

# TRUE PRAYER FOR TEACHERS

Being one of the Series of Articles on Right Thinking  
(True Prayer) appearing in "Active Service" from  
October 19th to November 2nd, 1918, and from  
January 4th to February 15th, 1919,  
revised and enlarged.

BY

F. L. RAWSON, M.I.E.E., A.M.I.C.E.

Author of "Life Understood," "The Secret of Divine Protection,"  
"How to Protect our Soldiers," "Man's Powers and Work,"  
"The Nature of True Prayer," "True Prayer for  
Doctors," etc.

SECOND EDITION,  
JUNE, 1921.

LONDON:  
THE CRYSTAL PRESS, LIMITED,  
59, PORTLAND PLACE, LONDON, W. 1, ENGLAND,  
AND 15, EAST 40th STREET, NEW YORK CITY, U.S.A.

## LIFE UNDERSTOOD.

THE STANDARD WORK ON MENTAL HEALING (*Fourth Edition*).

Demy 8vo, Cloth, gilt lettered	...	\$5.00; 15s. 0d. net, postage 1s.
Ditto Ditto	in two vols.	\$6.00; 17s. 6d. net, postage 1s.
Ditto Leatherette, on India paper		\$8.50; 27s. 6d. net, postage 9d.
Ditto Morocco	... ..	\$10.00; 35s. 0d. net, postage 9d.

"Teems with startling facts."—*Herts Advertiser*.

"A masterpiece of compilation and cross reference."—*T.P.'s Weekly*.

"A most extraordinary and desirable volume."—*United Methodist*.

"Full of living interest."—EUSTACE MILES, M.A., in *Healthward Ho!*

"The author deals . . . with the many varieties of so-called mental healing and the many mysterious results generally known as occult phenomena. He goes fully into the solution of these mysteries, and shows to what they are due. Each reader can find for himself a most interesting explanation of facts that have long puzzled the world."—*Woodford Times*.

"An epoch-making book, the work of one eminently suited for the present task. He is described in Whitaker's 'Who's Who in Business' as 'recognised as the principal authority in the City of London on new inventions and discoveries.' While of fascinating interest to the student and thinker, will be found of equal practical importance to all classes of readers."—*Grimsby News*.

"He has much of value to teach us, for he is a master of a certain art that is beyond all price—the art of dissipating troubles of all sorts and making the hidden good visible and tangible."—BRUCE WALLACE, in *Brotherhood*.

"An extraordinary book by F. L. Rawson, the famous engineer, who evidently is a profound metaphysician . . . will appeal forcibly to the increasing number of intelligent men and women who are keenly interested in religious literature, and the march of modern scientific research."—*The Lady*.

"One of the most remarkable productions of recent years."—*Epsom Herald*.

"The book is most fascinating: Mr. Rawson is a practical man of affairs . . . brings to bear on the problem all the trained investigating mind of the man who is engaged in mechanical work."—*Natal Mercury*.

"We do not remember having previously come across a book so comprehensive in its scope, nor yet one which presents such a remarkable array of diverse facts in regard to the latest scientific, religious and philosophical discoveries." "It is a splendidly compiled volume."—*The Manchester Courier*.

The "*BELFAST NEWS LETTER*," a prominent Provincial Newspaper, published the following Review:

"The main practical points elucidated by the book are as follows:—

"1. The mysteries of birth and death are explained, and sin, disease and death shown to be merely crude mistakes, resulting from ignorance of real laws.

"2. God is ever-living, ever-active and unalterable Principle—the Principle of good—the omnipotence of which can be instantly utilised at any moment for any good purpose by ceasing wrong thinking, and thinking rightly.

"3. Man's possibilities are limitless.

"4. Each reader is shown how he himself can at once put into practice, in some degree, the scientific and therefore infallible and instantaneous method of obtaining revolutionary results, ultimating in deliverance from every kind of difficulty, including sin, disease and death.

"5. The overcoming of limitations of all kinds is proved to be merely a matter of proportionate obedience to well-defined laws.

"6. Freedom from all worries and troubles, and perfect peace of mind can be rapidly and permanently gained.

"The method is simplicity itself, merely that of right thinking. 'Every thought has an effect, either for good or for evil,' and he clearly points out the only right method of mental working."

## FOREWORD.

IN "ACTIVE SERVICE,"\* a weekly paper devoted to the spreading of the knowledge of Truth, thereby showing everyone how to overcome the innumerable difficulties which beset them, a series of weekly articles has appeared since the 5th of August, 1916, under the title of "How to Obtain a Better Understanding of Truth." Until recent years mankind has not realised the great value of obtaining a better understanding of God, and although in the past there have been those who have tried to practise the presence of God in their daily lives, it is only quite lately that we have understood the scientific reason for the benefits thereby obtained. The only proof of a man's knowledge of the Truth is results, and in this series of articles it is shown how a man can pray so as to get himself and those he loves out of the many difficulties, moral, mental, and physical, which at times seem almost to overwhelm even the best of men, if they have not sufficient knowledge of Truth, of God.

The first twenty-one articles, namely, from August 5th to December 23rd, 1916, dealt with the true method of prayer generally. Those from January 6th to March 10th, 1917, were devoted to showing those at sea how to pray to protect themselves, and showing naval men how to overcome their many difficulties. The next articles, appearing on March 17th and March 24th, were for the benefit of aviators, explaining how they could prevent trouble in the air. From March 31st onwards, "Protection

\* "ACTIVE SERVICE," 6d. weekly. Annual subscription 28/2 (\$7.00), post free. Published by the Crystal Press, Ltd., 59 Portland Place, London, W.1, England, and 15 East 40th Street, New York City, U.S.A.

in Business" \* was very fully dealt with. Between September 22nd, 1917, and November 3rd, 1917, a series of articles appeared on Art.† On November 24th, 1917, and December 15th, 1917, articles appeared for the benefit of singers, and between December 29th, 1917, and February 16th, 1918, a series of articles for those on the stage. Between March 30th, 1918, and May 18th, 1918, there was a series of articles on literary work, including the drama. In addition, seven articles appeared between April 21st and June 2nd, showing how a man can overcome the difficulties that occur in the garden and on the land; these articles have also appeared in pamphlet form.‡ The same applies to "True Prayer for Doctors," which was dealt with in July and September, 1918.§ In January and February, 1919, attention was given to true prayer for Teachers and Pupils, in a series of five articles, of which the present pamphlet is a reprint—with valuable additions and some necessary revision.

In order, however, that they should be thoroughly understood, it is necessary to write this foreword, explaining in a general way the method of true prayer, scientific right thinking, as taught and demonstrated by Jesus the Christ, the Saviour of mankind. Our Lord was the most scientific man who ever lived, and he got right to the root of all difficulties, proving his knowledge by his marvellous results. Jesus was the Way-shower, and if we will follow along the path which he trod, at however remote a distance, it will lead us into all happiness. There is no necessity to experience the suffering through

\* "True Prayer in Business," 1/6 net (50 cents), 2nd Edition.

† "True Prayer in Art," 1/8 net (50 cents).

‡ "Divine Protection for the Garden and Farm," 8d. net (30 cents), 3rd Edition.

§ "Healing by the Realisation of God, or True Prayer for Doctors," 1/- net (40 cents), 2nd Edition.

Published by the Crystal Press, Ltd., 59 Portland Place, London, W.1, England, and 15 East 40th Street, New York City, U.S.A.

which he went. He has done this for us and so demonstrated the truth of what he taught, thus he has freed us.

### THE MIRACLES OF OUR LORD.

Our Master proved his knowledge of God in the healing of sin: "*The Son of man hath power on earth to forgive sins*" (Mark ii. 10).

He raised the widow's son (Luke vii. 11-15), the "*only daughter*" of "*Jairus*" (Luke viii. 41-56), "*Lazarus*" (John xi. 1-44), and finally he was Himself victorious over death.

He healed "*all manner of sickness and all manner of disease*" (Matt. iv. 23).

He turned water into wine (John ii. 6-10).

He fed over five thousand people with five loaves and two fishes and "*they took up of the fragments that remained twelve baskets full*" (Matt. xiv. 20); He also fed over four thousand people with seven loaves and a few little fishes and "*they took up of the broken meat that was left seven baskets full*" (Matt. xv. 37).

He overcame all kinds of limitations: for instance:—

He foretold the future\* and knew the past: "*Come, see a man, which told me all things that ever I did*" (John iv. 29).

He could see things to others invisible. Speaking to Nathanael he said: "*When thou wast under the fig tree, I saw thee*" (John i. 48).

"*He knew their thoughts*" (Luke vi. 8, 9, 47; xi. 17; Matt. ix. 4. See also John ii. 25).

"*And the Jews marvelled, saying, How knoweth this man letters, having never learned?*" (John vii. 15).

He rendered himself invisible: "*And he vanished out of their sight*" (Luke xxiv. 31).

\* Matthew xxiv.; John xiii. 26; John xviii. 4; Mark xiv. 15-30; John ii. 19; Luke xxi. 12.

*" They rose up and thrust him out of the city, and led him unto the edge of the hill whereon their city was built, that they might cast him down headlong, but he, passing through the midst of them, went his way "* (Luke iv. 29, 30).

He overcame gravity: *" Jesus went unto them, walking on the sea "* (Matt. xiv. 25).

*" He rebuked the wind and the raging of the water: and they ceased, and there was a calm "* (Luke viii. 24).

On Tiberias, the sea of Galilee, he caused himself, the disciples, and the ship in the middle of the lake to disappear, *" and immediately the ship was at the land whither they went "* (John vi. 21).

### **Miracles the Result of Right Thinking.**

As contemporary writers state, miracles continued to be performed by the Christians for many years after our Lord's crucifixion, and it was not until Christianity became a mere State belief and was divorced from the spiritual understanding which was its basic principle, that the main point in his teaching was lost. The key to the miracles has now been found, and it proves them to be not supernatural, but divinely natural, based upon a universal spiritual law, and brought about by true prayer, conscious communion with God, which is scientific right thinking, thinking of absolute good.

The explanation of the so-called miracles can be given from the scientific, the metaphysical, or the religious point of view. The first two have been fully dealt with in my various books.\* There is no space here to do more than deal with it from the religious standpoint. I will not, therefore, apologise

\* *" The War and the Great World Change to Follow "* deals with the different points of view. Published by the Crystal Press. Ltd., 59 Portland Place, London, W.1, England, and 15 East 40th Street, New York City, U.S.A. Price 1/6. Postage 2d. (50 cents). (Third edition).

for my profuse quotations from the Bible, a book which becomes more and more wonderful, and more and more instructive, as one understands it better.

### Things are just as we think.

It is now common knowledge that every thought a man thinks is followed by an apparent effect upon himself more or less pronounced, according to its intensity. "*For as he thinketh in his heart, so is he*" (Prov. xxiii. 7). To all authorities on the subject it is also known that what we think of another person has its apparent effect. If we think evil, we get evil. The words of the prophet are true for all time: "*Behold, I will bring evil upon this people, even the fruit of their thoughts*" (Jer. vi. 19). If we think good, we get good; but we must not think lies, and think ourselves well when we are ill. For our Lord said: "*Ye shall know the truth, and the truth shall make you free*" (John viii. 32). We must not even think so-called good, as, whilst all the good around us is of God, there is nothing really good in the material world. Matter always hides the good from us, more or less. What we see is only relative good. We want absolute good. Jesus pointed out that good is absolute when He said, "*Why callest thou me good? there is none good but one, that is, God*" (Matt. xix. 17). We have to think of the highest good that we possibly can. This the theologian calls God and heaven; the scientific man, cause and its manifestation; the metaphysician, Mind and its ideas. Whatever you may like to call it, it is an absolutely perfect, ideal mental world, which exists now around us, God's perfect world, created and sustained by God. "*God saw everything that he had made, and, behold, it was very good*" (Gen. i. 31). We cannot, however, see it as it really is. Mistaken ideas hide the facts from us. In other words evil thoughts—the mist of matter—result in heaven being hidden from us.

## Heaven and Hell States of Consciousness.

We make our own comparative heaven and our own hell by the thoughts we entertain. Most of us have experienced both. As Shakespeare has said: "There is nothing good or bad, but thinking makes it so." All our troubles, our diseases and everything else, come from our own wrong thinking. Satan's angels are the devilish thoughts that come and tempt us to believe in a power other than that of God, whereas, "*All things were made by him; and without him was not any thing made that was made*" (John i. 3). "*And, behold, it was very good*" (Gen. i. 31). Our Lord pointed this out when, speaking of the woman "*bowed together*," he said: "*whom Satan hath bound, lo, these eighteen years*" (Luke xiii. 16).

What we have to do is to think rightly. Then the evil will disappear,\* and indeed must disappear, as it is only caused by wrong thinking; not always by conscious wrong thinking, but by what is called the action of thoughts on the subconscious mind. Its destruction may perhaps at first be slow, but it will be more rapid as we learn more and put our knowledge into practise. No evil can touch us if we keep out the evil thoughts by right thinking, thinking of God. Then the so-called mind is improved and "*The prince of this world cometh and hath nothing in me*" (John xiv. 30). Therefore "*Acquaint now thyself with him and be at peace*" (Job. xxii. 21). Our minds must be constantly dwelling on God, thinking of good, absolute good, God and the manifestation of God called heaven. As shown by the soldiers' letters given in "How to Protect Our Soldiers," and "The Secret of Divine Protection,"† if a man can think of God

\* 2 Cor. iii. 18; Rev. xxi. 1-4.

