a soil for growth. It cannot create. It is in and of the sphere of manifestation. . . . It is the arena of influences, the realm of memories and emotions of a high and low degree; but inasmuch as they

are not the Thing of life, they in time pass away like all manifestations, having fulfilled their service to spirit.

“Also the psychic form is the garmenting of the spirit. But the man is the individual spirit or divine entity; the indestructible, imperishable, immortal one, who may lose his soul or preserve it according to his will. For the soul is the live body of the affections and desires, and the very stuff of the psychic form is in quality according to these affections. In one there is health, in another disease: in one there is light, in another darkness; in one there is the rare ether of the purely ideal, in another there is the density, opaqueness, or unclean colouring of the earthly mind, and we are attracted towards or repelled from one another according to these qualities.

“A strong psychic need no more be a spiritual soul than a spiritist need be a spiritual man.* There are psychics who are more in the earthly than in the heavenly mind, and they are of necessity influenced very much by, and reflect the mind incarnate and discarnate around them, and we know well what the crude quality of the mind of this world-soul is. . . .

“Let the psychical be taken for what it is and used accordingly, and it will serve the good uses it alone can serve. But it must be the servant of the Spirit whose most perfect human manifestation is the selfless love. And when it is so all is well. For through its members the army of life-giving and healing energies are brought to the service of the needy. But let it usurp the right to rule, forthwith a pandemonium of strong jealousies and hates and envyings, of bitterness, of insane whims and fancies, violent likings and dislikings may be more truly expected than the life-giving fruits of the Spirit. Let Psyche then serve Pneuma and

* See Appendix C.

not rule him, and their work will be one of power and their union strength. Let her body of pure affections be the organ of communicating the holy Thing of life to the needy; let her sweet emotions be the way of the passing of God to man, and she will fulfil her divine use. She will then be blessed of her Lord. She will be in her heaven of joy, and thus only will she never die."

I have made this lengthy quotation because of the extreme importance of the knowledge here given to all who can receive it.

15.

For the soul is a unity of faculties, and real healing must begin with the soul. Her body of affections is the vehicle of thought and feeling, and the quality of the soul actually conditions the workings of the One Spirit of Life as it manifests through it in our life, even as the colour of a glass conditions the manifestation of the one pure light. The light in itself cannot be coloured, but its appearance in the room is according to the colour of the glass, and it affects all eyes accordingly.

In a man of a pure soul, whose feelings are sweet with love, and whose thoughts are clean from all self-seeking or any unworthiness, the Holy Spirit will work as a power of blessing to his body, and to the body of every man or beast, or bird or plant, or any living creature he touches with his hand or his breath, or influences mentally; and that is so even though he be not robust, or in rude health physically.

In a man of an impure soul, whose desires are unclean, whose mind is of the viler stuff of this earth, whose feelings are bitter with hate, and whose thoughts are defiled by selfishness, the same Spirit of life, who is, indeed, the One, or

Holy Spirit, can only work by corruption, making for decay and final disintegration in his own body and in the body of every man or beast or any living creature he may touch or influence with his mind; and that is so even though he be of a robust frame, or in rude health physically. And if these two men were to live much together, the latter would draw the life principle from the former, and might even so affect him as to hasten his death. For in spiritual things the higher must give its life unto the lower.

This is an all-important principle of living, and we, therefore, as healers, must ever declare that the first essential to true or permanent healing is that the patient be born again in his soul, be regenerate in his mind, that he cast aside as unworthy of his spiritual nature all unholy thoughts and desires, that he clothe himself daily in a new soul of perfect love for all creatures. Thus will he renew his body.

True, a healer may patch up a diseased body, and, by virtue of his life principle imparted to it, cause, as it were, a whole skin to grow over its corruption, but so long as the psychic disease is beneath, the healing is only skin deep, and the disorder will assuredly break forth again, probably worse than before.*

And so we still cry with the ancient prophet and spiritual healer: "Cleanse your heart, and turn ye unto the Lord of Life, even the Great Love, and ye will then be blessed." Indeed, there are cases where the disease is so evidently the fruit of the action of an unholy soul, that the healer, who is enlightened of the Spirit, would refuse to interfere with the working of the law of life, and would not wrong that soul by ridding it of its painful means of purification.

* See Appendix D.

But this is a great subject, and of subtle import.

While, then, we affirm that the spirit in a man, working in and through the soul of that man, can alone heal his body, we recognise that we can call the power of the spirit in a man into activity, and, so to speak, help it to express itself; and this is done by bringing to work in the mind or soul of the man all or any of the fine forces at our use. To enter even into a preliminary consideration of these forces and of their ways of working would be an enormous work in itself.

As my object in this booklet is only to call the serious attention of the people of good will to the great possibilities in every one of them for healing, I shall do little more by way of detail than name a few of these ways of the Spirit in the quickening and revivifying work in which it, the finest and innermost force, works out through the finer, the psychic, magnetic, or nerve force unto the fine tissue of the human organism.

16.

This enumeration is merely a matter of convenience, for, in truth, as no force in nature can be utterly dissociated in its operation from any other force, so, no one of these ways of working health can be separated in true or pure thought from any other way. For the body of God is indeed one, and this is as true of the constitution of every microcosm as it is of the cosmos.

In orthodox medical treatment, and in all simple hygiene, we have already recognised the service of such physical forces of nature as are found in fresh air, fresh water, pure and suitable food, clothing, sleep or rest, and exercise.* Also in magnetism or electricity as produced by

* See Appendix E.

friction, in massage, light, etc., and in the use of herbs, as tabulated in the Pharmacopœia. (And here let us say that the practice of the medical profession has of late years become less and less drugful. The use of minerals for the treatment of the ailments of the delicate human body has almost gone the way of such drastic measures as cupping, bleeding, and violent purging.

Homœopathy has served well in this matter, and now the regime of every up-to-date physician is really a compromise of the Homeopathic and Allopathic systems in which, no doubt, the former has had the good gifts to give, and the latter has been wise enough to appropriate these good gifts. And what matters it who has been the giver and who the receiver, so long as humanity is benefitted?). But to our point. So far good. These and other fine forces, such as colour and music, have their uses to serve, and do so serve.

17.

But there are still finer forces which can serve where these fine forces fail. These are forces which touch the very springs of life, and they work in and with the causes of disorder and the sources of health.

