

Apparent Two Worlds.—We have to keep quite clearly before us the difference between these seemingly two universes, the real and the unreal; always denying the reality of the unreal, or three-dimensional world, the material hell; and endeavouring to realise the perfection of the real and spiritual, or four-dimensional world,¹ heaven and our real consciousness, now every hour growing clearer to the dawning spiritual senses, until the final disappearance of all illusion and the apprehension of the spiritual. “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal” (II Cor. 4:18). Many mix up the two, and this is one of the chief difficulties with most of the principal so-called “mental” schools, which, accurately speaking, should be called “ethereal” schools. They believe that matter is a manifestation of Spirit. Whereas “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit” (John 3:6). It is impossible to get such a result as the instantaneous healing of cancer, and other false growths, in the proper way, which is a permanent cure, namely, by the purification of the patient’s so-called “mind” or human consciousness, while this wrong idea of the world, and therefore of matter, is even tacitly accepted by the healer through ignorance.

COLLECTIVE FORCE OF FOOLISH BELIEFS

“What is the matter with this race? Everybody is afraid. They are taught as babies to be afraid. ‘Don’t eat that ice cream, my dear little thing.’ ‘Why not, mamma?’ ‘Oh, because you will have about fifty or sixty kinds of stomach-ache if you do’” (Edward Kimball).

From what has been said it will be recognised that any form of belief held by enough people in a community becomes a so-called law to that community, apparently active and seemingly affecting more or less every individual member. When this form of belief produces so-called good effects, apparently no harm worth mentioning is done; but when the belief is a belief in evil, the members of the community, whose minds are receptive, and who do not know how to protect themselves, suffer in proportion to the condition of their so-called “minds” and the general intensity of the belief; it looks as if such suffering often wakens man to vital facts.

The effect of these general beliefs, at first merely ethereal thoughts, and later intensified into materially visible trouble, is very noticeable in the case of disease. In countries where ignorance prevails amongst the lower classes, it is quite enough to strongly impress a native that he has fallen a victim to a prevalent disease, such as the plague, for him to show signs of it. On the appearance of these symptoms he gives up all hope and shortly disappears, another victim to the curse of ignorance. Even in the forefront of civilisation the same results are just as prevalent. For instance, fifty years ago water-melons were considered rank poison to the majority. Dr. Tanner, at the end of his forty-days’ fast, surprised everyone by gorging himself with this deadly fruit. With much astonishment the world woke up to the fact

¹ See Revelation 21, verse 16.

that sugar and water could not possibly hurt anyone when known to be harmless, and there was one bugbear less to the infant gourmet, another light, wholesome, and palatable food added to the list. Fruit pie, again, fell under the ban of general belief. At one time, in America, it was pie at
 5 breakfast, pie between meals, pie at lunch, dinner, tea, and whenever Tommy could get into the larder. Then fear came pointing its finger, colic followed in its train, and before long, not only did Tommy suffer from his forbidden repast, but Tommy's father drenched himself with noxious draughts in the hope of vanquishing the enemy that was raging within.
 10 Now fruit pie smiles serenely on nearly all its votaries, and Tommy sleeps quietly at night, the punishment for his raid on the family larder being confined to his father's slipper.

The Action of Food.—Not only has man learned that he need not be afraid of any kind of food, but he is learning that the apparent action
 15 of food is purely owing to mistaken human beliefs, and that food is not necessary to sustain life. One friend of mine has recently fasted for forty days and for sixty days, while one frequently hears of men fasting from ten to twenty days with good effects, as far as health goes. Two friends of mine have for years never had more than a few pieces of bread-and-butter
 20 daily, with either a little milk or some tea, and yet enjoy robust health. A client of mine, a well-known authority on food, told me that an acquaintance of his had, for over a year, only taken one mouthful per day, which he masticated until it disappeared, and yet was perfectly nourished. Of course, food at present is necessary, but a little later, when we know more, we shall
 25 find that right thinking will be more effective than any food.

