

ONE METHOD OF TREATING

in particular" (1 Cor. 12 : 27). Our Lord, through his wonderful knowledge, as he usually did, put it more strongly than anyone else. As recorded in John 10 : 34, he quoted the 82nd Psalm and said, "*ye are gods,*" and drove it home by adding, "*and the scripture cannot be broken.*" This is why St. Paul said: "*We are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ*" (Rom. 8 : 16, 17) "*In him [God] we live, and move, and have our being*" (Acts 17 : 28). In other words, "*God created man in his own image*" (Gen. 1 : 27); "*For God created man to be immortal and made him to be an image of his own eternity*" (Wisdom of Solomon 2 : 23). Man always has been, and always will be, a perfect being, in a perfect world, governed by a perfect God. "*Whosoever is born of God doth not commit sin*" (1 John 3 : 9). "*For ye are all the children of God*" (Gal. 3 : 26). "*Ye are of God . . . greater is he that is in you, than he that is in the world*" (1 John 4 : 4).

This truth is not new. It is from everlasting to everlasting, and it has come shining through the mist of matter into the world whenever there was any one sufficiently pure and perfect to teach and demonstrate it. Our Lord was the great example, and he gave the knowledge to mankind, proving it in a way in which no one else has ever done. He was continually demonstrating his knowledge of God.

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In starting a treatment, it is a good thing to think of God in His various aspects of Love, Life, and Truth; of Mind, which gives all the mental activity in heaven; Soul, which gives all the wonderful wisdom and knowledge that the real man has; Spirit, which is the cause of all the goodness, purity and holiness (remember that holiness means wholeness, or perfection); substance, which gives permanence to everything in the spiritual world; intelligence; and last, but not least, Principle, the Principle of peace, harmony, joy, activity, energy, the Principle of all law and order and of the many qualities that are not included in the above eight main aspects or qualities of God.

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THE REALISATION OF GOD

Then you can think of God as a vast infinite Mind ; in that Mind is the consciousness, by means of which Mind thinks ; that consciousness is as infinite as the Mind. Everywhere where Mind is, consciousness is ; that consciousness is man specifically, that is to say, all the spiritual beings in heaven. We are all part of that consciousness, by means of which God thinks and knows and speaks and hears and loves and creates and does all. Paul called this consciousness the Christ, and spoke of "*Christ the power of God, and the wisdom of God*" (1 Cor. 1 : 24). We individualise the Christ. Using this as a part of the treatment gives you a better idea of what man is.

Then you can think of the infinite combinations of ideas circulating in that infinite Mind, being represented or passed on from man to man by the action of God as Love. In addition, man groups together God's ideas into glorious combinations. These, seen in a limited way in the material world, we call sonata, poem, literary gem, etc. He then calls your attention to a perfect combination, that is, re-presents or passes it on to you. You receive it and rejoice in it, and obtain also the joy from perceiving the joy that he has in giving it to you. Then you in your turn pass it on to others, and obtain the joy from the recognition of the happiness they gain from receiving it.

THINK OF INFINITY

Next you can think of the infinite Life, infinite Love, infinite Truth, infinite intelligence, joy, wisdom, beauty, and so on, in that perfect world. In treatment whenever you can put in the word "infinite", do so. This gets you away from the limitation of legs and arms and shapes and so on, and broadens your view of God and heaven. Heaven can be mathematically spoken of as a world of four dimensions, of which we see three. The fourth dimension is infinity, which absorbs the limitations of length, breadth, and height. Heaven is a dimensionless world, there being no space in a truly mental world.

'Then, having started your treatment in this way by getting

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as clear an idea as possible of heaven, the realm of Mind, keep dwelling in thought on this perfect world until you have finished treating for yourself or for your patient, as the case may be.

WORK AGAINST THE MAIN EVILS

Before you start to work against the details of the troubles that you want to overcome, it is better to work against the main evils. Working against these main evils and also against the detailed troubles is like using a double-barrelled gun, one barrel of which is a smooth bore for shot, the other being rifled for a bullet.

Working against the main evils is like a shot-gun: it is bound to hit somewhere or other, and to reduce the troubles more or less, although it may not be so effective as working definitely against the various symptoms of the trouble, which is like using the rifled barrel, very effective if you hit the mark.