They are the finer forces, some of which I would now only glance at briefly.

(1) Psychic or magnetic nerve-energy, which works in healing as normal and abnormal, ordinary and extraordinary.

Under this heading falls the great subject of so-called "spirit-healing," or healing in which the healer is a medium through whom a spirit-healer works. I have the right to speak with authority, though not here the possibility to speak fully on this great subject, for I myself have for years practised normal psychic or magnetic

healing, wherein works the finest force of all, even the Holy Spirit, the one Power of Life, and that with very beautiful results. And I have been singularly privileged in seeing, through my wife's work as a spiritual-magnetic-healer for over ten years now, the truly astounding fruits of what I call extraordinary or abnormal healing. To eyes that have never seen have been given sight, and to ears that have never heard have been given the power to hear through her ministry. Paralysis, palsy, and all manner of "incurable" diseases have been cured. She was born with the gift of healing, and even as a little girl she was in request for the cure of rheumatism and other simple ailments. One of the most beautiful of her youthful experiences was such as reminds one of the classic story of Elisha and the son of the Shunamite; and yet she has told it to me as if it were hardly worth telling! She was in Germany staying with some friends. Here she used to visit some cottagers. One day she was met by grief instead of joy on entering a home, for the child of the home was already laid out for burial. As soon as she saw the body she felt that the subtle chord which attaches the soul to the body had not yet been severed in that child's life, and having obtained permission to remain alone in the "death chamber," she undressed herself and laying her warm young body by the cold body of the child and breathing over its heart, she imparted to that body the vital magnetism needful for the return of the soul to it. And the soul came back to the supposed dead body of the child and dwelt there; and she had the joy of giving back the child alive once more to the sorrowing parents. Of course the child was not dead. For, once the thread of life cut, there is no power among men that can restore to life.*

* See Appendix F.

18.

To let you see her way of working I can do no better than briefly describe some of her cures, for one illustration often serves to elucidate better than many words.

But I owe it to her to say that she has always been excessively modest about making known her works. Never could she be persuaded by friends to allow herself to be written about (and of course, for self-advertising in journals, as so unblushingly done by many, there was no need, for her works spoke as works alone should). And it is only because she is persuaded that it may serve the truth, and also because she has practically ceased from her work as a healer, that I am permitted by her to make known these facts to which I myself can bear witness.

I have seen during the treatment through her fingers of a poor old plasterer in South Wales, whose eyes had become practically blind through the long-continued action of the intensely white rays of light from the walls he "washed," first, the disease-humours flow like water from the cells which were charged, poisoned, and atrophied by them, while her fingers were gently manipulating the eye-balls, and then I have seen the needed eye-salve exude from these same fingers and discharge itself on those almost sightless eyes, with the result that the man who had been unable to see was once more able to return to his work.

Not long ago I have seen flowing from the left eye of a patient, behind which some fine blood vessel had been ruptured, and which was surrounded by a patch somewhat wine-coloured, a large quantity of evil-smelling brown matter. And sight returned to that eye. Well might

that thankful heart exclaim, as it did, "God has given me back my sight." The humors which are withdrawn are sometimes so acrid with the poison of uric acid as even to hurt the skin of the patient, and generally smell badly. I could go on telling you of scores of such cases. I shall, however, only give one more illustration, as it is typical. This was a case of lung disease, and the patient, who lived in Yorkshire, was rich enough to pay a London physician fifty guineas for every visit he paid her. But his visits were unavailing, and he was honest enough to tell her at last that he could do no more for her. It was then that my wife was called, with his concurrence, to her help. (I may say here that she has had the cordial co-operation in her work of more than one good physician.) She began by placing her hand on the lung which was now practically dead, and the treatment continued for about a fortnight. On every occasion on removing her hand from the body the mark of her hand was darkly stamped on the skin. That dark impression was simply the colour of the poison which was being withdrawn from the diseased lung by virtue of her healing magnetism, and it continued to appear so long as there was any poison to be withdrawn. After about fourteen such treatments the physician declared to the patient that she was now breathing through that lung. The lady was cured and lived a very comfortable life for over thirteen years more on to a good age. This case I did not witness, but I have often witnessed similar treatment of weak or diseased lungs and other organs, and I have repeatedly seen not only the withdrawal of the poison, but the supplying of the necessary ointment or healing essences. I have even had the use of such on my own body

as this quotation from the appendix of the "Song of the Cross" will tell:—

Through her I have seen many times the benefit of healing from spirit-produced ointments, both liquid and firm, of varying quality and of varying odour according to the need. Sometimes they exude through her hand, sometimes they come through no visible agency. A very bad wound on my foot which should have taken days to heal was healed, by means of an ointment invisibly applied, in three hours. I myself felt its precipitation. I examined it and found it to be of the colour and consistency of yellow soap, and it had a very strong aromatic perfume.

According to Colonel Olcott, Madam Blavatzky had a similar gift (see "Old Diary Leaves").

19.

That she has the help of invisible healers cannot be doubted. For she not only affirms that when the power to heal comes to her, she actually feels two hands as of fire on her shoulders, and this fire seems to flow down her arms and through her fingers, but she can see the invisible helpers, and knows them as well as she knows her earthly friends. Surely she should know what she sees and feels, and surely it is a God-like interpretation of a beautiful fact.

I may further say that I have met with not a few of these extraordinary healers, specially among the warm, simple-hearted iron operatives and miners of the north; and they all affirm that they are only the instruments of invisible workers. But they are beyond the norm, and as it is not according to the purpose of this booklet to speak of abnormal happenings, I do no more than state these truths of my experience.

I have given these few facts only because I

owe it to you, to the whole truth of God in holy nature, and to the spread of the knowledge of the truth to do so ; nor need I assure you that I do so in no vainglorious spirit, for, indeed, I care not to speak much of these works.*

Were it my object to satisfy the desire to hear more wonderful things still, I could easily satisfy that desire ; but as my object is to get you to know that you too may be a healer, though not probably an extraordinary one, I shall now proceed to speak of my own work as a healer ; and, as it is of the kind that any whole and generous man can surely develop, I shall speak of it more fully, and give one or two illustrations as the best means of elucidation. In fact I know that more than one good healer has come unto the same degree of healing, and works as I do, through following the hints which I have given him.