† "How to Protect Our Soldiers," 1/- (40 cents). "The Secret of Divine Protection." 8d. (80 cents). Published by the Crystal Press, Ltd., 59 Portland Place, London, W.1, England, and 15 East 40th Street, New York City, U.S.A.



when, for instance, a shell falls near him, no harm can be done by it. "*For to be carnally minded is death; but to be spiritually minded is life and peace*" (Rom. viii. 6).

This necessity for thinking of absolute good, called God, is the explanation of the first commandment: "*Thou shalt have no other gods before me*" (Ex. xx. 3). We should always keep our mind "*stayed on thee*" (Is. xxvi. 3), stayed on God. This is the meaning of the passage: "*Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return (in thought) unto the Lord, and he will have mercy upon him*" (Is. lv. 7). Especially should we never allow ourselves to harm our fellow man by thinking wrongly of him. . . . "*Let none of you imagine evil in your hearts against his neighbour*" (Zech. viii. 17).

### THE MYSTERY OF GOD.

The world's troubles in the past are due to want of understanding of our great, loving God. As the prophet Hosea has truly said: "*My people are destroyed for lack of knowledge*" (Hos. iv. 6). And as Jeremiah has said: "*My people is foolish, they have not known me; . . . to do good they have no knowledge*" (Jer. iv. 22). The mystery is now revealed, as was prophesied in the Apocalypse, where we read: "*In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished as he hath declared to his servants the prophets*" (Rev. x. 7).\*

### Heaven, the Kingdom of God.

The facts are that:—

(1) God is not a far-off, distant potentate, to be entreated.

God is not only our Father, but is the Principle of good, Love, Life, Truth, Mind, Spirit, Soul, intelligence, substance, and the cause of all that is

\* Rev. xi. 15.

good, Who always acts, and must act, if only we think rightly.

(2) Heaven is not a future state which we reach by death.

Our Lord said: "*The kingdom of God is within you*" (Luke xvii. 21).\* The marginal translation is "*among you.*" In other words, heaven is a perfect state of consciousness, which we gradually approach by right thinking. "*It is the Father's good pleasure to give you the kingdom*" (Luke xii. 32). That is to say, all the good, all the love, life, truth, wisdom, joy, knowledge and beauty we see about us is part of heaven, made by God, perfect and permanent, being divine, and as you learn how to pray rightly and put what you know into practise, so do the conditions around you become more and more like heaven, until you are not only free from disease, but you never have any worries, never have any troubles.

### THE MATERIAL WORLD.

Then comes the question which all the great philosophers have attempted to solve, but without success: What is the material world and its origin? This we shall never know. Scientifically we know that matter is merely electricity; but no one has, or ever can have, the slightest idea what electricity is. Lord Kelvin, after nearly 50 years of hard work, said that his attempt to discover the nature of electricity was a complete failure; and Edison writes: "After all the years I have spent in studying electricity, it is more a mystery now than ever."

The material world can now undoubtedly be proved to be nothing but the spiritual or real world seen wrongly, because it is hidden by the mist of material sense. "*There went up a mist from the earth*" (Gen. ii. 6). As St. Paul says: "*We see through a glass darkly*" (1 Cor. xiii. 12).

\* John iii. 18.

## Cinema Pictures at Best.

This false view of heaven, this flickering sense, can well be described as a series of cinematographic pictures of evil which flash by, hiding heaven from us. This is why the Bible speaks of Satan (which scientific people recognise and call the ether, the basis of all matter) as the "*prince of this world*" (John xii. 31), the "*father*," as Jesus pointed out, of the material man: "*Ye are of your father, the devil*" (John viii. 44).\* This is the time of which St. Paul wrote: "*Then shall that Wicked be revealed whom the Lord shall . . . destroy with the brightness of his coming*" (2 Thess. ii. 8). All the sin, disease and trouble which is so intensely real to poor suffering humanity is simply part of these cinema pictures, a false, illusionary effect, into which we are self-hypnotised. The second coming of the Christ now taking place, will soon enable man to know the truth which will make all men free, destroying all evil "*with the brightness of his coming*"

## The Material Man.

"*For I know that in me (that is, in my flesh) dwelleth no good thing*" (Rom. vii. 18). "*They that are in the flesh cannot please God*" (Rom. viii. 8). "*They which are the children of the flesh, these are not the children of God*" (Rom. vii. 18). In other words, the fleshly man is not you. Jesus made the difference quite clear when he said: "*that which is born of the flesh is flesh; and that which is born of the Spirit is spirit*" (John iii. 6). Now "*God is Spirit*" (John iv. 24 R.V.M.). In the material world there appears to be love, life, wisdom, joy and beauty, simply because the real love, life, wisdom, &c., comes shining through the evil of the cinema pictures, resulting in their appearance of reality. The only thing that is real is God's world,

\* 1 John iii. 8.

which is here around us now. And "*we know that we are of God, and the whole world lieth in wickedness*" (1 John v. 19).

Nearly everyone will agree that the greatest philosopher of modern times was Kant. He wrote: "This world's life is only an appearance, a senuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty, like a dream, and having no reality itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death." This is what St. Paul meant when he said: "*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead*" (Rom. i. 20). We have been deceived and hypnotised to think the material or dream man to be ourselves. "*For if a man think himself to be something, when he is nothing, he deceiveth himself*" (Gal. vi. 3).

### THE REAL SPIRITUAL MAN.

Since man is not a mere series of flickering illusions manifesting sin, disease, and suffering, what is he? In the words of the Psalmist, "*What is man, that thou art mindful of him? . . . thou hast made him a little lower than Elohim, and hast crowned him with glory and honour. Thou madest him to have dominion*" (Ps. viii. 4-6; R.V.). In other words we are, each of us, "*partakers of the divine nature*" (2 Peter i. 4), having dominion by prayer over every form of evil. "*Now are we the sons of God*" (1 John iii. 2), "*in Christ*" (Rom. xii. 5) "*hid with Christ in God*" (Col. iii. 3). As St. Paul said: "*Now ye are the body of Christ, and members in particular*" (1 Cor. xii. 27). Our Lord,

as he usually did, put it more strongly than anyone else. As recorded in John x. 34, he 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. viii. 16-17).\* "*In him (God) we live, and move, and have our being*" (Acts xvii. 28). In other words, "*God created man in his own image*" (Gen. i. 27), and man is now, 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*" (I John iii. 9).† "*For ye are all the children of God*" (Gal. iii. 26). "*Ye are of God. . . . greater is he that is in you, than he that is in the world*" (I John iv. 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 anyone 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 demonstrated his knowledge of God. Buddha taught this truth, but his followers have lost his teaching, even more than the Christians have lost the teaching of our Lord, partly because there have been an additional 500 years in which they could go astray and bury the truth in empty theories and ceremonies.

## TWO METHODS OF MENTAL WORKING.

Seventeen years ago I was retained by one of the leading daily papers, to make a professional investigation into mental healing. The value of my investigation is not to prove that all disease is mental

\* Gal. iv. 7; James iii. 9; Wisdom ii. 23.

† Eccles. vii. 29; John v. 18.

—the leading medical authorities\* are now coming to that conclusion; nor is it to prove that matter appears and disappears in accordance with one's thoughts—the scientific reasons for this are given in "Life Understood,"† which is practically my report. Its principal value lies in proving the difference between the right and wrong methods of mental working, as before long all intelligent, open-minded people will be mental workers.

There is a hard and fast line drawn between the two methods of mental working, between the right and the wrong method of prayer. Jesus pointed out the difference more than once.

### The Right Method.

If, when you are mentally working, you are thinking of reality, that is of God, of heaven—the real world—of the Christ, or of the spiritual man, you are helping your patient, yourself and the world. This is "*casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ*" (2 Cor. x. 5). No one can tell beforehand what will happen, but unquestionably, good for everyone concerned always takes place, more or less, according to the clearness and persistence of your thought.

\* Quite a number of medical men are now working by the realisation of the spiritual world, without thinking of the patients, or even of their spiritual self at all. One of the leading medical authorities who works in this way, and who obtains good results, has told me that he is sure this is the highest method of healing.

† "Life Understood from a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease and Death." The standard work on mental healing and occult phenomena. Demy 8vo, 740 pages. 4th Edition. Price, cloth, with gilt top and gilt lettering, 15/- (\$5.00). For other editions see end hereof. Published by the Crystal Press, Ltd., 59 Portland Place, London, W.1, England, and 15 East 40th Street, New York City, U.S.A.

## The Wrong Method.

If, on the contrary, you are thinking of the material man or the material world—whatever you are thinking about them, unless you are denying their reality—you are harming your patient, harming yourself, and doing no good to the world. Of course, anyone who wills strongly enough, can *apparently* bring about changes in the material world, but this is not true healing, for when by strong, determined thinking, or “will” power, you try to bring about what you think is good, you can neither destroy the evil thoughts nor purify the so-called human mind. The result is that trouble of some kind always returns. Truth and love, that is, God, alone heals. The healing then is perfect and permanent, whether of disease, sin, or any of the many troubles that make this world a veritable hell to so many.

## THE SCIENTIFIC METHOD OF PRAYER.

The true method of prayer, which Jesus the Christ taught and demonstrated, is scientific right thinking, deep, conscientious thinking of God. This is communion with God, with absolute good, whereby we are permanently lifted spiritually to a better understanding of our eternal unity with God.

### “ Watch and Pray.”

“ *Watch and pray* ” and “ *pray without ceasing* ” clearly mean that we must continually watch the thoughts that come to us in order to stop harming ourselves by thinking of evil, dwelling instead upon God and God’s perfect world as long as possible.

Whenever an evil thought comes to us we have to :

- 1.—Think of God and heaven.
- 2.—Deny the existence in heaven of the evil thought of, and.

3.—Think of the continual existence of the opposite good in that perfect world.

Thus, by reversing the wrong thoughts and by thinking of the highest good, we bring good into our lives, and the conditions around us change. This change is always for the better for all concerned. The greater the evil the greater the good which ensues, if we meet it properly by always reversing the wrong thoughts. This is why St. Paul said: "*Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me*" (2 Cor. xii. 9). He also wrote: "*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. 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*" (2 Cor. iv. 17, 18). The nature of evil is to destroy itself, and if we utilise the evil thoughts which come to us, by reversing them, they act as a spur to right thinking, and we are then constantly realising the world of reality, namely, God and heaven. This is the way in which evil brings about its own destruction, and by this reversal of wrong thoughts we not only permanently help ourselves, but benefit all those around us. If, for instance, the thought comes into our mind: "How angry that man is!" the man is immediately more angry. This thought has an apparent hypnotic effect, tending to make him more angry. It is only apparently so. If, on the contrary, we turn to heaven and "*know the truth,*" that is, clearly realise "*there is no anger (in heaven),*" we have helped the man temporarily, as the evil thoughts attacking him are destroyed by the action of God. If we follow this by thinking of the opposite, that is, of the absolute love and peace which is in heaven, we have helped him and ourselves permanently, and both are more loving and less susceptible to an angry thought in the future. If we can realise it clearly



enough, the man will never be angry again. He is permanently healed. The denial is only temporary relief; the affirmation is the purification of the human mind, the extent thereof depending upon the clearness of the realisation of the truth of the statements mentally made, and such purification is permanent as far as it goes.

### THE KEY TO THE MIRACLES.

This denial and affirmation is the explanation of the following words of our Lord, which are the key to His miracles: "*Ye shall know the truth, and the truth shall make you free*" (John viii. 32)\*; and again "*All things whatsoever ye (the material man) pray and ask for, believe that ye (the real spiritual man) have received them, and ye (the material man) shall have them*" (Mark xi. 24, R.V.).

It may be asked "How do we know what is the truth?" Jesus said, "*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.*" (John vii. 17). Doing the will is thinking rightly, being loyal to God, loyal to good, and if you believe that you, the real spiritual man, know Truth, then you, the material man, will know better what Truth is, and sooner or later you will be able to habitually prove your knowledge of Truth by the performance of so-called miracles. Therefore "*Let this mind be in you, which was also in Christ Jesus*" (Phil. ii. 5).

### Reverse Every Wrong Thought.

Every thought unlike God has to be reversed. If you see someone crying, turn to heaven and realise that there is no such thing as misery in that perfect world. Then think of the opposite; think of the absolute joy, happiness, and bliss that the real man perpetually experiences. Both of you are then permanently happier. You have always to think of the

\* Rom. viii. 2.

real world and God's man. Then you are continually helping those around you. This is why St. Paul said: "*Henceforth know we no man after the flesh*" (2 Cor. v. 16).

"*Let none of you imagine evil in your hearts against his neighbour*" (Zech. viii. 17). When somebody tells you that their child is always telling lies, turn to heaven and realise as clearly as you possibly can that "God's man never lies; for God is Truth and man is made in His image and likeness; therefore man is absolutely truthful." If you can get a really clear realisation of this as a fact, the child will never lie again; the human so-called mind of the child will be permanently purified in this respect and cannot, under any circumstances, lie again. "*Whose soever sins ye remit, they are remitted unto them*" (John xx. 23).