I myself always start by working against universal evil, called mortal mind by the modern schools of mental healing; it is called the devil in theology, the ether by scientific men. Then I work against thoughts of *materia medica*, namely, false medical beliefs; for instance, that because you catch measles you are bound to be ill for a certain time; scarlet fever a different length of time; that certain foods produce indigestion; if you get hot and stand in a draught, you catch cold; if you cut an artery, you bleed to death, etc., etc. Then I work against fear, which John speaks of in Revelation 21 : 8, when he writes, "*But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*"

FEAR CAN BE UTILISED

John puts fear first, because fear is a belief in a power other than that of God, a belief in the power of evil. Fear, however, when a man knows how to pray properly, can be made of apparent value by its reversal, because fear is your mental perception of the thoughts that are attacking you at the

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moment, or are going to attack you in the future, and it shows you in which direction you have to work. If by prayer you can drive out all thoughts of fear, then you know that the difficulty is overcome, and you need not continue the treatment. It means that the thoughts causing the fear are destroyed and you are free, at all events for the time.

REALISE ABSOLUTE GOOD

Besides working against the main troubles, you want to work *for* the principal things; for instance, for love, spiritual perception and wisdom.

In working for a thing it is better to start by thinking of God. For instance, in trying to eliminate anger, irritability and annoyance, that is, to show more love, start by thinking of God as Love; then think of Love as everywhere in the world of reality, acting everywhere and upon everything; then think of man, the infinite consciousness of God, as the love of God absolutely loving towards all. You must not think of somebody doing something towards another, but think of the absolute, infinite perfect Love that one spiritual being shows towards another spiritual being, and how this Love is manifested by the passing on of the perfect ideas, which give absolute joy and happiness to all concerned. Dwelling thus on Love and its manifestation is, from a theological point of view, the opening of the human mind, and shows that the action of God is taking place on the necessary portion of the human mind, so that it is improved, more or less, and does not in the future respond so easily to the thoughts which are the opposite of Love, but, on the contrary, is acted upon by the loving thoughts.

In working for spiritual perception I commence by thinking of God as Spirit, the Principle of all goodness and holiness and purity, and then I realise that man has spiritual perception, that is to say, has the power of perceiving perfectly all the spiritual ideas in heaven. I usually continue by realising that man has spiritual discernment, knows Truth, and is always thinking rightly. The realisation of this results in the improvement of the material man's so-called mind in these respects,

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so that he is seen as understanding spiritual things better. In other words, the mist thins and we see God's man more as he is. There is less of matter. In working for wisdom I realise that God is the Principle of all wisdom, and therefore man reflects divine wisdom, intelligence, and knowledge, and knows instantly everything he needs. After working against the general things I then take up the specific troubles.

The words of Jesus, "*If any man will come after me, let him deny himself, and take up his cross daily, and follow me*" (Luke 9 : 23), mean that we have to deny that we are material and daily take up and work against our crosses or difficulties, following him, namely, thinking of God and of heaven all the time. While still thinking of heaven, deny the existence of the first difficulty—one sharp, short, emphatic denial—and then realise as clearly as you can the existence of the opposite in heaven. You should continue realising this perfection as long as possible. For instance, supposing your difficulty is one of the commonest, not having sufficient to live on comfortably, you would realise that "there is no want, God is the source of all supply and man has instantly everything that he needs." The reason for this is that the only thing man needs in heaven is the ideas of God which constantly come to him. You can therefore continue realising that "there are infinite ideas available to man instantly, idea after idea follows with perfect regularity." Then, if you have reason to think that your work from which you get your income is not quite satisfactory, to get better work you can realise that "man has perfect work, always passing on God's ideas to his fellow man ; man groups together the ideas into glorious combinations, which radiate out in infinite Mind, giving infinite joy and happiness." You can follow on by realising that "no mortal mind can possibly stop this perfect action, for there is only one Mind, God. God, infinite good, is the only actor, the only power, and the only ruler, governing all."

WORK AGAINST SPECIFIC TROUBLES

In working against specific troubles, say, for instance, working against a headache, if you know what the apparent

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cause of the headache is, it will go more quickly by denying the existence of its apparent cause. The commonest apparent cause is poisoning of the blood, but it may be caused by a fall; it may be through want of circulation of the blood; it may be that it comes from indigestion. In fact, there may be many different apparent causes of a headache.

Sometimes with this trouble, the bones, ligaments and muscles, especially the spinal vertebrae, show more or less abnormality. This should be worked against.