My healing, then, is normal. I see no spirit-form and I feel no hand laid on me, and my belief is not that any individual spirit works through me, although no one can ever say positively whether this is so or not, for the simple reason that we do not know how works this one great system of Being in which truly every part is for the whole. But I know when the power to heal is in me, and it is not always so ; and it varies in degree according to the state of my psychic body. I also know when a patient is to be healed, and when I need not try to heal. I feel, indeed, that such an one is given to me for this end, and if I surely follow the guiding voice or feeling, I am never disappointed. It is well that very ardent healers should seriously consider this, for their enthusiasm is sometimes so great that they mistake their own impulse for the quiet, inner voice, and fail accordingly.

* See Appendix G.

I frequently use my hand or fingers, and, as moved by the healing power in me, so do they operate, and often in a way that greatly surprises my observing mind.

I may say in passing that, when the hand is thus used in magnetic healing, it is well to dip it frequently in hot water, and rub it with a dry towel during the treatment.* To hold it before the fire is also a wise precaution in the interest both of the patient and the healer. For the hand is thus cleansed from the vitiated magnetisms or poisonous emanations or humors which it, as a very important part of its work, draws from the patient, and it might, and certainly otherwise would, to a greater or less degree, according to its sensitiveness, absorb them. The risk of such absorption is greatly increased when the healer is tired, therefore less positive, and so a healer should cease working when he feels that he has done enough.

21.

In the work I lay myself utterly open to the will of blessing, and my only conscious exercise then is a holding on to the power of the Great Love. Thus, when my hand is on the patient, my soul is utterly passive, being empty of any other desire or volition or assertion but that the One Great Love should manifest itself in and through the channel of my soul.

And so the holy Thing of Life passes unto the soul of the patient, and through that soul it ultimates in the healing of the diseased body. And thus it is that, by merely opening the soul to receive the Divine influx, you allow the holy Thing to pass through you to another.

22.

I am moved often to utter mentally, while healing, the word "Love," and to keep uttering

* See Appendix H.

it so long as the will to utter it is in me; and this seems to bring me into perfect harmony with the one source of Life—the Sun of the Divine Love. For all healers are children of the Sun, are brothers of the Christhood order; and they may be sure that, when they are communing either consciously or unconsciously with the Sun of Love, the very best that can come to them from the one Source of Life does come. But the very desire and effort to heal of necessity puts one in communion with God, for it is in itself a pure prayer. And no one can attempt to heal without thereby drawing the power to heal unto him in a degree corresponding to his capacity.

It may be well for me to say how I came into the realisation of my gift as a healer.

23.

Even as a child I was of a warm, generous temperament, the very heat of my body being then so great that my brother who slept with me used to compare me to an oven, and would lie in warm weather as far from me as he could! I remember as a boy kissing my mother's face until her neuralgia left her! How was it so?*

As a youth the power began to work in me consciously, and my first case of healing was long before I knew any more of these occult forces than one could learn from the Shorter Catechism, and assuredly that is little enough!

By the power of suggestion and association, and so, no doubt, the unconscious communication of life, a friend, who had not been able to walk more than a few yards daily for years past, was enabled in the space of a few weeks easily to walk ten miles at a stretch. But I still really knew nothing of what I was doing, or how I was doing it, though I knew even then from my

* See Appendix I.

feelings that I was in some way giving my life to my friend's body.*

This knowledge came to me some ten years later in the following way: During my quiet walks in the woods, or by the sea, or on the hillside, a new experience began to be given me. What I can only describe as a sense of a spiritual environment, or even of a presence, so personal, so intimate was the quality of the influence, came to me constantly. It was just as though a strongly magnetic and blessed presence were around and within me. It affected my body first in the brain, which actually I felt to quiver as with delight. It descended by my spine, where it seemed to pass like living fire, until it possessed the whole nerve body which literally thrilled with the joy of life. This state lasted usually about one hour, and I knew that I was then in touch with something beyond the mundane. For though my normal consciousness was much withdrawn during the rapture from the ordinary modes of apprehension, nothing of what happened around me escaped my notice. Indeed, my powers of seeing and hearing etc., were intensified. The grasses smelt more sweetly to me, the birds sang more clearly, and the colours of the leaves of the trees, and the forms of these creatures were more intense in their beauty. These experiences, indeed, filled me with a new power of life, for I now could think and speak and write more clearly and easily than heretofore. And I have invariably found ever since that my healing, whether it be simply by sitting beside the patient, or talking health, or consciously though silently willing it, or laying on my hands, is in degree of efficiency according to that which I have received

* See Appendix J.

during these ecstatic and soul-nourishing periods. Need I say that this is not "spirit-control"?

One evening I was passing a cottage by the roadside, and the new thing was strong in me. I had often visited a poor old woman who lived there, and listened to the story of her many pains with sympathy, but without the power to give her any relief.

I now entered the cottage, and no sooner did the old lady begin telling me of the cruel pains in her head which prevented her from sleeping, than I knew I could remove them. And holding my hand over her head, I began to make passes down by her spine, and had only made a few when she called out, "Oh, sir! the pain has gone." The old lady I knew for some years afterwards, and she never suffered again in the same way so far as I have heard.

I now felt that I had a blessed power entrusted to me, and I found it most valuable then and afterwards in my work among the very poor dockers and others of East London and elsewhere. I seemed to have special power given me to heal brain disorders, and I say in all humility that I am only thankful for what I have been enabled to do in this special way. For to heal the brain is to heal the centre, the very reservoir of the nerve-life of the body. And what greater work of compassion than to prevent a soul from passing through the degradation of mental insanity?

While my healing power has been specially effective with, it has not been confined to the brain. I have been enabled to cure many disorders of the eyes and other organs and members of the body, such as sciatica and ordinary rheumatism. For these latter disorders I have also used herbs, roots, leaves, and fruit

freely. I have *e.g.*, cured a Welsh farm-worker of "the stone" by getting him to chew a certain quantity of juniper berries daily. This poor fellow had been twice in a London hospital, undergoing the necessary painful operation, and he declared to me that he would rather die than undergo it again. Five years have now passed since he took to the use of these berries, and he has been free from the disease, and is so at present so far as I know.

24.