### " Pray without Ceasing."

So every wrong thought and every false sense of every kind has to be immediately reversed, and you have them to dwell upon the good. Fortunately this is the only thing about which you have to trouble. This is the alpha and omega of our so-called life. If you will only do this, all troubles will vanish, and you will find life well worth living. Joy will be the rule instead of the exception. Man's progress heavenwards depends solely upon the number of seconds throughout the twenty-four hours in which he is thinking of God and of heaven. "*Watch and pray*" and "*pray without ceasing.*" Use every wrong thought as a signpost to turn you back to God. While we are working in this way, the action of God is continually taking place, purifying our minds. This is dwelling "*in the secret place of the most high*" (Ps. xci. 1); this is entering "*into thy closet*" (Matt. vi. 6); this is getting on "*the high mountain*" (Is. xl. 9). The "mountain" means the uplifted thought. This is why, in Psalm xxiv. 3, we read: "*Who shall ascend into the hill*

of the Lord? or who shall stand in his holy place?" Again in Psalm xliii. 3, we read: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles." And in Psalm 121: "I will lift up mine eyes unto the hills, from whence cometh my help." The highest method of mental working, namely, by the realisation of God, is spoken of as "the top of the mountains" (Is. ii. 2). Esdras, speaking of a man praying in this way, says: "Lo, he had graved himself a great mountain and flew up upon it." Speaking also of the same incident, he says: "He shall stand upon the top of the mount Sion" (2 Esd. xiii. 6, 35). This means pray by just the realisation of God.

This is the only thing that is worth doing in this material world, and is true prayer, namely, active, conscious communion with God. "This is life eternal, that they might know thee the only true God" (John xvii. 3).\*

By persistently praying, matter gradually disappears, and when a sufficient number habitually think rightly all matter will cease its apparent existence and we shall all wake up to find ourselves in an absolutely perfect world, the world of reality, God's world, "for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. iv. 18). "Your life is hid with Christ in God" (Col. iii. 3), and "When he shall appear, we shall be like him; for we shall see him as he is" (1 John iii. 2). "I shall be satisfied, when I awake, with thy likeness" (Ps. xvii. 15).

### How to Pray.

Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke ix. 23). This means that we have to deny the reality, *i.e.*, permanence, of the

\* 2 Peter i. 2, 3; 1 John v. 20.

material, take up in thought—true prayer—our difficulties, one by one, and follow Jesus in thought to God. Commence by getting as clear a realisation of God and heaven as possible. Then, whilst still thinking of this perfect world, deny the existence in it of the particular trouble that you wish to get rid of. Only deny it once, and let this denial be clear and decisive. Then think of the exact opposite of the evil that you have denied, and dwell as long as you can on the perfection of this opposite. So you can deal, one after the other, with each of your difficulties. This constant communion with God is the practice of the presence of God. St. Peter said that "*Jesus of Nazareth . . . went about doing good and healing all those that were oppressed of the devil; for God was with him*" (Acts x. 38).

### Three Points only Necessary.

The following three points alone are necessary in order to obtain results:—

- 1.—Cease thinking altogether of the material world or of material people. "*Go not after other gods to serve them*" (Jer. xxv. 6).
- 2.—Strive your utmost to think of the perfection of God and the glorious conditions of heaven. "*Thou wilt keep him in perfect peace whose mind in stayed on thee*" (Is. xxvi. 3).
- 3.—Do not allow yourself to think that God will not act, that is, will not be God. This is a belief in the power of evil and to do this is to close the human mind, and, from a religious point of view, prevent the action of God from taking place through you as through a channel. "*Fear thou not . . . the Lord thy God in the midst of thee is mighty; he will save*" (Zeph. iii. 16, 17).

There is no power but the infinite power of eternal Love, and this is ever active, always available, and if a man will only think rightly in the way above shown, the demonstration will be made every time.

It is God's business to look after you. He will, if you will only obey His commands and stop interfering with the human mind by thinking of evil. "*For it is God which worketh in you both to will and to do of his good pleasure*" (Phil. ii. 13).

### **ALL TROUBLES DISAPPEAR THROUGH PRAYER.**

We should pray for ourselves regularly twice a day, morning and evening, just as in earlier days we used to pray in the old supplicatory manner morning and evening. True prayer is merely right thinking, that is, the realisation of God or of the spiritual facts concerning God and man. But, whereas in the old days one used to think that a few minutes were quite sufficient, it will be found that it is well worth while to pray for oneself for at least a quarter of an hour each time.

#### **Results the Only Proof.**

There is no proof of any theory except results.

*These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover*" (Mark xvi. 17, 18).

This power, however, was not limited to the Apostles. Miracles, including the raising of the dead, continued to be performed by the early Christians for over three centuries. Gibbon, the well-known historian, writes that their doctrine "was confirmed by innumerable prodigies. The lame walked, the blind saw, the sick were healed, the dead were raised, and the laws of nature were frequently suspended." Our Lord said, "*He that*

*believeth on me* (the "true nature of man" translated "name" in the Bible), *the works that I shall do shall he do also; and greater works than these shall he do*" (John xiv. 12). In fact, no theory is of the slightest value unless for the benefits which can be obtained from carrying it into practice.

Fortunately you need not believe a word of what is done instantly. "*For he spoke and it was done; Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it*" (Mal. iii. 10). Right away from the start you can get results. They may at first be small, but they prove the principle. Many different kinds of results are given in "*Man's Powers and Work, with Sequel.*"\*

### **The Results of Right Thinking.**

The first result of learning how to think rightly is that we find an easy, scientific, and therefore sure method of getting rid of sin out of ourselves. This is due to the action of the Holy Ghost, by whose work, our Lord said: "*The prince of this world is judged*" (John xvi. 11). "Judgment" is the destruction of evil by separating the good from the evil when the action of the Holy Ghost causes a man to reverse a wrong thought, as shown on pages 15 and 16.†

Secondly, if you get your realisation clear enough, a man is healed instantaneously of any kind of sin or disease. "*He sent his word and healed them*" (Ps. cvii. 20).

Thirdly, you or anyone else can be helped out of any trouble under the sun. "*Seek ye first the kingdom of God; and all these things shall be*

\* "*Man's Powers and Work, with Sequel.*" Cloth cover, gilt lettered. 8/- (\$1.50). Published by the Crystal Press, Ltd., 59 Portland Place, London, W.1, England, and 15 East 40th Street, New York City, U.S.A.

† From a natural science point of view the matter short-circuits itself.

*added unto you*” (Luke xii. 31). It is only a question of how soon the trouble disappears; every time you reverse your thought there is a permanent improvement. “*The eternal God is thy refuge and underneath are the everlasting arms*” (Deut. xxxiii. 27).

Fourthly, sooner or later, you must obtain perfect peace of mind and happiness; for “*My presence shall go with thee, and I will give thee rest*” (Ex. xxxiii. 14). “*Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee*” (Is. xxvi. 3).

### **Be Selfless.**

In order to obtain really good results we have to be selfless. “*I do nothing of myself*” (John viii. 28). We must not rely on our own human opinions and try to use our own human will. “*Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God*” (Rom. xii. 2). “*Be still, and know that I am God*” (Ps. xlvi. 10). We have to rely on God and see the mist of matter thinning and the action of God taking place more and more. “*The Father that dwelleth in me, he doeth the works*” (John xiv. 10). “*And greater work than these shall ye (that believe on me) do*” (John xiv. 12). For we are “*workers together with him*” (2 Cor. vi. 1). “*We are labourers together with God*” (1 Cor. iii. 9). This action of God destroys the evil thoughts that come and harm us, and if we will only rely sufficiently upon God and keep on praying in the right method, ultimately all difficulties disappear. Even fear becomes a thing of the past. “*For the Lord shall be thy confidence*” (Prov. iii. 26). We are so apt to try and get our own will carried out, which is more like teaching God His business than prayer, true prayer being conscious communion with God, holy adoration. We can rest on God.

We all agree with Paul's words: "*For what I would, that I do not; but what I hate, that I do*" (Rom. vii. 15). We are hypnotised into our troubles by the evil thoughts which come to us and tempt us to believe in a power other than that of God. The only way in which we can alter this is by true prayer, by the realisation of God and God's perfect world. Our Lord, at the end of his wonderful sermon on the mount, put it more strongly than anyone else; he said, "*Be ye therefore perfect, even as your Father which is in heaven is perfect*" (Matt. v. 48). Bishop Fallows told me that this confirmed what I said more than I thought, as the real translation is: "*Ye shall be perfect.*" The only method of reaching this ideal state is shown by the prophet Isaiah as follows: "*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else*" (Is. xlv. 22). "*I, even I, am the Lord; and beside me there is no Saviour*" (Is. xliii. 11). "*And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more*" (Jer. xxxi. 34). "*And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us.*" (Is. xxv. 9).

Finally, do not give up anything you believe that makes you and those around you better and happier. In the words of St. Paul "*Prove all things; hold fast that which is good*" (1 Thess. v. 21).

Give up nothing until you find something better, something which will help you to be more loving, more thoughtful for others, in fact, a better man. You will then build up your knowledge upon ascertained facts and not upon what other people think, and understand the meaning of the words "*the peace of God, which passeth all understanding*" (Phil. iv. 7).



## TRUE PRAYER FOR TEACHERS.

ONE of the most important bodies of workers, from the point of view of Truth, is composed of those who teach others, as not only are they enabled to impart truth at a time when it is easily assimilated, but owing to their position as teachers, those learning from them will receive what they say as being correct more readily than they would accept it from other people.

At the same time it must be made clear to the student that he must not take what he is told as correct, but must prove it for himself. This he does by acting as if it were correct, and then he soon finds out for himself whether it is true or not.

Next to hospital nurses and dentists I have found that those teaching young people appear to be most ready for Truth, and have grasped a knowledge of Truth more quickly than any other class. This is probably because they are trained to think out things for themselves, and so draw just and logical conclusions. They also have a wider knowledge and a more open mind than most people. They know the truth of the adage, "the more we know the less we find we know." In addition, teachers, as a class, are more unselfish and desirous of helping others than most; if it were not so they could not possibly become good teachers. As a rule it is the unselfish people who are most eager to obtain a better knowledge of Truth, as they recognise how difficult it is to help others, even by prayer, in the old way.

Trained nurses, too, are easy to teach, because they are also trained thinkers, although in another way. They are accustomed to receive instructions from medical men, and then to carry these out implicitly. They also have one of the most important requisites for gaining a knowledge of

Truth, namely, they are unselfish. A nurse's training-ground practically eliminates those who are really selfish, as in most cases the latter do not care to go through the grind that is necessary when preparing to take part in the work of helping one's fellow-man properly as a nurse. Nurses turn to Truth more easily than doctors, because they are continually sitting at the bedside watching what is taking place, and know how unsatisfactory the use of ordinary medicine is. Again they have very good opportunities of testing their newly acquired knowledge of Truth, and soon find that they are able to get results these being the only proof of any theory—and directly they find that they begin to get results, they are keen and anxious to learn more, so as to be able to help those in their care.

Teachers have the same incentive. They are very keen to help their pupils, and when they find that directly they commence to help them by prayer, they are able to do this to a remarkable extent, their training then makes them see that they have to give up a certain amount of time to gaining this knowledge, if they really mean to get full advantage from it, and that every hour so devoted means a commensurate permanent gain.

We propose to divide the subject of true prayer into two categories, first, treatment for teachers, and second, treatment for pupils.

## **TREATMENT FOR TEACHERS.**

### **Gaining the Confidence of the Pupils.**

One of the most important things that a teacher needs to do, is to gain the confidence of those whom he is trying to teach. Naturally the primary point is to gain their love, and this can be done by realising that "God is Love, and man reflects that Love and is absolutely loving towards all. Infinite Love surrounds man, and man is loving towards all. God is Love and man reflects that Love, for man is the

love of God, the love of Love." In order to gain confidence, you can continue by realising that "there is no fear, man has absolute trust in God, trust in good. Man can never harm his fellow-man, and man knows that man can never harm his fellow-man, for God is Truth, and man knows Truth. Man has perfect confidence in his fellow-man because he has confidence in good; he knows that there is nothing but good."

### **Tiredness.**

Perhaps the next point of importance is working against tiredness. There are few things more tiring than the constant mental clashing which so often goes on between teacher and pupil. If you really love and enjoy your work, you will very seldom become tired. It is not work that kills, but worry. You can work against tiredness by realising that "there is no tiredness, man reflects Mind, and is ever active and ever energetic; man reflects Life, and has all power and strength. Man is continually helping his fellow-man, passing on God's ideas, and this passing on of God's ideas gives man joy and happiness. There is no clashing of many minds, for there is only one Mind, God, infinite good, and all men are governed by that one Mind. All men are always helping each other, benefiting each other, and man loves to help his fellow-man, for God is Love and all men are loving."

### **Patience.**

Sometimes, until far enough on in the knowledge of Truth, a teacher gets very impatient with pupils who do not seem to be able to grasp what he is endeavouring to teach him. Previously he has not recognised that this was his own fault through not thinking rightly. A pupil can be hypnotised into being unable to answer a single word, simply by the teacher thinking him hopelessly stupid, instead of reversing the wrong thought and helping him. On the

other hand, by true prayer, he can be helped tremendously. With regard to impatience, you can realise that "there is no impatience, for man is absolutely patient; all is peace, rest and harmony, for God is Love and man reflects that Love and is loving towards all. There is nothing to make man impatient for only God's ideas can come to man. All men are perfect, and man knows that man is perfect; man is never stupid, but reflects Divine wisdom, intelligence and knowledge, and continually is conscious of the unfolding of God's perfect ideas, and represents or passes them on with perfect sequence."