Sometimes also with this trouble comes the eating of improper food, the apparent results of which can be demonstrated over; but the healing will be quicker if one realises that man never eats improper food, his food is the ideas of God which unfold to him; these he assimilates, digests and understands and groups together into perfect combinations which radiate out in infinite Mind, and feed man, and nourish man, and give man his increase. Recent medical discoveries have shown the importance of purity of blood and purity of the lymph. In every case where there is a possibility of impurity in these, I work against it and also for their perfect circulation.

Germs also should be worked against in every general treatment, as their apparent action is directly or indirectly found in nearly all diseases, even in the case of a fracture.

Medical records show that heredity, age, climate, occupation, habits, colour and religion have an apparent action on the individual's liability to certain diseases. This is not the case; but the two go together in the pictures which constitute the material world, and a quicker result is often obtained if one works against these and against the apparent mental difficulties that often go with the so-called disease.

MEDICAL DIAGNOSIS

A medical diagnosis often enables the practitioner to use what I have spoken of as his "rifled barrel" with more effect; that is to say, in treatment to take up the specific difficulty that appears to be the cause of the trouble. The medical man cannot possibly do any harm to the patient,

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When the metaphysical healer thinks that the medical man is malpractising on a patient—for instance, thinking that a patient is going to die—he really is giving warning to the metaphysician that special work is required. When a patient passes on, the metaphysician frequently thinks it is due to the strong thinking of the medical man, whereas it is really “due to” the metaphysician malpractising upon himself and thinking that because the doctor is believing the patient will die, it is more difficult to heal the patient. All that is wanted in these cases is better work or more work on the part of the metaphysician.

It is very difficult to diagnose accurately ; but in any case all that a false diagnosis can do is to make you work rather longer than you otherwise would, and to make you improve a portion of the patient’s mind which already is good enough. The mere fact that a doctor diagnoses a certain disease or a certain cause should not reduce the amount of work that you would do on the lines that you think necessary.

The electronic system of diagnosis is an important step in advance. This system of diagnosis will soon be reduced to great simplicity and effectiveness, although it must not be forgotten that whereas it is a merely mental result, the strong thinking of the large number of medical men who think that it is an entire mistake and of no use, may appear seriously to affect the results, which otherwise would be obtained. The healing thus seemingly achieved is simply ordinary hypnotic healing, only done by what is admitted to be a mechanical instrument instead of by the mechanical instrument called a man. The objections to it are the same as those against hypnotism, namely, that about three months after the apparent healing some trouble arises ; sometimes the same disease, sometimes another disease, sometimes even a form of sin.

Not only every sin, but every disease has its own rate of vibration, and every medicine and every colour has its definite rate. All matter has also its definite rate of vibration. It is because of this that we find the apparent changes produced by medicines, by colours and by vibrations, electrical or

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otherwise, such as heat or cold, concussion or pressure applied to the nerves of the spinal cord, as practised by the spondylotherapists.

IMPROVE YOUR PATIENT MORALLY AND MENTALLY

When you have finished working against the specific troubles, then work so as to improve your concept of yourself and your patient morally and mentally, and work against the principal evils, ending by getting as spiritual an uplift as possible.

THE VALUE OF SHOWING HOW TO TREAT

In principle it is a mistake to write out a treatment for anyone, as the student is inclined to repeat it in training, and in that way make it a formula, a group of words which do not carry a sufficient meaning. In other words, when treating, instead of getting right away in thought to heaven and thinking only of God and God's perfect world, he is prone to wonder what the words mean. Treatment is actively thinking of God and heaven, of God's perfect world, the world of reality. The object in treatment is to get right away from all thought of the material world, so that one stops thinking evil, stops blaspheming God. The majority of religious people believe that "*God created man in his own image, in the image of God created he him. And God saw every thing that he had made, and, behold, it was very good*" (Gen. 1 : 27, 31), and yet they think that God's man has been so badly made that he is liable to evil of every kind. The best plan I have found is to give those whom one is helping the main principles, let them write out their treatment, then correct it. This can be repeated giving them more and more helpful points, until they are able to write out a full and complete treatment. In this way they gradually gain the knowledge of the words they use and yet, practically all the time, are actively thinking of the world of reality when they are treating.

When the war of 1914-1918, the material battle of Armageddon, broke out, there was no time to teach those going to the front to treat, and, consequently, I wrote "How to Protect Our Soldiers, or The Practical Utilisation of the Power