I may say here that these sweet and invigorating spiritual experiences have been mine ever since, and are as inspiring and of as exquisite a delight to-day as then.*

And when just three years ago, through overwork as a healer, writer, and speaker, aggravated by an actual physical strain at my heart produced by dragging an old friend up a high mountain, my heart's power so failed me that two of the best London physicians felt it their duty to tell me that I need never expect to work again, if, indeed, I should happen to live, they counted not on the life-giving power of this holy Thing, for they knew not of it. But I do know that the reconstitution of my body in finer power, and its restoration to an even more joyous activity than heretofore as a healer, a writer, and a speaker, is entirely the work of the Spirit, who by using the elements of this earth, and giving unto my body the nerve or magnetic power to assimilate them to its use, has, indeed, worked a great miracle of healing in my very flesh.

Surely, then, I have every reason to affirm that healing is primarily and essentially of the Spirit, and that without the Spirit, even the

* See Appendix K.

Holy One of Life, there is, and can be, no real healing.

25.

And out of this principle comes the most important doctrine that, to be a true healer, you need not necessarily be of great physical strength. But you must be of a fine physical health, and of true spiritual health.

A healer may even perform his most beautiful works of healing when he is himself in delicate health physically. I do not say that it is well to do so; certainly it is not according to human wisdom so to do. But it remains a fact that a healer can heal when he himself needs healing, and the taunt thrown at our Blessed Healer as he was dying on the cross, "He saved others, himself he cannot save," is a declaration of one of the most beautiful facts in the work of the spiritual healer, for his power works by the selfless love, and he can indeed do for the body of the brother what he does not care or feel inclined to do for his own body. Such is the way of the Christ Healer.

26.

All manner of diseases that are considered incurable have been cured by this so-called magnetic, or psychic, or spiritual healing. In short, it is very difficult to say what cannot be cured in this way, provided that the patient is a good subject and that the healer has the necessary degree of power. But of this later on.

Though I am only a normal healer, yet I have been enabled to cure consumption, and that in fairly advanced stages. After I lay my hand over the affected lungs, and the power has come as indicated, the common testimony of the patient is: "Thank God, I can now breathe as I have

not done for long." And by thus giving daily more and more of this magnetic or nerve power, those parts of the lungs that had almost or entirely ceased to function, are gradually restored to their normal condition, until all is made whole.

The rationale of this is very simple according to our psychology. The Spirit is the Creator, and through you or me, by means of our magnetic or nerve body, it can give nerve power, and so it can recreate tissue. This is equal to the affirmation that such organic disease is curable. Well, I know it is, for I have seen it done many times. I know that this is utterly opposed to the theory of orthodox healing. But I say to every true doctor I speak to on these subjects: "As a natural doctor you are a magnetic man to a certain degree. Why not put this to the test, and prove its truth for yourself?" But, of course, only natural or God-ordained doctors are magnetic men. The true physician is not made and ordained of the medical faculty only, but of the Spirit of Life, the Holy Spirit. I am glad to see that Arthur Lovell in his present edition of *Ars Vivendi*, has very carefully elaborated the above principle in his preface on the treatment of consumption, for I consider that in this he speaks a word of incalculably good import to suffering mankind.

One illustration of the above treatment I can now recall was that of the young wife of a fisherman in a North of Scotland fishing town, where we were very well known, having stayed there several seasons. She was the mother of several children, but consumption of the lungs was marking her surely for its prey. She was spiritually minded though simple and unlearned, and her husband was an honest, brave fellow.

And I knew that the work given me to do at this time was to preserve this gentle and pure soul for the service and blessing of her husband and bairns. I visited her twice daily, and placing one hand on her breast and another on her back with the fingers well apart so as to cover as large an area as possible, I did give my whole soul up in earnest desire that it might be used as the medium through whom the holy Thing should pass into this enfeebled body. At the same time I put her on a regime of food, and gave her some simple herbal preparation. In ten days that woman's cough had not only ceased, but she was practically healed, for I have seen her often since then during the intervening years, and, indeed, her smile has always continued to repay me a thousand-fold for any good service I had been enabled to do her.

Sometimes in similar cases the treatment has been equally effectively given through the finger points applied to the affected parts and allowed to rest there as long as the power of healing was passing through them.

27.

In all the modes of drugless healing suggestive therapeutics is more or less implied or involved. No true doctor goes about his work without consciously or unconsciously calling it into use, and it is in this way, of course, that the "bread pill" serves its good end.

But I am convinced that many true doctors do not use this invaluable curative power so generally or so effectively as they might, and I feel that this mistake is due to ignorance of the power and of its use. I am very, very sure that their success as healers would be much greater if they consciously exercised the wonder-working agency.

I must also say that I have known cases, fortunately rare enough, yet, incredible though it may appear, it is so, when the medical practitioner has actually suggested death and not life to the patient. One of these cases was so remarkable that I shall briefly narrate its story.

My wife and I had been well known in a certain district in South Wales for years past. During one of our visits there, I was asked to go and see a young woman who was supposed to be dying. In fact, as everyone told me, the doctor himself had said to her that she was "going just as her mother had gone." So what chance was there for her? Her mother had dropped dead in a field from "heart-failure" the previous year. This daughter took the place of the mother as the only woman in the home, and father and brothers were dependent on her for their little comforts. I found the patient indeed in a very bad way. She had been using drugs for weeks, and was rapidly going from bad to worse. She was confined to bed, for she could no longer stand for giddiness and very weakness, and she had other bad symptoms of failure of heart power. I saw that her nerves were utterly upset, and, of course, if the heart is not very strong, violent palpitation is almost sure to declare itself as a symptom, and if only this continues long enough, well, the organ at last fails through very stress of overwork.

So my first work was to dispossess her of the idea that she was dying; for this idea was naturally the very cause of her mental agitation and the source of her nerve-prostration.

I laughed it out of her. I told her that there was really nothing wrong with her heart, which was, as yet, true, although organic lesion would not improbably have supervened in due course

had this cruel palpitation been allowed to continue long enough.

From day to day I went through the form of listening carefully to its beat, and I kept assuring her that it was as sound as mine, and that her pulse was just what I would wish it to be.

I put her on a regime of light, nourishing foods, and got her to abstain entirely from tea or coffee drinking. I also gave her some simple herbal preparation for the service of her liver, kidneys, and stomach.