### **Helping Pupils to Know Truth.**

Here it is necessary to be careful, because some people would object to their children being taught any form of religion other than their own. No parents, however, would object to their children being taught how to think rightly, and even most atheists believe that it is a good thing for their children to be brought up believing in God. The best plan is to take up the modern scientific position that every thought a man thinks has an effect, either for evil or for good. Then you can explain to them that when they think of good they must think of the highest good of which they are capable, namely, of God and heaven. Teach your pupils how to reverse wrong thoughts about themselves and others, and they will soon find that they can get results. The method of reversing our thoughts by turning to heaven and denying the existence of the evil in heaven is a method of thinking which appeals more or less to every religious man, in fact to every thinker, and no one ever objects to children being taught how to do this. The great thing, however, is to take up the matter in treatment, realising that "man knows Truth, loves Truth, desires Truth and rejoices in Truth; for God is Truth, and there is

nothing but Truth, nothing but God, and man is the knowledge of Truth, the knowledge of God."

You should treat for at least a quarter of an hour before beginning your morning work and before beginning your afternoon work. A friend of ours, who teaches at one of the leading public schools, told us that his class was admittedly the most careless and idle class in the school, but that in a short time after he started to treat for them there was an entire change, and now his classes are not only the best, but the most diligent. In another case a clergyman, a master at one of the leading schools, told us that he gives an audible treatment before opening his class, and that the boys are so interested that during the play-time they constantly come up to him and want "to know more about God." Another school mistress told us that the knowledge of how to turn to God for help in the way shown, was spreading amongst the parents of the pupils, as they not only found that the children were able to obtain results, but they saw a marked improvement in the children.

### **Imparting Knowledge.**

In the old days, imparting knowledge appeared to be the most important thing for teachers to do, but it is now well-known that cramming a child brimful of facts is not of very great value to him in after life. What is really necessary is to teach the child how to learn, and if in his early days the time is given up to this, it will be found that a child so taught progresses rapidly and passes children who have been taught in the old way. "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally*" (James i. 5).

### **Examinations.**

We still, however, have examinations where set questions are given, and we still have examinations where the percentage of marks gained makes a vital

difference to the future of the child. As long as this is so, teachers are obliged to do their best to impart knowledge. The best way of treating for this is to treat for the examinations, as then the children can make the most use of what they know, and can come out well. In this way the time devoted to treatment can be devoted to things which are of more use to the child, such as the purification and development of its character. When working for the examinations you can realise that "there is no want of knowledge; man knows instantly everything that he needs. God is the Principle of all knowledge and man is God's consciousness," also that "nothing can come to man that he does not know, for he knows everything that he needs perfectly."

A wider form of treatment, however, is required for this, and it is necessary to take up the various details, denying the existence in heaven of the trouble and realising the perfection of the opposite.

Some wonderful results have been obtained at examinations by treatment. Two of these have been recently mentioned in "Active Service," and are worth while repeating. In one case a man knew nothing of his subject until five days before the examination was to come off. He attended thirty lectures in these five days. At the finish of the examination, he was told by the examiner that he had done most wonderfully, not having made a single mistake, and although the examiner had been twenty years at the work he could not have done it himself. This result was obtained entirely through his own prayers, and the way he work was chiefly by realising that "God is the Principle of all knowledge, and man knows instantly anything he needs." He had only known of science for a few weeks.

In the other case, a man asked for treatment for his Flying Corps examination, which he did not expect to pass, with the result that he came out third with over eighty per cent. of marks. One of the

questions was to draw a certain engine. He knew nothing of it, but drew what seemed to him to be right, with the result that it was perfectly drawn. Two little things he drew, which he did not understand at the time, and they turned out to be valves which were perfectly drawn and in the right place.

No harm is done by men passing examinations in this way. You will find that the person passing his examination by treatment will always do well. It was certainly so in the first case; we have not heard about the second. Remember that what happens is simply that some of the evil is destroyed through the action of God, so that heaven comes shining through the mist of matter more as it really is. There can only, therefore, be an advantage to all through this method of working.

### **Coaching for Examinations.**

We have been asked how to treat when coaching for an important examination. Here one should work for wisdom, intelligence and knowledge, against fear, tiredness, brain-fag, and overwork, for love of the work, that the work should be done quickly, accurately and perfectly, that man should know instantly everything he needs, that nothing that he does not understand can possibly come to man. Other points which we have dealt with can also be taken up and worked against, denying their existence in heaven and realising the perfection of the opposite. One should also take up specially the points in which the pupil is weak, and work against them. Very often one tries to help the pupil physically; for instance, against such things as headaches.

### **Fear.**

In examinations you should work against fear, which in some special cases almost paralyses the student so that he is quite unable to do anything

like his best work. You can realise that "there is no fear, man has absolute trust in God, trust in good, for there is nothing but good, and man knows there is nothing but good; therefore, man is absolute fearless. *"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind"* (2 Tim. i. 7). Man cannot think he is ignorant of anything, for God is the Principle of all knowledge, and man knows everything he needs, and knows that he has knowledge of everything he needs. Man is not afraid of making mistakes, he reflects divine wisdom, intelligence and knowledge, for he is God's consciousness, doing perfect work, and knows that he does perfect work." You can follow on by dealing in detail with the things of which the pupil is likely to be afraid.

### **Wisdom.**

Man reflects divine wisdom and intelligence *"For he giveth to a man. . . . wisdom, knowledge, and joy"* (Eccl. ii. 26). An excellent treatment for wisdom is to use the words of Daniel, when through prayer he told Nebuchadnezzar of his dreams and the interpretation thereof: *"I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired"* (Dan. ii. 23). You must not, however, think of the material world.

### **Mistakes.**

It is advisable to work against mistakes by realising, for instance, that "there are no mistakes, man is always saying and doing the right thing at the right time; man reflects divine wisdom, intelligence and knowledge, for he is led and governed by God. God's ideas alone come to man and they unfold with perfect sequence."



### **Rapidity of Work.**

“ There are no delays, God’s ideas unfold to man, and are instantly re-presented (passed on), for God is the only worker. When man works God works, God works by means of man, and everything is done instantly. *“For he spoke and it was done; he commanded, and it stood fast”* (Ps. xxxiii. 9). Nothing can hinder the spontaneous expression of spiritual ideas; man reflects the spontaneity of Spirit, and his thoughts flow freely and joyously into expression.”

### **Rush and Hurry.**

When one learns how to pray, one finds that it is a mistake to try to do things materially. The true method is to *“Be still, and know that I am God”* (Ps. xlvi. 10); in other words, rely upon prayer instead of trying to get everything rushed through in a moment. You will probably find then that whereas it seemed impossible to get a thing done in the time, the thing that appears necessary to be done at once has not to be done at all; the necessity for it will be avoided and the difficulty overcome in some other way. You can realise that, “ There is no hurry, God’s ideas unfold in perfect sequence, idea after idea; and these ideas are passed on with perfect sequence, for God is the Principle of all law and all order, and man is governed by law and by order. There are no delays, for everything is done instantly; the ideas unfold with perfect regularity to man and are instantly passed on, giving man infinite joy and happiness, and all is rest, and peace and happiness.

### **Accuracy.**

“ There is no inaccuracy, for God is the Principle of all law and order and everything is done absolutely accurately. ‘ Order is heaven’s first law.’

Man reflects Truth, the unerring Mind, with absolute perfection."

### **Tidiness.**

"Man is never slovenly, man's work is perfect, for God is the Principle of all law and all order, and God's ideas are always in the right place, manifesting the beauty of Principle. Divine Love gives to every spiritual idea His own grace and loveliness, and man passes on the ideas of Truth in their absolute purity and holiness."

### **Discernment of Character.**

This is a very necessary thing, because often there is a defect in the character of the pupil which is not directly evident, but shows itself in other ways that are misleading to an ordinary teacher. This is doubly of value when we know how to pray rightly, because we can take up the defect in character, whatever it may be, and by treating against it, go right to the root of what may be the seeming cause of the other forms of trouble in the child's life. "*For the word of God is quick, and powerful, and sharper than any two-edged sword*" (Heb. iv. 12).

You can treat by realizing that "there is no difficulty in discerning character, for God is the Principle of all knowledge, and man knows everything he needs instantly. Man is God's consciousness, he knows and fully understands every idea necessary to him. God is the Principle of all wisdom and all knowledge, and man manifests that wisdom and knowledge, and is always helping and benefiting his fellow-man, instantly securing everything he needs."

### **Knowing the Right Thing to Say.**

"*A soft answer turneth away wrath*" (Prov. xv. 1): often the right word at the right time will

not only prevent a personal explosion on the part of a child, but will make a considerable difference to the whole school.

### **Tact.**

In reading these articles you must bear in mind that the only thing which really helps, is treatment, and that the result of the treatment is for the "*soft answer*" to be given. At the same time one has to treat for details, such as knowing the right thing to say, because in this dream world it appears as if saying the right thing had an effect, whereas the latter is really the effect of the right condition in the teacher's mind, and not the cause. You can work for this by realising that "there is no want of tact, man is always saying the right thing at the right time, for he reflects divine wisdom, intelligence and knowledge; no mortal mind thoughts can affect man, only God's ideas come to man; these ideas unfold with perfect sequence at the right time, and are perfectly represented, helping man and ministering to him, imparting knowledge, and giving joy and happiness.

### **Justice.**

Children are very quick to appreciate justice on the part of the teacher, and it is one of the things which to a great extent helps to retain their confidence. It is sometimes very difficult to be absolutely just, and we are apt to be unconsciously unfair. The only certain way of avoiding this difficulty is by treatment. You can realise that "there is no injustice; God is the Principle of all justice, and man is absolutely just and fair. Man knows everything he needs, for God is the Principle of all knowledge, and man reflects divine wisdom, intelligence and knowledge; he is absolutely loving because God is Love; and man is the love of God, always manifesting divine Love. Man is always doing what is right for he is always led and governed by God."

### **Favouritism.**

This is a particular form of injustice which is harmful not only to those who feel that the teacher is not sufficiently in sympathy with them, but to the favourite himself, or herself, as the case may be. It usually arises from the character of the pupil harmonising with that of the teacher, so that the two do not clash in thought. It sometimes comes with a hypnotic action on the part of the pupil. In any case it should be rigidly avoided. It does not mean that we should not be sympathetic and loving towards the favourite, but we have to raise our sympathy and love towards others until it is equal. You can treat by realising that "there is no individual favouritism, for all men are favourites; man loves all with an equal and perfect love, for man is the love of God, absolutely loving towards all."

### **Supply.**

Turning to a common difficulty with teachers—especially in these times—the question of supply, for this it can be realised that "there is no want, God is the source of all supply. There are infinite ideas in Mind available to man instantly. '*Thou openest thine hand, and satisfiest the desire of every living thing*' (Ps. cxlv. 16). Idea after idea unfolds to man, and he does perfect work, passing on those ideas and receiving others in exchange, which feed him and nourish him, giving him joy and happiness." The great thing with supply, in fact with everything else, is never to allow yourself for one moment to think any thought of want. Before the sentence is even completed in your mind you should deny the trouble, and at once dwell upon the absolute abundance there is in the world of reality, God's perfect world.

If you can do this properly, you are out of your difficulty, not in a day or two, but at once, that moment.

You must fight the thoughts directly they come, so as to keep them right out of the mind—" *Get thee behind me, Satan* "; then you will find that the demonstration will be made, and from some source or another the supply will come.

Even when we have sufficient for ourselves, we ought to treat regularly for supply, with the object of being able to help others, not by giving them things—this does not help—but by having time and money to enable us to present Truth to them and to enable them better to understand the facts of Being. One should always, whenever possible, distribute literature likely to interest people in Truth.

It is essential, if a person is in financial difficulties, to stop the thoughts of want getting into the mind. You can do this by, so to speak, nipping the line of thought in the bud before it is completed. Supposing, for instance, that you are going to think: "I shall not be able to pay that bill this week." Before you get further than "I shall," stop the sentence with the denial: "It is a lie;" "there is no want," or some such statement. Take this denial with all the emphasis possible. Then dwell upon the affirmation. If you will only do this every time a thought of want of any kind comes into your so-called mind, you will soon be out of your difficulty. Every time you reverse the thought in this way, you are permanently better off and nearer to the time when you are permanently free from the trouble. It is of the utmost importance to stop the wrong thoughts in this way in every case where, like in the case of supply, they continually keep coming into the mind, time after time, all day long.

When I first began to investigate mental working I used every morning to get Mrs. Rawson, as I left the house, to say, "Remember to have a good day." This was in order to keep me up to the mark in reversing my thoughts. At the beginning this used to last until I had been in the office about ten minutes; then probably the next time I thought at all of God

was in the middle of the day, unless some trouble arose which made me work. When I came home I used to get Mrs. Rawson to ask what sort of a day I had had, and I was always very keen to be able to tell her that I had had a better day, that I had reversed the wrong thoughts more often. I knew that this reversing of the thoughts was the key to the position, and that if I could improve in this I could improve in everything else. One evening Mrs. Rawson was very much amused because, in reply to her question, I said, "I have simply had a splendid day. Nothing but troubles all day long." This meant there had been difficulties which had kept me continually turning to God in order that they should be overcome.