Be a Law of God, Good, unto Yourself.—Dr. Theodor Siebert, a German authority on diet, after fifteen years' observation of the diet of famous athletes and wrestlers, states: "The general result of my observations is this: Every person is a law unto himself." What better testimony
 30 can we want than this to the fact that the result of food is solely a question of a person's "mentality," and the thoughts that come to him, and this can be judged of by what he thinks.¹ "They that wait upon the Lord shall renew their strength . . . they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

35 Bacteria are affected by human thought just as much as any other animals, and the mental call by the patient to battle or to carousal is just as effective as the audible call with any other freebooter.

Belief in sickness is in many cases a mere foolish belief. Some parade their troubles in the hope of attracting attention; others commit suicide,
 40 by attempting to win what one may almost call fame by their continual

¹ In the *Daily Mirror* of August 9, 1911, appeared an article on "A Serious Address Delivered by a Prominent Physician to a Gathering of Medical Men," in which this physician stated "Dangers lurk in every present form of food," saying also "It appears to me that it is really dangerous to be 'alive.'" The *Daily Mirror*
 45 submitted the quotation to a food expert, who gave them twenty instances of the poisonous nature of well-known foods, and the dangers that are attached to ordinary things like the constant washing of the skin. This shows how the whole thing is not merely a question of what one does and what one leaves undone but what one thinks and what other people think.

ailments. Many are almost offended at the idea of possible health, and all are more or less flattered by any attentions to supposed bodily weaknesses. Many live a prey to constant fears, while the one hopelessly infectious disease called death everyone unanimously accepts as eventually his final and fatal ailment.

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Sleep a Waste of Time.—Similarly, sleep seems at present necessary, but very little is required. A friend of mine for several years has not averaged more than three hours, and constantly has worked by my side the whole night through without the slightest ill effect. It is quite easy to work night after night for a patient, doing one's ordinary business through 10 the day, without the slightest feeling of either tiredness or sleepiness, and with no ill effects. Naturally, it is necessary to know the truth in order to obtain such results. Active thinking is the basis of all true existence. All that is necessary is to realise that man (the real man) never sleeps, for God is Mind, ever active, and man reflects that Mind and never sleeps (in the 15 reality), therefore no want of sleep can harm man as he is spiritual. Curiously, the realisation of the same truth will help a person suffering from insomnia, as, when fear has gone, and he recognises that sleeplessness will not harm him, the worry disappears, and the realisation that man is governed by the peace of God which passeth all understanding, soon gives 20 him the desired sleep. As man becomes less material, he always tries to remain awake as long as he possibly can, so as to be of more use to others. This motive leads to the habit of thought which brings best results to himself. It is now being more generally recognised that sleep is not necessary. An American doctor advises his patients not to sleep, saying that the mind 25 rests more when a man is quietly lying down than when he is unconscious. I have recently heard of a man in Philadelphia who has not slept for over ten years, and yet is in perfect health.

There are many other foolish beliefs binding man to matter, and no doubt each will readily recognise his own special seeming limitations, and 30 commence to get rid of them, with much advantage to himself and those around. The sooner he starts the better for him, and the sooner he will, with perfect confidence, be able to control the important things of life. An ounce of practice is worth many pounds of theory. Sir John Goss, the musician, used to put it thus, "An ounce of practice to a hundredweight of 35 theory."

DANGEROUS FALSE BELIEFS

A few of the more dangerous beliefs that have been founded on false premises may now be dealt with.

Hypnotism.—"*There are few powers at present available to man 40 more dangerous than that which is displayed by the hypnotiser . . . this is a power that no good man has a right to exercise*"¹ (Annie Besant).

Hypnotism is a belief in the apparent control of one human being over another, leading, as Mrs. Eddy says, "to moral and to physical death." It is a mistakenly imagined fight in which the stronger overpowers the 45

¹ Lecture delivered at St. James's Hall, September 9, 1891.