But, as you will surmise, these material means were merely accessory to the great force which I daily kept working in her, viz., the suggestion of health and the actual transmission of cheer to her soul and of the vital principle to her brain. Yet had they, too, their good use.

To make my story short, that young woman was able, in a fortnight's time, to take her parts for some hours in the New Year's dance at the "big house," and was none the worse for it. I have watched her during the few years since then, and she has been doing her work all right.

This is clearly a case of mental healing or suggestive therapeutics.

Specially within the past years this way of working has been more frequently adopted by me than the laying on of hands, though this latter way I never neglect when the spirit in me moves me to use it.

But I had then, and always must have, a good subject for suggestion. L— was, as most Welsh people are, of a very, very fine artistic temperament, *i.e.*, of the finest sensibility that the human kind produces, and it benefits accordingly; for, indeed, it is in this work according to the word of wisdom, "To him that hath shall be given," and for the reason that it can be

given ; and to him that hath not, through whom it may flow, it cannot be given.

And this leads us, naturally, to a most important period in our short walk together through the garden of lowly plants and trees whose leaves and whose fruit are for the healing and the nourishing of man ; for in it we have to consider the very serious part the patient himself plays in the work of healing.

28.

A patient may be a good subject or not ; and very much of the success depends on the quality of the patient.

The more simple, trustful, childlike, pure or guileless, and the more spiritually-minded a patient is, the greater is the opportunity for healing. And this is the truth that lies at the root of "faith-healing," and the principle of operation is one. Nothing is more easily understood by the spiritual healer than the working of this principle. As in the healer, so in the patient, it is very, very much a question of openness of channelhood ; only in the former it is for reception unto transmission, while in the latter it is for reception unto assimilation. So long as a channel is either choked, or already in the use of a fluid, it cannot be the way by which another fluid may pass through it. And, so long as the soul of the patient is choked with prejudices, or is used by sceptical opinions or censorious judgments, it cannot become the channel by which the holy Thing of Life will pass through it into its nerve body and fleshly tissue. But if it is simple, *i.e.*, open, free from all *arrière pensee* as a child, the holy Thing finds in it no opposition, and the work of healing is an easy and delightful exercise. If to this childlike openness be

added a spiritual state of mind, and that implies a power to discern, appreciate, and co-operate intelligently with the healer, it is indeed very hard to say what wonderful works of healing could not be performed. For it is utterly erroneous to imagine that the feeble-minded are the fittest subjects for psychic, magnetic, or spiritual healing. I assure you it is indeed all the other way. The idiotic, or those whose brain has been reduced to a certain degree of degeneracy by dissolute ways of living may not be even capable of receiving and responding to the healing vibrations to a degree sufficient to affect them perceptibly. Also, the gross quality in the human kind, which is as yet controlled by the principles of the lower animal soul, can, because of its very crudeness, receive scant benefit, but the highly evolved, sensitive soul of the artistic temperament, or the spiritual mind, always receives the best and the most that can be received. And this is only in accordance with the perfect justice of Nature. For this highly evolved sensitive temperament has so many sufferings from which the grosser quality is utterly immune, that often it is sore tempted to envy the stolidity of the latter, and to wish that it were even so. But the above benefit is only one of its many compensations. And so, even in this, it is well ordered of God.

29.

Sometimes the suggestion has to be so strong as to be almost hypnotic. In the case of victims of the abuse of drugs, tobacco, strong drink, and even tea-drinking, I have had so to infuse my will into the feeble, shattered volition of the patient that it was really my will that possessed and guided him during the period of his cure.

One illustration of this in passing will elucidate the principle at issue.

While we were staying once in a favourite retreat of ours among the quarrymen of North Wales, a strong-boned, rudely-built man came to me to see what I could do to cure him of violent pains in the stomach. I soon found out that he was a slave to the vile habit of chewing tobacco, and of course this was the cause of his trouble. He told me that many nights he could do nothing but roll on the floor and roar for very pain. I felt that his nerves were shattered, and I knew that I had to get a hold of his feeble will and strengthen it by joining to it the power of my will. And so I told him in a tone of command that he was to stop chewing tobacco; and when I told him, I looked into him and spoke to his soul, and so got a hold of his feeble will. But I had to keep speaking to his soul, and holding firm his will for over a week before I was satisfied that the necessary strength had been communicated to him for the purpose of self-control, and that he would persist in the new resolution and practice. I have every reason to believe that the cure was permanent, for we re-visited that village twice afterwards, and he was still free from the vice, and, of course, from the pain or penalty of the vice.

This treatment was more of the nature of a strengthening of the will than of pure hypnotism, for I explained to him that I was helping him to resist and overcome the evil, and he appreciated it accordingly and worked with me.

30.

There is no power in which people are so deficient as the power of self-control, and no greater service can we render to any soul for its

present and future good than to help it to attain to this power. For attain to it, sooner or later, that soul certainly must, even though it be only by the way of manifold and cruel suffering.

Whether in our neurotic day this feebleness is more common than in the days of our fathers I do not say, but certainly it is the most serious symptom that is detected by the eye of every clear-seeing humanitarian.

Now, to heal the whole man of this disorder one must treat the whole man. His body of nerve and sinew must be built up and maintained by the pure elements of nature, and, of course, these pure elements can only be fully obtained in a wholesome or natural environment. In the exhausted and vitiated air of large towns this building of the nerve-body is not possible, for it is built out of the magnetism of the pure air and in the peace of pure nature. Thus it is that the Healing Brotherhood co-operates most strenuously with all those who labour for food reform and social reform, whose cry is: "Back to the land, and to the pure forces of nature, for the upbuilding of the race."

31.

But along with this appeal to the pure forces of the physical, there must also be as strenuous an appeal, though it may be done more quietly, to the spiritual nature of the man, if we are to speak to the whole man. God must speak to his soul, the Spirit must speak to his emotions, and the word of power must be now as of old, "Be still, my soul." "Be not cast down, nor disquieted within me." The divinity within every one must be called forth and enabled to do its work of wholesome control, and the man must yet realise in himself that he indeed is the

ruler of the health of his body, even as he is the controller of his destiny.