The only basis evil has is the apparent power you give it by accepting it in your own mind. Evil destroys itself; this being so, the result is that when, in reversing one's thoughts, one turns to God, the evil disappears, as its basis, your thought of it, has gone. This is why St. Paul glorified in his infirmities, they made him continually turn in thought to God.

If you can keep an evil thought out of your mind it cannot act. It is easy enough to keep it out of your conscious mind, for instance, by reading an interesting book, but the only way to keep it out of your sub-conscious mind is by thinking actively of the world of reality, of God and heaven.

When first retained to make my examination into mental healing, I had, financially, a very difficult time. The two men who had money in my business both withdrew it; one had to go to the Boer War and the other had to go abroad; and during 18 months I had to pay this money back out of my income. Eighteen times I had not the slightest idea where the money was coming from to meet the payments that had to be met; sixteen times through treatment I got it within 24 hours, and twice it took

about a week, as I was a beginner and did not handle the trouble in quite the right way.

On the first occasion that it happened, I was going out of the house one morning, and Mrs. Rawson asked me whether I could let her have a cheque that evening, as some payments had to be made. I told her I could not manage this, as I had no money coming in for at least a week. When the thought came to her she turned it out, realising that fear could not suggest the failure to pay anything that was due, and she worked until all thoughts of the kind had gone. Later she received a telegram saying that I should not be home until late, and wondered whether this might be that I had some fresh work on account of which I had to stay late. That afternoon some people came in and retained me to make a report and paid me two hundred and fifty pounds in advance. This was my fee at the time, but I doubt whether I had ever been paid in advance before. It is quite an exceptional thing for a consulting engineer to be paid in advance; as a rule, he is only paid when the report is delivered. When my wife told me how she had been working, I said to her: "It is curious if one can get out of financial difficulties in this way. I have always heard that the Christian Scientists have no trouble with regard to finance. The next time I want any money I will treat, and see what the result is." The term to "treat" is used to differentiate between the new method of prayer by the realisation of God and what may be called supplicatory prayer.

Shortly afterwards I again had to find a sum of money without knowing where it was to come from, and treated, with the result that, the next day, I got a retainer from Germany to make a report upon an incandescent mantle, and they sent me half the fee in bank notes in the letter. This is the only time I ever knew of an Englishman being retained by Germans to make a report on such a thing, and the only time I ever heard of them paying any portion in advance.

The third occasion was equally surprising. I had to leave town for Easter, and in the morning of the day I had to leave, I received a letter saying that a client who had given me an acceptance for £100, which I had discounted with my bank, could not meet it and asking me to hold it over. I had no balance at my bank, so I treated three or four times during the day, but without result. At about five minutes to four I gave a final treatment, as I had to leave in thirty minutes, thinking that if the treatment failed, I would go round to the bank and see what could be arranged. During the treatment it flashed through my mind that I was making a report for some people in some offices opposite to mine, and as this report was in print, finished with the exception of a few figures, I thought that possibly they might let me have a cheque. I therefore went round and asked the Managing Director, who said it was impossible as it was "not even finished." I said I was sorry, as it would have been a convenience. His reply was that if that was so it was quite another thing, and I could have it. He then drew from his pocket a cheque for the £100, signed by the Secretary and another Director, and signing his name to it he handed it over to me.

When I was telling this to a mutual friend the next day, he told me that of all the wonderful things I had told him this was the most wonderful. The Managing Director had told him a few days before that he was much annoyed at my having been retained; he said that he could have made the report better himself, that he would only have charged £50, and that his name would have carried much more weight in the City than mine. He had ended up by saying that under no circumstances was he going to let me have the £100; he would make some excuse or other so as to prevent my having it.

Out of the eighteen times, sixteen times I obtained, as in the last case, practically exactly the amount required. In the other two cases I received



abundance. On one of these occasions, when I was treating, I wondered why I should be continually treating owing to only getting exactly the amount I wanted and then having to treat again in a short time. There was no reason why one could not have ample if one only realised the infinite ideas there are in Mind. I therefore treated in this way, realising the absolute abundance in Mind and the infinite ideas available. The next morning there were three large cheques sufficient to keep me going for about six months. I think this was the end of the financial troubles.

### **Treating Backwards.**

The demonstration was objected to on the ground that I had treated about nine o'clock at night, and that the cheques were practically certain to have been sent off before I treated. This is only one of the many proofs that past, present and future are one, and that everything in the material world takes place at the same time. All philosophers say that there is no such thing as time. Solomon wrote: "*That which hath been is now; and that which is to be hath already been*" (Eccles. iii. 15), bringing it all down to the "*now*." Isaiah, when speaking of the latter days, these we are now in, points out that we can treat so that the action of God will have already taken place before we treat.

Isaiah, in chapter lxxv., which is addressed to "*the elect*," points out the troubles that are coming in the latter days upon "*they that forsake the Lord, that forget my holy mountain*" . . . *My servants shall rejoice, but ye shall be ashamed: Behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart*" (ver. 11-14). Then He goes on to say what is going to happen.

Speaking of "*the elect*," those who know how to pray rightly, this is by the realisation of God, he puts the following words into the mouth of God: "*Mine elect shall long enjoy the work of their*

*hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass that before they call, I will answer*” (Is. lxx. 22-24). In other words, the action of God will have taken place before we pray. This is because everything in the material world takes place at the same time. In other words, all the cinema pictures constituting the material world, past, present and future, are there now and always have been. They can only be altered, and that for the better, when a man prays in the right way.

I have had many hundreds of results of this kind where treatment has not taken place until afterwards, and some of the results obtained were not only very interesting, but conclusive. I call it treating backwards.

In addition, some of those whom I have taught have been able also to prove this. In Winnepeg, one of the members of the Society for spreading the Knowledge of True Prayer who had been through my class, heard that a niece of hers had had meningitis four or five days before. She treated backwards, and her sister told her that the doctor said his only explanation of what had happened was that Providence had intervened, and yet she had treated several days after the time to which he had referred.

If for the proof that there was no such thing as time in the material world one relied upon one class of demonstration such as the above, one might be doubtful as to whether one had proved this by direct experiment; but you can prove it in many ways. When you want to treat so that the effect of such treatment shall have already taken place, all that is necessary is to know, when you start, that the treatment will act at the time desired, and then give the treatment in the ordinary way. It seems difficult for some people to understand this, but you will find that it will act.

## Conscience Money.

On another occasion I required £60, and having failed up to that time to make my demonstration, I gave a last treatment at five minutes to four—the banks closed at four in those days—before going round to my bank to see if I could arrange something. As I was treating, my head cashier came in with a very red face, saying, “I have just been round to the bank to agree the pass-book, and I am afraid I have made a mistake.” My heart sank into my boots, because my experience was that mistakes were always on the wrong side, and I expected to have to find another £100 at least. He said he had found that there was £60 more than his books showed, so that no money would be required that day. We found out afterwards that £60 in gold had been paid in by someone, and we never found out who paid it in. It was probably conscience money, and the treatment had resulted in the person doing what was right.

On another occasion I had a somewhat similar result. A solicitor who had collected money for me had kept it for two years. In sending it to me, he wrote saying how wrong he had been and asked me to forgive him.

## Financial Anxiety.

Worry is a feature usually associated with lack of means, and it always shows an intensification of the trouble. It should be met with the realisation: “There is no worry, all is peace, rest and harmony; absolute peace, absolute rest, absolute harmony; for man is divine, governed by *‘the peace of God which passeth all understanding’* (Phil. iv. 7), and absolutely joyous.” If depression follows in its train, deny that there is any depression, “all are joyous, the sons of God shout for joy, in His presence is fulness of joy, man is absolutely joyous.”

Worry sometimes begets fear. Then, if we know what we are afraid of, we have found the so-called

cause of the worry, and can train our rifle right on to it. When we cannot quite see what is the cause of the fear, then we can sweep the horizon with our Lewis gun, and realise that "there is no fear, man has absolute trust in God, trust in good, and is absolutely fearless." If you can only maintain the constant realisation of the presence of God, thinking of Him as infinite Love, or in any other aspect, then no fear can grow into a manifestation of evil. If you always tackle thoughts of fear directly they come to you, and eliminate them by the realisation of God, and God's world, then no trouble will come near you.

Since these demonstrations, which occurred during the first eighteen months of coming to a knowledge of the truth, the truth that sets us free, there have been many occasions upon which it has looked as if it were impossible to obtain what was necessary, and yet it has always come. So much has this been the case that sometimes I have laughed to myself at the idea that any difficulty could arise.

On one occasion I remember being at Sunday service when I had eighteen shillings in my pocket and the same amount in the bank. The following day I had an acceptance of £150 to meet and I had not the slightest idea where it was coming from. I remember laughing to myself as I put seventeen shillings into the bag and thinking "How extraordinary, why I have not the slightest fear." When I opened my letters on the Monday morning there was a cheque for £150. This absence of fear did not necessarily mean that there was no evil on ahead in the cinema pictures with which I could get into mental touch, and which would cause me fear, but simply that the mind was so changed on the subject that it would not respond. Sometimes I knew the trouble was there and by treatment it was destroyed. I could often tell when there was trouble coming, by the feeling, not exactly of fear but of deadness and heaviness in the morning. I suppose it would be

the sort of feeling that a man has when he says, "I am going to have another of those liver attacks."

I remember once that a doctor came to me for help for supply, as he was in serious financial difficulties. In talking to him and explaining the effect of thought, I said, "Now I will show you the confidence one has in treatment. There is something wrong this morning, I felt it when I got up and it has been getting rather worse. In the ordinary way I would now treat for ten minutes or a quarter of an hour, by which time the feeling would probably disappear and I would have no trouble. On this occasion, so as to help you to see the value of treatment, I will let it come. When I have seen what it is I will then treat and it will disappear." He could not quite believe in what I said, but he was interested. In the middle of the day he turned up again and said, "Have you found out what the trouble was?" I told him that I had, and that about an hour or so after he left my cashier had come in and told me that one of the companies that used my offices, and whose finances I looked after, wanted £300, as some people who had paid them by a bill due that day, were unable to meet the bill. The doctor asked me whether I had arranged the matter. I told him I could not do this as I had all my money out on loan to people or companies whom I was helping, and, as a matter of fact, I was overdrawn at my bank. On his asking me what I was going to do, I said that I should give a treatment after he had gone, and somehow or other something would happen to put everything right.

He turned up that evening about 6 o'clock and said he had come all the way down from Regent Street especially to see what had happened, as he was so interested. I told him that about an hour before the money had to be found, a man I knew turned up and, in course of conversation, asked me if I knew where he could obtain some shares of a certain company. I knew that then my demonstration was

made, as I was able to tell him that one of my companies—it was the one requiring £300—had some of those shares. He asked whether they would sell them; I told him they would, and he then asked whether they would take 30s. per share for the £1 shares—there had never been any dealings in them before. I said that they would accept this, and he told me he would like 200 shares and gave me a cheque for £300 there and then, in time to pay into the bank.

Naturally this proof of the value of right thinking helped the doctor a great deal and he determined to do his best and overcome his own difficulties. This he succeeded in doing at the time, but afterwards he gave up working and got into fresh difficulties. If he had continued he would have destroyed the evil in the cinema pictures at the later date just as easily as he did at the earlier date. When people are not very spiritually-minded, once they get out of their difficulties they unfortunately are very apt to give up working, not being sufficiently keen to give the necessary time. It is here that love for humanity steps in and makes a man work, with the object of becoming of more value to his fellow-beings. If a man has not this love, it is fortunate if he has a continual succession of troubles that compel him to work systematically every day. Then, with regular treatment, his mind changes and, gradually, by working, he comes to the position where it is a joy for him to do anything for anyone else, instead of a troublesome duty.

Before I leave this question of supply, I would like *again* to emphasise the fact that when a man suffers from this acute form of disease, the whole secret is to immediately drive out the thought every time it comes to him. Supposing you are going to think, "I wonder whether I shall get that money for next week," before more than three or four words have formed themselves in your consciousness, you ought at once to turn to heaven and deny it.

Realise, for instance, with all the emphasis possible, that "it is an absolute lie," and continue with the affirmation such as : "Man's is a spiritual being; there is no want, God is the source of all supply; there are infinite ideas in Mind available to man instantly; these ideas unfold with unfailing regularity, idea after idea," or in some such way get the thought of the want right out of your mind.

### **Financial Difficulties overcome for others.**

I may now mention some instances in which other people's troubles had to be overcome. One of the most interesting cases took place some fifteen years ago. I was going to see a patient in the North of London when I met a friend whom I had not seen for some time; he told me that he lived close by and asked me whenever I could manage it to come and see him. The following day, Sunday, I called upon my patient, and to my surprise, instead of being laid up—I did not know then as much as I do now—I found that she was up and out and would not be back for about an hour. I always found that whenever anything of this sort took place there was some work for me to do, but the only thing I could think of was to go and see this friend of mine.