And in the affirmation of this power of auto-suggestion is to be found one of the great truths that is mingled with so much that is crude and imperfect in the doctrines of "Christian science." For it has brought to the vivid apprehension of men the great doctrine of the Christ, as recorded in the Gospels, and which the self-ordained custodian of these records has so generally failed to give to men as living and serviceable truth, viz., that the Kingdom of Heaven, the power of the Spirit, the very source of health and of all good is within every one of us, and that our salvation consists in realising this innate, divine power, whose primary manifestation in everyday life is self-control. In giving this living truth to men, as a power of blessed use, "Christian science" has served us well, though it fails to see the whole truth as it is in nature.

32.

But we must be in a state of mind in which we can hear the word of the Spirit, and in which we can receive the gift of new life.

And so the all-important thing for us to know is how we can come unto the hearing ear, *i.e.*, how to become so attuned to the mind of the Spirit, or the will of God, that we shall not fail to respond to the kindred vibrations of the mind, and so hear the word of the Spirit, and how we can come unto the capacity to receive even God into the soul. In the fewest words I shall now seek to point out the way of Life the blessed to everyone who would walk in that path as a healer of the soul or of the body.

We should, then, so order our daily lives, even in eating and drinking, as in thinking, speaking,

and doing, that we shall come, as by a natural process of cause and effect, unto the quiet of the soul, the lull of the passions, the rest of the emotions, the silence of the superficial selfhood with the utter abandonment of the old, animal, self-assertive self-will, not only in order that the word of the Spirit may be heard by us, but that the Holy One may be able to dwell in us effectively for our own blessing and the blessing of others.

I do not consider it necessary to speak here of the practice of many good-intentioned people who seek enhanced power by means of artificial stimulants, for on the face of it such practice is of questionable value.* The word must come spontaneously. If not, then it is not the pure word of the Spirit; for the Christ-child, who is the living word, is of a pure, orderly growth in the soul of man, and they are greatly deluded who think to force the process of its growth, for they will bring forth not the fruit of the Spirit but the fruit of the old selfhood. For, when we have stimulated our nerves and excited our brain by foods and drinks, or drugs, or thoughts, or scenes, to an abnormal degree of exaltation, the Holy Spirit cannot abide in us. The pure One can only dwell in purity and not in frenzy, in sweetness and calm and not in perturbation. And so it is with all foolish talking or vain jesting as truly as with all incontinent thoughts or unholy desires. The pure Spirit has no home amid vanity. The Holy Power cannot visit us nor give unto us the word of Life nor the power to receive the gift of Love amid such conditions. And before the great Love can arise in the soul there must be the season of quiet; for though this Christ-child is borne in the womb of the sorrowful human soul, it cannot come to birth

* See Appendix L.

amid the continuous turmoil and strife of the elements of the worldly mind. It must have quiet, even though to find it it must leave the inn of bustle and betake itself to the dwelling of the most lowly mind.*

33.

Also, it is only in the quiet that we can receive the word of the Spirit in which alone is true knowledge of self.

And it is well that we get to know our whole selfhood, our body as well as our soul, to become as familiar with the conscious life of all our parts, psychical and physical, as we are with the life of husband, or wife, or child, or faithful dog, or willing horse.

We should actually come to feel to all our organs as to faithful friends and willing servants. And we should consciously talk to them as such. When we realise that they are indeed the servants of the Spirit of Life in us, we will reverence and care for them accordingly. It will not be possible for us to abuse them. If we so talk with our organs, realising that, not only they are living and conscious bodies, but are even composed of organisms and cells, the most minute of which are also conscious entities, and thus expect and encourage them to serve our spirit, we shall surely receive through them the word of the wisdom of Life, and in that word the very counsel we need. Every organism will thus give to us the Word of God, for it is an organ of the one Spirit and knows what it needs, and it will as truly tell you so, as a pure palate that has not been vitiated by indulgences, will, as soon as a food or a drink touches it, tell you whether such is what the stomach wants for the good of the body.

* See Appendix M.

So it is also a fact that if we keep these twain bodies, physical and psychical, pure in essence through clean living and thinking, we shall surely find that they do become for us very sure oracles of God, correct indicators of the will of the Spirit of Life.

And in healing, whether it be yourself or another, it is indeed well so to feel towards the disordered organ; to compassionate the overwrought heart, to sympathise with the fagged brain, to pity the abused stomach. For thus will your love find the most effective way of serving that abused organ by awaking it to a response to your word of health. Verily our bodies are the living temples of God, verily they are alive with the Spirit.

34.

And now, at the end of my talk to you, I shall open to you the very secret of my soul, so far as this work is concerned.

It is not that I feel persuaded that the greatest good we can do is to heal bodies. As I have already said here, there are wrecks that the enlightened healer would not move a finger to patch up. There are souls suffering in bodies the just penalty of their sin. And such suffering is indeed of the Divine mercy, for these souls do certainly need this suffering.

But there are also bodies whom to heal is a sweet and a divine work, bodies inhabited by pure souls, to whom healing will be indeed a way towards greater service, and, therefore, a fuller life. And in healing such the healer is verily working with the Spirit of Life.

But apart from that I have a deeper motive in doing thus, and it is that I see in this movement one of the surest and finest ways of leading all

who are ready for it into the great unlimited life of the only Love, even the selfless Love.

I know that the best way of disintegrating the old shell, the animal, or Adamic soul in you, is to inspire you with a zeal for the blessing of others, and, if only I can get you to become enthused of the healing of others, I know I have put you in the way of the true life of the Spirit, the only life that can satisfy you, for by it you will have died the death of the old self-seeking, self-possessing, self-loving man and woman in you, of whom you are indeed weary unto sickness. And, most momentous fact of all, you will thus be making ready the way of the Lord for the coming of the ideal humanity, for then, indeed, all the goods of life will be held in common. This is the necessary outcome.

“Neither said anyone that aught of the things he possessed was his own.”—*Acts iv, 32.*

For, the great charm and distinction of this movement is that it can appeal only to the unselfish, its call is only to the best of men and women.

What are commonly known as theosophy and spiritualism, with all their offspring and kindred systems of thought, appeal, like any other intellectual or mental movement, to the selfish as well as the unselfish, for they promise their devotees or followers, knowledge and power, sometimes both curious and rare, as also the assurance that these will yet rejoin their loved ones, in short, that they will get all they count as their own back again.

I only state this as a fact. I do not criticise. It is only the affirmation of a natural desire of the self-seeking man, and has, therefore, a right to be gratified in its own degree of unfoldment, and may, therefore, expect to be so gratified.

And 'orthodox religion,' ay, even our Christianity as truly as Mohammedanism, also appeals to the selfish impulses in man, in promising him the salvation of his soul in return for conformity to certain things. Nor do I criticise this. I only state a fact. But it is also an appeal only to the natural, self-preserving, animal soul of man, and as such has a right to be heard by that soul. Yet can it in no way appeal by such a word to the Christ in any man or woman, who ever says on the contrary, "He who loveth his life shall lose it. He who loveth it not shall find it."

And surely on the face of it this work of healing can only appeal to him who loves the brother more than his own soul, and who is, therefore, willing to give even of his very life for the good of his brother's body.

Thus does it appeal to all who are worthy of the name of the Christ, the Best of men, the Self-Giver.

35

And I know well that the world-soul, which is indeed sick unto death with the disease of selfishness, ay, and sick at heart of it too, will welcome, as soon as it can recognise those who thus do come, offering unto it the only medicine for its malady, even the great, the selfless Love, who is the Christ-spirit. For the world-soul is still looking for her Christ, and she has not yet found Him whom she would love. And blessed will they be in the eyes of the world, and blessed in themselves, who bear unto her the only One whom she can truly love.

True, eternally true, is the ancient yet ever living word of the Christ: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit."

Epilogue.

AND now we have had our talk together concerning the wonders and the beauties of the flowers and the fruits of the Garden of the healing Spirit, and I send forth this record knowing well that I am thereby challenging the criticism of the superficial mind on its assertions.

But I can afford to do so, for it is now long time since, having willingly made myself of no reputation in the eyes of the superficial and hypocritical mind, I ceased to have the slightest concern either for the approval or the disapproval of those who, through ignorance or prejudice, are utterly incapable of passing an opinion on spiritual truths.

And I know that in sending this forth I do wisely. For nature protects her children on all planes of existence, so that even though these assertions come before the mind of one not yet ready to receive their momentous import, that mind will simply either ignore them, or despising or pitying their writer, reject them. Only to those who are ready for their good message will they speak. And that not a few have been made ready for its gospel by the serious statements of many "scientists" of world-wide renown, I am thoroughly persuaded, and therefore it is well. Furthermore, if I shall have succeeded, by thus boldly and fearlessly declaring a little of the truth concerning the wonderful ways of the Spirit, in arresting the attention of some serious minds towards these things, I shall not have spoken in vain. For bold words and strong facts are necessary in our day of fast thought to fix even the attention of the serious.

And for those who read this work sympathetically and with understanding my one desire is, that they may so follow in the way it has indicated, that their experience as healers may greatly surpass mine, for I shall then be assured that they have been introduced to the pure joy of true living. For the ideal of life is that we be in our very nature of such a kind that we cannot but bless. And in seeking to attain unto this ideal we must, so far as is possible, send forth thoughts of health for those with whom we are in personal touch or in mental rapport. We must ever will that they realise all good, that they come unto the perfect state of life, wherein there is no more fear nor anxiety for the future either of ourselves or of anyone, but abundant peace and sweet calm, having realised that the Eternal One is the Home from which they can never, under any circumstances, be cast forth, and that in the Home the comforting Spirit will be their agelong Companion. Such is the ancient ye living Faith, and there is no health without it.

Appendix.

A.—I am speaking to many who are, alas, forced to live in the unnatural, and therefore unwholesome conditions of city life, and whose stomachs have been used to flesh food from their childhood upwards. And therefore I hesitate to lay down any law for them on this subject; for in these unnatural conditions the stomach may not always be able to assimilate sufficient nutriment from the simple fruits of earth to support those toilers. But to all who live in natural and wholesome conditions I am able to say that in the non-carnivorous diet they will not only find all that is needful for the support of the body, but also a food that satisfies them æsthetically or ideally, and that is undoubtedly more suited to the conditions necessary for spiritual and psychic unfoldment than can be the eating of the flesh of animals. This is a law I have proved true in my experience. I have found the cake of oatmeal or half oat and half wheat-meal to be a most convenient food. When eaten with dry raisins it nourishes and lasts well, and is not bulky. But we must grind it fine with our own grinders. And we shall never suffer from flatulency or constipation.

B.—One cannot do better than read in this connection, "Fads of an Old Physician," by Dr. Keith. It is one of the most valuable handbooks on hygiene that the profession has given us. Dr. Stenson Hooker (London) is also serving well.

C.—That a psychic should be more spiritual than a non-sensitive is as true as that a believer in spirits should be more spiritual than a non-believer. But it is not always so in either case. Indeed, my experience has taught me that psychics are peculiarly open to the attacks of jealousy and other of the less worthy passions. Why this should be so I have sought to elucidate in "The Redemption and Assumption of Psyche." "Song of the Cross," Part I, p. 40.

D.—Even the possession of the most wonderful gifts of healing does not necessarily imply spirituality of soul. And when this is so there is grave risk of those who make of healing a profession to fall victims to the vulgar love of gain. Let such be saved by the Selfless Love from this ruin.

E.—Manifold are the healing forces in nature, and they are such as our disordered organism demands if only we can (1) know what is needed, and (2) find it.

Thus, at one time our brain may need the noise of the thunder of the billows, at another time the gentle lapping of the waves, or at another time the distant "hush" of the breaking surf, or again, the music of running or falling water. At one time the sound vibrations needed may be the rumble of wheels or the clatter of hoofs on the wooden pavements of the great city, at another time the song of the birds of the woods; at one time the music of the human

voice in speech or in song, at another time the music of the organ, or the harp, or violin. And so on through the avenues of all the senses. At one time our brain may demand a variety of gay scenes and colours, at another time the most austere bareness, either in our rooms or in our landscape. At one time we may need as mental food the passing bustle of many people, as *e.g.*, from the top of a London 'bus, at another time, and this I think a more frequent need for our healing, the absolute quiet of the woods, the hillside, or the seashore, where in the silence God may speak to us the word of health. At one time our nerve-body may need the salt of the sea air, at another time the stimulant of the mountain-top, and yet at another the sweet breaths of the heather and the myrtle, the birch, and the fir tree; and sometimes we need for our health to mingle with our kind, and sometimes we need to withdraw and be alone. Much good may also be found in the magnetism of our domestic pets—*e.g.*, our horses or cattle, our dogs or cats.