On getting there I found that I was wanted badly. He did not tell me much, only that he was in serious financial difficulties, and that unless he had a certain sum of money by the Wednesday his home would be sold up. At the time, I thought, by the way he spoke, that he had the brokers in. I talked to him and to his wife about the wonderful Truth that was available to us all, if only we would think rightly, and before leaving I gave a treatment for supply. He told me afterwards that when I had finished I turned to his wife and said: "You will probably see the commencement of the result of that treatment to-morrow." To-morrow came, and all day long my friend in the city, and the wife in the

West End, were trying to borrow the money to get out of their difficulties. Night came and they had failed. Their servant told them that a lady, whom they had only seen once, had called while they were out. Tuesday came, and again the same result, and again the lady called. On the Wednesday morning they had given up all hope of getting help, and to try and give the wife something to think of that might take her away from her miserable thoughts, her husband suggested that she should go and call upon this lady, as she had evidently wanted to see her, and only lived a mile or so away.

On arriving she was shown into the drawing-room, and in a few minutes the lady came in, took her into a small boudoir off the drawing-room, shut the door, and stood with her back to the door saying: "I am so rejoiced at your calling—come, tell me what it is I can do for you. God has told me that there is something you want that I can do for you." The wife then burst into tears and told her of her troubles. "Thank God that is all," was the reply, and the lady sat down there and then and gave a cheque for the amount required. She would not even take any thanks, saying it was enough that she had heard when God called. I think it was the next time when I saw my friend that he told me he had paid off the whole of the amount with the exception of £8 interest which he was posting that day. She had lent them over £400 in all.

Another interesting case was when Mrs. Stannard, the authoress of "Bootle's Baby" and many other stories, published under the name of John Strange Winter, called upon me in the City to get some information, and told me that she thought I would like to know what had happened that morning. A man from one of the London daily papers had called upon her and had retained her to write a story for them. In the course of conversation he asked her a question, and she said the only person she knew who could answer that was a Mr. Rawson in



the City. He then said, "That is a curious thing, because I have in my pocket a letter of introduction to Mr. Rawson," and he pulled it out. "Last week," he continued, "The most extraordinary thing happened. I had financially gone all wrong, and was literally a ruined man. A mutual friend spoke to Mr. Rawson about it, and at the end Mr. Rawson turned round and said, 'Now let us reverse all that,' and he gave what he called a treatment. The next morning a miracle had occurred, and I was out of all my difficulties. I do not know what that man did, but I know that my release was due to him, and I am going down to thank him." As a matter of fact he never turned up, and I never knew even who he was, further than what Mrs. Stannard told me.

You must not be astonished if you get cases like this, which appear to be instances of ingratitude. It is not always due to ingratitude, but sometimes the trouble is so completely wiped out by the treatment that it passes right out of the mind.

One of the most extraordinary cases I have had was that of a lady, the wife of a medical man, who was sent to me by Dr. Rogers, of Southsea, one of the leading naval doctors in the South of England. He has now passed on, so there is no harm in mentioning him. She had been operated upon several times for an internal growth, and nothing more could be done. Dr. Rogers, who had been helped by me, advised her to come and see me, and she came with a letter of introduction from him. On asking me whether I would take her as a patient, I said I would, and asked her to come and see me the following morning—it was then 9.30 p.m. She asked me whether I could give her a treatment at once, as she was in agony; so I asked her to sit down, and gave her a treatment, not for the growth, but in order to relieve her of the pain, and so that she should have a good night's rest before she came to see me in the morning. She then went, and I never

heard anything from her at all for about two years. One day I got a telegram from the husband, saying that she had angina pectoris; she was in great pain and was not expected to live. I gave a treatment, with the result that the next day she was up and about, and never had any more trouble. Later I met her and she told me that on the night when I had first met her, and had given her a treatment against pain, she had gone back to the hotel, and about 10 p.m., half an hour after the treatment, suddenly the whole growth came right away. There was great pain just at the moment of its coming away, but otherwise she had not had any pain, and she never had any further trouble from the growth. The reason for it coming away in this case was that I had chiefly worked against the pain and had not attempted to get rid of the growth, and therefore had not done sufficient work to dematerialise it.

With the exception of this case and one other, the growths such as cancer and fibroid tumour, &c., have always, when successful, dematerialised, and ceased their apparent existence, sometimes instantaneously, sometimes gradually. Isaiah, Peter and John, instead of using the word dematerialisation, speak of being "dissolved" when they talk of all matter disappearing at the so-called end of the word.

One must not include from the above that this patient was ungrateful. On the contrary, I think she was extremely grateful for what had been done, but it was simply one of the vagaries of mortal mind. Probably if tackled with it she would have said that she had been so busy, and kept putting it off, and afterwards when she had delayed so long she was ashamed to write. Gratitude is of importance, because it shows the condition of mind that is expectant of more good to come. The gratitude has to be towards God, not towards an individual who is merely doing what he thinks right, just in the way that he might kick a piece of orange peel off the pavement as he passes along. When a man knows

that he cannot help doing what he does, and that gratitude towards himself is not wanted—as the good he does is simply due to the action of God upon his real self—it is a sufficient reward to him when he sees the happiness which others receive from his work.

I do not think that there is any greater happiness than that due to the recognition that you have helped people out of an otherwise insurmountable difficulty, and started them on the road that leads to absolute freedom from all troubles.

The second case of matter coming away was an interesting one. I was asked to take a Sunday service in New York and to give an audible treatment for those present. This I did, relying on intuition to tell me what troubles those present were suffering from, which required getting rid of. Amongst other things, I worked against growths and cancer. Four or five people came up to me after to tell me that they had been healed instantaneously and amongst them was a man who told me that he had had a growth in his eye for about twelve years. Medical men had not been able to help him and he had had a good deal of Christian Science treatment without apparent effect. He said that in the middle of the treatment he suddenly felt some moisture trickling down his face, and he found that he had been healed; all pain, inflammation and redness had disappeared. As far as I could see, his eye which he showed me, was perfect, without any sign of anything having burst open. What happened, I think, was that at the commencement of the treatment, the pain all disappeared, and he then thought with great emphasis, "I am healed," with the result that the eye had opened and the growth had come away. Then as the treatment went on, the eye became perfect. The question arises, was the latter portion of this healing permanent, or was it all done with the human mind? My own opinion is that, if at the end he had given thanks to God, the healing would be permanent, but

if he had given thanks to Rawson, it might come back again, in other words, if he was thinking of God the healing would be permanent, but if he was thinking that I had healed him, it was only a change of belief in evil to a belief in so-called good.

### Food.

At the present time the food problem is a very difficult one. Here you would work very much in the same way, realising that "there is no want, man has instantly everything he needs. Idea after idea unfolds to man at the right time, and in the right way; these ideas are his food, which feed and nourish him." Then to prevent unfairness in the distribution of the food, you can realise that "there is no injustice, God is the Principle of all justice, and man is absolutely just. Man is always helping his fellow-man, for God is Love and man reflects that Love and is loving towards all. *'These wait all upon thee; that thou mayest give them their meat in due season'*" (Ps. civ. 27). Even in the worst times recently, those who have known how to think rightly have had no difficulty in obtaining everything needed. One of those assisting us in our work has a large girls' club where any girl who comes with an introduction is taken in for the night for a few pence. The whole of the time during the food difficulties she has had no trouble at all; even such things as butter and sugar were always obtainable, and as much as was needed. It might be said that this was unjust because it was thus being taken away from someone else, but this is not so. "*That thou givest them they gather: thou openest thine hand, they are filled with good*" (Ps. civ. 28). A little time ago a lady told us that for over a week she had had practically no butter and no sugar. We showed her how to work, and the next day she went to about half-a-dozen shops without being able to get either butter or sugar. She then thought she would treat, when an idea came to her to go to a

little shop in a by-street, which she did, and they gave her, we believe, 2 lbs. of butter and 6 lbs. of sugar. It looked as if she were taking it from somebody, but if you could trace the effect caused by that treatment, you would find that the wholesalers were able to send her and their other customers a specially large amount, and then if you could follow up the reason for this you would probably find that some ship with supplies, which would otherwise have been sunk, had been saved by the treatment, so that the wholesalers were able to get a considerable amount themselves.

### **Irritability.**

One of the difficulties attending some teachers is irritability. There is no doubt that some children are terribly irritating, but we should recognise that what makes a person irritable is not the trying children, but the irritable thoughts acting upon a mind which is not sufficiently purified, and which responds to such thoughts. You can realise that "there is no irritability, all is peace, rest and harmony, for God is Love, and man reflects that Love and is absolutely loving towards all. Only God's ideas can come to man, ideas that give man peace and joy and happiness; *'All the day long he dealeth graciously'* (Ps. xxxvii. 26, R.V.). Infinite love surrounds man and all men are loving."

Another thing which you must take carefully to heart is that there is nothing but God and heaven, and our false concept of it. If you change your own thought sufficiently on the question of irritation, the child instantly stops being irritating, because there is nothing but God's man and our false concept of him.

### **Proper Proportioning of Games and Work.**

This is not as easy as it looks, because it depends upon so many varying circumstances. The proportion is naturally not alike in different places and in

different schools, if exactly the right apportionment is made. For this you can realise that "there is never any wrong proportion, for the balance of perfect proportion is preserved by Principle, and all things work together for good in the harmony of Mind. God is the Principle of all law and order; man can never have too much or too little of anything; God settles the order and number of the ideas which come to man, for Life is the law of Soul and the ideas unfold in perfect sequence." "*For it is God which worketh in you both to will and to do of his good pleasure*" (Phil. ii. 13).

### **Continuity of Work.**

At the beginning of each term it generally takes some time before everybody and everything has settled down again, especially if there are new masters or mistresses, and it is important that things should be working harmoniously as soon as possible. You can realise that "there is no cessation of man's work, God's ideas are continually unfolding to man in perfect sequence and in perfect order. Man is always doing his work perfectly, passing on God's ideas to his fellow-man and grouping these ideas together into glorious combinations which radiate out in infinite Mind, giving infinite beings joy and happiness. There is no mortal mind to stop this perfect action, as there is only one Mind, God, and all action is the action of that one Mind, divine Principle."

### **Gaining the Co-operation of the Parents.**

This, of course, is most important, and the change in the children after they have commenced to learn how to think rightly, has led many parents to investigate for themselves this new way of thinking. In cases where parents are admittedly antagonistic to right thinking you can realise that "there is no malice against Truth, man loves Truth, rejoices in Truth and desires Truth, for God is Truth, and there is nothing but God, nothing but Truth."

## Discipline.

At first the teacher finds it rather difficult to know when to rely upon the old methods of discipline and when to rely upon treatment. He soon finds, however, that Love is the only power, and that when once he has obtained the love of his pupils they will do almost anything for him without any ordinary methods of discipline. Punishment is not of the slightest use. Why should you punish anyone for doing something they did not know how to help doing, and which they would not have done had your thought been sufficiently right? If you work enough for love you will find that it is quite enough punishment for a child to know that its action has grieved you. *"I will instruct thee and teach thee in the way which thou shalt go: I will counsel thee with mine eye upon thee. Be ye not as the horse, or as the mule, which have no understanding, whose trappings must be bit and bridle to hold them in"* (Ps. xxxii. 8-9, R.V.).

## Holidays.

Often teachers in schools have no home of their own, and it is a difficult thing to know where to spend the holidays. Here it can be realised that "there is no difficulty in knowing where to go, for man is always in the right place, in Mind, in God, a perfect being in a perfect world governed by a perfect God. *"He maketh me to lie down in green pastures: he leadeth me beside the still waters"* (Ps. xxiii. 2). Man is always in a perfect position, passing on God's ideas to his fellow-man, which give him infinite joy and happiness, and he receives ideas in exchange which give joy and happiness. There is no want of knowledge, for God is the Principle of all knowledge and man knows instantly everything he needs to know."

### **Congenial Surroundings.**

To obtain these you can realise that "man is always in the right place, in Mind, in God, and surrounding him are nothing but God's perfect ideas, always giving him joy and happiness. Man loves to dwell upon the thoughts which continually come to him, he rejoices in God's ideas, which feed and nourish him."

### **Loss.**

Occasionally books are lost or papers mislaid; again, the door or desk keys may disappear in some unaccountable way. If you can realise clearly enough that "none of God's ideas ever can be lost, they are always in the right place, in Mind, in God, benefiting man and ministering to man; man is instantly in touch with any idea of God he needs," you will find that the lost thing turns up. If it is possible, it will be received in some ordinary way, but if the thing has been destroyed or is in such a place that it cannot possibly be brought back, it will suddenly appear in front of you as you get your realisation clear. For instance, supposing you have lost the key of a door, and this key has been dropped to the bottom of a well, when you get your realisation clear enough it will disappear from the bottom of the well and will appear either in its right place or in front of you. The real spiritual key is an idea in God, in Mind. When the material key was apparently lost, it merely meant that you failed to see the spiritual key. When you treat, you see the real key again, but being a material being, you see it as a material key. In the Notes to the last edition of "Life Understood" I give details of a case mentioned by Mrs. Besant where she herself saw some watches, that were, to her own knowledge, previously at the bottom of a well, suddenly appear in the hand of a man in front of her. This was due to the action of the human mind, and was possibly,



although not likely, a hypnotic effect. This was done in the wrong way, but will show how everything around is merely mental phenomena, or a false mental concept of the real spiritual things.

### **Correspondence.**

Whilst you are answering your letters you ought to treat, realising, for instance, that "man reflects divine wisdom, intelligence and knowledge; man is governed by God; when man works, God works; God works by means of man, always saying the right thing at the right time, for man is spiritual." Then, that your correspondents should understand your letters you can realise that "man has perfect understanding and knows Truth, and understands Truth."