F.—To restore the dead to life would be as truly a contravention of the laws of nature as causing the sun to stand still. And in the cosmos it is not possible to work contrary to nature's laws.

We may intensify their working or call into service the action of laws as yet unknown to "science," as in the illustration I have just given, but we can never deny nature, for that would be to deny God, which is impossible.

The full elucidation of the aforesaid illustration necessitates a study of the laws of trance and suspended animation. It points to the "need for a more efficient method of death verification, and the reform of the present burial system," and I am glad to see that the "Burial Reformer" is doing valiant work in this direction. I deserves support.

G.—It is a very serious duty to give to the metaphysicians of our day any valid testimony to the reality of what has been vulgarly known as the miraculous. And I could not shirk my duty in this matter.

For I know well that we have only to see clearly enough in order to understand all the mysteries of our cosmos.

Indeed, I have seen so much that I have become very careful before I declare any alleged "miracle" to be an impossibility. And this is the only scientific attitude.

But it is not for everyone to occupy himself seriously with these mysteries. The strain is too great for some minds.

Only the keenest perception, and the most truly scientific, *i.e.*, truth-loving and truth-seeking minds, and the strongest and best balanced brain must be brought to the study of these very subtle matters. And they will well repay such a study, for Truth hides not herself from her lovers.

H.—In this we only learn from nature. After shaking hands with some people we naturally feel inclined to wash our hands. As soon as I enter a foul, or close, or diseased

atmosphere my glands begin to discharge a frothy, slimy saliva, and I am constrained to spit it out continually. Sometimes this is very embarrassing, but it is a hygienic law of nature working in my body.

Now this law works in all of us according to the degree of our sensitiveness, but the healer is so sensitive to its action that the symptoms are so manifest in him as to be noticed and recorded as positive expressions of the law in his body. Students will find in this principle the expression of the law that works in all psychic manifestations.

I.—The lips are very fine transmitters of personal magnetism. And what is a kiss where there is no love?

And so it is with the hands. We instinctively seek to soothe the fevered head or caress the object of our love by the hand. And that is only of the desire to impart our life. In this is the *raison d'être* of the hand-shake, and blessing and ordaining by the hand.

In Bradford during last winter I was privileged to be the guest of people who, though not rich in money, are rich in love, and are therefore healers. And so every time I came in from the cold their little "Reggie," not yet three years, would begin to warm my hands. He is a born healer, for he did this of his own accord. Honour to wee "Reggie."

J.—The swiftness of the cure in this case, as in others, was remarkable, and for the reason that I am temperamentally quick. Here the body had become so weighted with effete matter through stagnation of the soul as to be a burden almost too great to be borne.

But under the power of the Sun of life the superfluous matter quickly passed, and shapeless obesity gave place to youthful litheness. This is no fiction nor exaggeration.

K.—I am able to say that these experiences are not so rare in our day as one might think. I know not a few who are so nourished, and I see in it the promise of a new departure in the spiritual unfoldment of our race.

L.—No healer should indulge any vicious habit such as smoking or drinking strong drink. For the very flesh and blood of the born healer is of so fine a quality that it is easily hurt by poisonous stimulants. And the vital magnetism that is used by the Spirit in healing is the very aroma or flower of his blood. How pure then it should be!

M.—The Christ-body or organism in us is a spiritual body, and so it is nourished by spiritual or heavenly food. Jesus had to be much alone to commune with the pure Spirit in order that the Christ in him might receive of this spiritual food. It was the Christ in him that sent him unto the mountain of God, for there alone could this Christ-body find its own food and assimilate it.

And we must do likewise if the Christ in us is to be nourished; and if we would see it strong we must suffer it to develop by exercising its will of blessing and healing.

N.—On p. 31 I refer to an experience of extraordinary healing by direct "spirit" power. This was so beautiful that it cannot but interest my reader. I had always been in the habit of going barefoot whenever I could conveniently and pleasantly indulge in this wholesome luxury. I so practised this for years on the mountains of the Gruyère that I could walk on the rocks as comfortably as on the grassy slopes. By the soles of the feet we absorb the healing and nerve-strengthening magnetisms and tonic of the grass and the soil, the salts of the sea from the sand, and the energy of the sun when the turf is impregnated with his rays. (And I know of no better exercise for those disposed to rheumatism than thus to absorb his pure heat, for it is the most effective consumer of all damp humours.) Nature tells children these secrets, and they wish to do what is good for their body. I am sorry to see that in Scotland this habit is dying out.

Well, I was one day indulging in it. I was giving my dog and some Shetland ponies great delight in chasing these ponies, and we were all in the full swing of it, when suddenly mine was changed to great agony by a piece of wood bursting through my sole. The rent was so bad that I almost fainted. The cushion was hanging out. My foot and leg swelled, and with difficulty I was able to crawl home.

My wife's strong desire to heal me called to her aid the best for the occasion. A very strong healing spirit used her hand, first to withdraw some stuff that had got in with the wood, and thus greatly reduced the pain and the swelling.

Then she put a linen rag round the foot, and when this had been done I felt a soothing, cooling something coming on the wound. At the same time I smelt, as I so often had smelt, when a healing ointment was being given, an aroma, and I said, "An ointment is being put on my foot." "Yes," she replied, "I see so and so doing it." So I left the bandaged foot as it was for about three hours, which time I occupied in reading and writing, certainly not in sleep.

I now felt that the wound was practically whole, and taking off the bandage I was not surprised to find a cake of ointment, just the length of the wound (about $2\frac{1}{2}$ in.), like a slice of yellow soap, and having the aroma I smelt. A fine skin was already over the wound, and I was able that evening to walk with my shoe on.

O.—I take no money for healing. I can do without it. But I have no right to judge my brother-healer. Here, as in all spiritual matters, we must be our own judge.

(All information concerning this work of healing in Scotland may be had from J. C. Cramond, 3, Dallfield Terrace, Dundee, or W. Hendry, Castle Gardens, Gourrock. For London write to the Psycho-Therapeutic Society, 3, Bailey Street, W.C.)

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