Work also for love at the commencement of, or whilst, writing every letter, and it is advisable also to take up in detail the objects for which the letter is written. If, for instance, you particularly wanted to see one of your correspondents, and you wrote asking him whether he could manage to come and see you, you would realise "there is no separation in Mind, for there is only one Mind, God, one consciousness, man." If you had time you could continue by realising that "all men are part of that one consciousness, therefore man is instantly in touch with anyone he needs; man is always in the right place, for man is in Mind, in God, being God's consciousness." If you got that clear, the probability is that he would walk in that very morning. The reason is that, there being no such thing as time, your treatment would probably be acting upon him at the time he was making up his mind as to whether to come and see you. If you got your thought clear and he did not come, you would find that you would get what was wanted without his having to call and see you.

### Unwelcome Visitors.

To avoid these you can realise that "there are no unwelcome visitors, all God's ideas are perfect; no one can come to man who is not divine and absolutely welcome." Then, to prevent him from being unwelcome realise that "God is Love and man reflects that Love and is absolutely loving towards all; infinite Love surrounds man, man is always benefiting his fellow-man by passing on God's ideas, giving his fellow-man joy and happiness, and receiving ideas in exchange which give him joy and happiness." "*Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares*" (Heb. xiii. 1-2).

### Effect of Weather.

Dull, wet and depressing weather always affects a school more or less, sometimes seriously. This can be overcome by turning in thought to heaven and working against the various symptoms that appear to be harmful. For instance, you can, whilst thinking of heaven, realise that it is never wet, and dwell upon the absolute gloriousness of heaven. Night is the right time for it to rain, both for the crops and for human beings.

In the companion pamphlet on "Divine Protection for the Garden and Farm,"\* some of the wonderful results that have been obtained by the realisation of the gloriousness of heaven are given. One never works well when depressed, and consequently it is always well worth while, when treating for the school, to work for joy. You can realise that "there is no depression, for man is absolutely joyous." Then it is a good thing to use some of the Bible

\* "Divine Protection for the Garden and Farm" (Divine Protection Series, No. 3). 3rd Edition. Contains many interesting demonstrations. 8d. net, postage 1d. (80 cents). Published by the Crystal Press, Ltd., 59, Portland Place, London, W.1, England, and 15, East 40th Street, New York City, U.S.A.

quotations, such as, "*In his presence is fullness of joy,*" "*The sons of God shout for joy,*" and to finish up by thinking of the absolute joy existing in that perfect world of reality called heaven.

In treatment always try, whenever you can, to use a Bible quotation or a quotation from any book on a spiritual basis. You must be certain, however, that the quotation is not on a material basis. For instance, it is not right to realise in your treatment that "perfect love casteth out fear" because in the world of reality, of which you should be thinking when you are teaching, there is no fear to be cast out.

### **For Excess of Rain.**

If there is continued rain which is causing difficulties, through the pupils getting wet or being kept from school, you can realise that "there is never too much rain (in heaven), all God's ideas are spiritual and perfect, always in the right place, ministering to man." Also realise the absolute gloriousness of heaven. Then you can also realise that "rain never causes discomfort, because all God's ideas benefit man and minister to man."

### **Assistant Teachers' Carelessness.**

A difficulty that Headmasters and mistresses have to work against, is carelessness and idleness on the part of the assistant teachers. For this, they can realise that "there is no carelessness, for man does perfect work; God's ideas unfold to man with perfect sequence and are reflected with perfect sequence; God is the Principle of all law and order and man reflects that law and order."

### **Idleness.**

In working against idleness you can realise that "man is never idle, but reflects Mind, and is therefore ever active and ever energetic, always

passing on God's ideas to his fellow-man and receiving ideas in exchange; a constant succession of ideas unfold to man, and man represents these ideas. There is a perfect law of exchange, man is always receiving and passing on God's ideas, benefiting his fellow-man."

### **Slowness in Work.**

"Man never works too slowly; when man receives an idea, he instantly passes it on, for when man works, God works. Everything is done instantly, everything is done perfectly."

### **Unpunctuality.**

"Man cannot be unpunctual, for man is divine and governed by God; God is the Principle of all law and order. Mortal mind cannot keep man from his work, for there is only one Mind, God, and man is always in that Mind, a perfect being in a perfect world governed by a perfect God, and doing perfect work, always in the right place at the right time."

### **Untidiness.**

For tidiness, one can realise that "man is never untidy, all God's ideas are perfect, in the right place at the right time, governed by God, the Principle of all law and order."

### **Want of Method.**

Untidiness constantly comes through want of method. "*Let all things be done decently and in order*" (1 Cor. xiv. 40). People will come down in the morning, and will occupy ten minutes in wondering what they are going to do next, instead of being already settled in their mind as to the time fixed for the various things they have to do every day, so that not a moment is wasted in getting to work. To treat for this, one realises: "There is no want of method,

God is the Principle of all law and of all order; God's ideas unfold to man in perfect sequence, and are reflected with perfect sequence. When man works, God works; God works by means of man; man is divine and perfect."

### Frankness.

For frankness you can realise that "there is no deceit, man is absolutely frank; man always passes on the ideas of God which he receives exactly as he receives them; man never deceives, all is Truth, and man being made in the image and likeness of God is absolutely truthful."

### Criticism.

Criticism has also to be worked against. "*Let no man strive, nor reprove another*" (Hos. iv. 4). Do everything by treatment for "*I, even I, am the Lord; and beside me there is no Saviour*" (Is. xliii. 11). You can realise that "there is no criticism, man is perfect and man knows that man is perfect; man is divine, and man knows that man is divine; man is spiritual, and man knows that man is spiritual; God is Love, and man reflects that Love and is absolutely loving towards to all. Man never malpractises upon his fellow-man, for God is Truth, and man knows Truth, and speaks the truth, passing on God's ideas, benefiting and helping his fellow-man."

### Deception.

In your regular treatment every day, it is advisable to work against being deceived. Sometimes it is apparently the fault of the other person; sometimes your own fault. You can work against this by realising that "man is never deceived, man reflects divine wisdom, intelligence and knowledge; man knows instantly everything he needs, for God is Truth and man is the knowledge of God, the know-

ledge of Truth, and knows Truth and understands Truth. Man never deceives for God is Truth and man always speaks the truth."

If you can get this clear, somebody will tell you what is going on, or the person will stop deceiving you. "*For I the Lord love judgment . . . and I will direct their work in truth*" (Is. lxi. 8).

One of the most interesting cases was that of a banker, who called on me one night and said he was being black-mailed. He had just come from an interview with his Counsel, who had told him that unless he could manage to prove that one of the witnesses was telling lies, the case would go against him. They knew that one of the witnesses was going to tell three falsehoods about the facts upon which the case turned. He asked whether I could help, and I told him that he could be helped more or less, although I was not quite certain what would happen. I gave a treatment that night, working for justice, love and truth, and the next morning I gave a second treatment. The banker came to thank me later on, and told me that the result was simply wonderful. The witness had told his three falsehoods, and then, to everyone's intense astonishment, he turned round and flatly contradicted himself, telling the truth. The Judge in amazement said to the Counsel on the other side: "What does this mean?" The Counsel said he could not understand it; it was absolutely opposed to the depositions. The Judge then remarked: "Is it any good going on with the case?" The Counsel said: "No, my Lord." Judgment was given there and then for the banker, and the whole case was finished within twenty minutes after the witness had gone into the box.

### **Overwork.**

Another thing that has to be worked against is overwork. Here you can realise that "there is no overwork, for when man works, God works, God works by means of man; God's ideas unfold to man

with perfect sequence, and are reflected with perfect sequence. Too many ideas cannot come to man, for God is the Principle of all law and all order and man is governed by law and by order."

I was once very much overworked, and although I treated against it, I could not manage to overcome the trouble. One day a client called soon after 10 o'clock, and waited all day, with the exception of meal times, until 7 o'clock, without my being able to see him. I then determined that I would overcome this difficulty at whatever cost, and made up my mind to see no one at all the following day, if possible, and to do no business that I could possibly avoid, but only to treat all day and see anyone who came on Science. Later on in the evening someone rang me up and asked me whether I would play off a golf tie the following morning. Instead of saying "Impossible," I told him I would do so, relying upon the treatment to prevent any difficulty occurring to clients. I reached the office about mid-day and only one person came in during the whole day. He called by appointment at 4 p.m., to go through a report which I had made for him, and which was ready for signature, subject to reading it through with him. Just at the time he came, one of the well-known Christian Science practitioners called and wanted help. I showed my client into a room and asked him to go through the report and let me know whether there were any points which he would like me to amplify. I was then for over two hours helping the Christian Scientist. Every now and then the thought came to me that my client would be annoyed with me, but I turned it out, realising that "there is no annoyance, all is peace and rest. Man can never harm his fellow-man, but is always benefiting and helping him." When I had finished, I went into the room where my client was sitting, expecting him to look up with a rather cross face. To my astonishment he was all smiles, and said: "I have been right through the report carefully, Mr. Rawson,

and I have made one or two suggestions of which I think you will quite approve, and have just this moment finished." I then went through his alterations, which did not take more than ten minutes, signed the report and gave it to him. In the ordinary way it would have taken me more than an hour-and-a-half to go through it with him. There was no further trouble with regard to overwork for several years.

The last time that I was overworked and could not get through my work was when seven companies, all the technical work of which I was responsible for, all got into difficulties at the same time. I worked hard, never leaving the office before nine or ten at night, and I treated constantly and yet the difficulties did not disappear. At last I made up my mind to rely solely on treatment, and told my secretary that for two days I would see no one nor do any business, that if anyone came for help or a talk on Science I would see them, but no one else. I am sure I did not treat more than an hour the first day, yet at the end of the day six of the companies were out of their difficulties, and the last one got right about twelve o'clock on the second day, when I did about two hours of ordinary work. This is one of the many proofs, that if a man will only give up trying to do things materially and will rely solely on treatment, the difficulties will be overcome, however impossible it may seem at first.

### **Want of Time.**

Against want of time one can realise that "there is no want of time for everything is done instantly; all God's ideas are finished and complete and unfold to man with unfailing regularity, idea after idea; man re-presents these ideas instantly, and everything works perfectly, for God is the Principle of all law and order and man is governed by law and order."



### Exhaustion.

“ *Ascribe ye strength unto God. The God of Israel is he that giveth strength and power unto his people* ” (Ps. lxxviii. 34-35). When, as is unfortunately so often the case with those doing physical and ordinary mental work nowadays, the evil thoughts make a person believe in tiredness, you can realise for them that “ man is never exhausted, man reflects Life and has infinite power and infinite strength; man reflects Mind and is ever active and ever energetic. Man rejoices in his work, which never tires him but gives him joy and happiness.”

### Impatience.

One should watch one's thoughts very closely so as to prevent being upset by the little faults, or even the bad faults, of those around, and to prevent upsetting other people by one's own impatience, which merely annoys them and prevents their work being done properly. “ *Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee* ” (Is. xxvi. 3).

To diminish the first, one can realise that “ there is no impatience, man is absolutely patient, all is peace and rest and harmony, man is poised in Mind and governed by the divine Love.” The treatment against irritability is almost identical, *vis.*, “ there is no irritability, all is peace and rest and harmony; man is governed by ‘ *the peace of God, which passeth all understanding* ’ (Phil. iv. 7). In this latter case, it is desirable to work steadily for love, by realising that “ God is Love, and man reflects that Love and is absolutely loving towards all his fellow-men, for man is the love of God. Infinite Love surrounds man, and man always reflects that perfect Love.”

### Jealousy.

In some cases jealousy has to be worked against, and here you can realise that “ there is no jealousy,

for God is Love and man reflects that Love; he is absolutely loving towards all. Man is never causing difficulties, he is always helping and benefiting his fellow-man."

### **Against Bad Work.**

When you are at work, if you think of yourself at all, try always to think of yourself as you really are, a perfect being, in a perfect world, governed by a perfect God; but you will do better work if you forget your own identity completely and remember that there is only one Mind, God, and that God thinks and works by means of His perfect instrument, man. Recognise that the work you—the *real* you—are doing, is absolutely perfect because it is due to the action of God, the Principle of good. When you are at work, God is at work, because the the real man is the activity of God, the instrument by means of which God works in the real world. You are "*in Christ*," "*Hid with Christ in God*" and Christ is, as St. Paul tells us, "*The power of God, and the wisdom of God*" (1 Cor. i. 24).

Commence by realising that "there is no bad work, man does perfect work reflecting God's ideas; man is continually receiving a succession of absolutely perfect ideas, which he groups together into perfect combinations which radiate out in infinite Mind, giving infinite beings joy and happiness, there are no mistakes, man reflects divine wisdom, intelligence and knowledge; man knows everything he needs instantly."

### **Diffusion of Work leading to Ineffectiveness.**

As is well known, to get the best work one needs to set a person to the class of work to which he is accustomed, and if individuals are given a variety of work, the results are often unsatisfactory. To treat against this, you can realise that "there is no unnecessary diffusion of work, Life is the law of

Soul and God's ideas are continually unfolding to man with perfect sequence. He understands every idea of God which comes to him, and deals with it perfectly, re-presenting it to his fellow-man and grouping the ideas into perfect combinations which radiate out in infinite Mind, giving infinite beings joy and happiness. Man's work is never ineffective, for man is God's consciousness; when man works, God works; God works by means of man, and by man alone."

### **Weariness.**

Perhaps at the present day one of the most persistent thoughts is that of weariness, due to over-work. "*They that wait upon the Lord shall renew their strength*" (Is. xl. 31). You can realise that "man is never tired, he reflects Mind and is ever active and ever energetic; man is never overworked, because God is the only worker and works by means of man. God's ideas unfold with perfect sequence to man and are reflected with perfect sequence, giving all concerned joy and happiness."

### **Brightness.**

It is certainly of very great importance for teachers to be always bright and happy. The very look of some people gives one a satisfactory feeling, whereas when one is with others, one is all the while seeking for an excuse to leave them, their conversation being of the most pessimistic nature, even if it does not develop into active criticism. This, naturally, is very harmful to the children. The principal thing is to work for joy, as even the most pessimistic and most critical person can hardly show his worst side if he is bubbling over with joy. You can realise that "man is ever active and ever energetic, for he reflects Mind; he is always passing on God's ideas to his fellow-man, giving him joy and

happiness. The sons of God shout for joy; man is absolutely joyous, and in manifesting the light which is God he is continually bright and happy; in His presence is fulness of joy."

### **Weakness.**

Against weakness you can realise that "man never feels weak, he reflects Life and has all power and strength; he turns from idea to idea with absolute ease. Man is the reflection of God, and reflects God, individualising infinite power, the infinite power of infinite Love."

### **Want.**

Another troublesome thought is that it is difficult to make both ends meet. Here all that is necessary is to work for supply in the way we have already shown.

### **Congenial Fellow Workers.**

Here you can realise that "there is no material man, man is divine, the son of God; all round are perfect beings, spiritual and divine. Man loves to work with his fellow-man, he loves to re-present God's ideas and to receive God's ideas in exchange. The interchange of these ideas is continual, and gives man the greatest joy and happiness, because it is the infinite joy of God."

### **Unfairness.**

If a teacher thinks the head is taking an unfair advantage of him, and thinks it strongly enough, he will see the manifestation of the thought. That is to say, the head will—unless his mind is in a very good condition—start to take advantage of him, even if it be only in little ways. Remember that if you think in this way you bring the evil upon yourself, and when you know how to treat it is your

fault if the head does commence to behave unfairly. To stop any unfairness—and in this way you must in any event reduce it—you can realise that “man never behaves unfairly to his fellow-man, for man is spiritual and divine, governed by God; man is never unjust, God is the Principle of all justice, and therefore man reflects justice and is absolutely just; man never harms his fellow-man, but is always benefiting him, always passing on God’s ideas, for God is Love and man reflects that Love and is absolutely loving.” Then give a good treatment for Love. You must not forget that your head, unless he understands something of Truth, cannot possibly help doing what he does, and therefore you must not allow any thoughts of bitterness to come into your mind. If you do this you are simply harming yourself, and trouble of some kind *must in every case* be the result of this feeling of bitterness. If, on the contrary, you turn the thought right out every time it comes, and so work that you feel sympathetic and loving towards him, you will find that this will entirely change his attitude, and he may possibly prove to be your best friend.

### **Maintenance of Individuality.**

Very often it is difficult for a teacher to maintain the individuality of his ideas, and to form a correct judgment as to whether his work is good or bad, that is to say, up to his ideal. One is so apt to follow other people’s advice when it is not correct.

One might take the difficulty up by realising that “man’s individuality can never be lost, for man’s Ego is Life, the law of Soul, by which the order of the ideas coming to man is settled; man groups together these ideas into perfect combinations, which are always developing in infinite beauty, and delighting man’s fellow-beings.” You can also realise that “man can never be biased or overruled by the influence of others, as the only power is God; God

rules and governs, and man does perfect work, always helping and benefiting his fellow-man."

### **The Obtaining of Knowledge.**

My early experiences in the attaining of knowledge were instructive. Having to make a technical report upon Abyssinia for a financial group who were asked to develop that country commercially, I had to obtain all information possible about Abyssinia, and I went to the War Office to see the members of the British Expedition who had just come back from delineating the British frontier. On my way, when crossing Trafalgar Square, I suddenly realised that what is sometimes called the sub-conscious, sometimes the subjective, and sometimes the lower mind, knows everything in the material world, past, present, and future, and that all one had to do in order to know a thing consciously, was to get the so-called mind to vibrate synchronously with the sub-conscious mind. I at once saw that this was true, for it solved innumerable difficulties.

I had been asked to be at the War Office before one o'clock, as the members of the British Expedition were going to lunch at that time. I finished my business talk in a few minutes, and at about one o'clock started to talk about my investigation into mental healing. I spoke until past three, and to my astonishment was only asked one question by the three men present, all of whom were well up in the service. At the end, I told them it was the first time this had occurred, and that previously, as a rule, a number of questions had been continually asked, breaking the thread of what I was saying. The senior officer then observed: "Directly I wanted to know a thing and thought of asking a question, you always answered it." The second said that he had had the same experience, and had thus only asked a question once. I was then sure that what had come to me inspirationally in Trafalgar Square was correct. The recognition of this as a fact had an

effect at once, enabling the two portions of my mind to work better together, and the questions of the members at the War Office were answered before they were asked.

Shortly after this I had another proof of this. A professor, head of one of the British Government colleges abroad, called upon me with a letter of introduction, as he had been going in for mental working with the human mind, and found it not only most unsatisfactory, but very tiring. He started to ask me questions, and I spoke for about three quarters of an hour, when we went out to lunch together. During lunch he asked me if I could read thought, I told him not in the way that he meant, but that I often knew what a man was going to say before he said it. A friend of mine present said, "Oh, that is merely drawing deductions from the previous statements." The professor said: "No, it is not so with Mr. Rawson. Knowing what a busy man he is, I wrote out about twenty questions; before I had finished asking the first, he started to answer it, and then answered the whole of the twenty questions one after the other, speaking for nearly an hour."

When in London I am always in my office from 11.30 a.m. to 1.30 p.m., when I give audible treatments and answer questions so as to teach people the right method of prayer. Often I say: "No one has asked any questions to-day," when they tell me that I had always answered their questions before they started to ask them.

Since that time, I have had many results of the same kind.

On the Sunday after I had been to the War Office, I thought that if my sub-conscious mind knew everything, I ought to be able by treatment to obtain any knowledge I had the right to know; and I came to the conclusion that the realisation that God was the Principle of all knowledge and that man (the real, spiritual man), being God's consciousness,

instantly knew everything he needed, would give me the knowledge of anything needed for a right purpose.

I at once determined to test this and see whether it would work. At the moment I could only think of trying to see if I could find out how much I ought to put in the bag at the Church service. I therefore treated in the way above mentioned. To my astonishment, on next going to Church, something happened which had never happened before. As a rule, I had a handful of silver and coppers in my trousers pocket, and kept the gold in my gold-purse. On this occasion, when the bag came round I had only a sovereign and a halfpenny on me, and those were in my trousers pocket. The next time I went to Church I had only half a sovereign, and that again was in my trousers pocket.

A few weeks afterwards, when I was dictating my report for the *Daily Express* from my notes, and was about to put the above down as a demonstration, I recognised that I could not do this, because it was illogical. Half a sovereign one time and a sovereign another—it must have been merely a coincidence. Then I thought I would treat and see if there was any reason for it, and instantly it flashed into my mind that on one occasion I had attended once and on the other twice, but for the life of me I could not recollect whether I had the sovereign the time I had gone once or the time I had gone twice. I treated to see if I could find out, but receiving no light on the subject I came to the conclusion that I could not refer to the incident in my report. On the following day, when I was thinking of something quite different, it flashed suddenly into my mind that the day when I had gone twice was the time when I had the half sovereign, because having no money I had borrowed half a sovereign from a friend who was present, and in the afternoon had obtained a sovereign from my brother, repaying the ten shillings at the evening service. This com-



pleted the answer as to how much I ought to put in the plate, the amount being a sovereign a Sunday.

### **Prompt Settlement of Accounts.**

This is a troublesome point for headmasters and mistresses. Often they do not like to interrupt a child's education because of non-payment of fees, and yet he, or she, fills the place which might be given to another whose parents are more businesslike.

Very often it is actual want which prevents the parent paying promptly, and here you can work for supply by realising that "there is no want; God is the source of all supply and man has instantly everything that he needs. There are infinite ideas available to man; these ideas continually unfold to him with absolute unfailing regularity." Sometimes fear is the occasion for delay in payment, the parent thinking that the money had better remain in the bank to pay accounts which may possibly become more pressing. For this you can realise that "there is no fear, man has absolute trust in God, trust in good; he can never be in want and knows that he can never be in want, for there are infinite ideas available to man instantly. Man is always passing on these ideas to his fellows, and he knows that there are infinite further ideas to draw upon. There is no want of justice, God is the Principle of all justice, and man is absolutely just." Sometimes it comes from sheer carelessness and thoughtlessness. For this it can be realised that "man is never unfair, man is always loving and doing what is right; he is constantly thinking of his fellow-man and benefiting him, for man is governed by God and by God alone."

### **Indecision.**

It is often necessary to form an important decision when one has not the slightest idea of the best step to take. This is sometimes a serious diffi-

culty. A man will often try in half a dozen different ways to obtain a certain result, the last attempt being worse than the first. One should stop anything of this sort at once by treatment, and get into the habit of never allowing oneself to be undecided for a moment. Directly there is any feeling of doubt, at once reverse the thought, realising that "there is no doubt, God rules and God governs; there is no other power but that of God; God's ideas unfold to man continually and are re-presented, or passed on, instantly, giving his fellow-man joy and happiness; all work is perfect, for man is God's consciousness, by means of which God thinks, and works and acts." Then take the first step which appears to you decidedly to be right. If nothing comes treat again, and do not act until something comes to you after treatment. "*A man's goings are established of the Lord, and he delighteth in his way*" (Ps. xxxvii. 23, R.V.).

### Life and Religion One.

I want to add one word for the benefit of those who have not yet recognised that life and religion are practically one and the same thing. In the past we have been in the habit of keeping our religion for Sundays, and looking upon it as something so sacred that we ought not to use it for our little wants. We have even thought it positively indecent and out of place to speak of God except on special occasions, and those few and far between. Some even doubt whether we ought to use our religion for anything but getting rid of sin out of ourselves.

When we recognise that true religion is the obtaining of a better understanding of God, so as to enable us to help our fellow-men better, then we see that we have not only to pray for every little trouble, but to pray continually, "*pray without ceasing.*" For true prayer is only turning in thought to God, thinking of absolute good instead

of evil, and thus purifying the so-called human mind. Some think it is lowering religion to show others how to get out of their small difficulties, but experience shows that it is this ability to get oneself and those one loves out of difficulties of every kind, large or small, which attracts others. It leads them to try to obtain a better knowledge of God, so that they can help others better. A man may thus become a truly religious man, that is to say, one who puts God first, and always tries first to get over his difficulties by prayer instead of overcoming them in the ordinary way by forcing his human will upon others.

### **General Treatment.**

Teachers who understand the truth, should always treat every day for the school, taking up the general things which have to be worked for and against. They should treat against mortal mind, thoughts of materia medica, fear, mental malpractice, aggressive mental suggestion, mental assassination, animal magnetism, hypnotism, and—if known to be Scientists—malice against Truth. They should treat for spiritual perception, spiritual discernment, spiritual understanding, that man knows Truth and reflects wisdom, intelligence and knowledge. They should also work against delays and for activity and energy. Also against bad work, greed, untruthfulness, idleness, and carelessness, giving a very full treatment.

### **Do Things by Prayer not Materially.**

We ought, as far as we possibly can, to give up doing things materially and rely upon treatment. When you try to do a thing materially it means the mist of matter is thickening on successive pictures so that it is less like heaven and there is more mist to get rid of when one treats. We ought, as far as possible, to follow the advice reiterated throughout

the Bible, which the Psalmist puts into the mouth of God when he says: "*Be still, and know that I am God*" (Ps. xlvi. 10). If people will only rely on treatment instead of doing things materially, everything will go well; our Lord said: "*My yoke is easy, and my burden is light*" (Matt. xi. 30). In other words, all that you have to do is to be happy and make other people happy, and watch heaven come shining through the mist of matter clearer and clearer until all the mist disappears with a rush.

### TREATMENT FOR CHILDREN.

We will now leave teachers' difficulties and deal with the question of treatment for the children.

Children are very sensitive to thought. It is therefore of vital importance that those responsible for them should think rightly of them. A well-known maternity nurse told us that she could play upon her children just like a piano. If she thought they would cry, they cried, and if she thought they would laugh, they laughed. If she thought they had a disease, the disease came, and then she only had to think them well.

One of the London doctors told us that this nurse was so wonderful with her cases, that his only trouble was when patients complained that he had not done anything for them himself, but had simply sat in a chair and watched. He said it was much better to leave the whole of the work in her hands, than to attempt to help in any way himself. This was because she was absolutely certain that everything would go satisfactorily. Remember, that the reason for this is not that she was able to bring about the results by strong hypnotic thinking, but that she was, so to speak, reading the thought that everything was going well or badly as the case might be.

One human being cannot harm another human being. This false belief gives power to evil, whereas it has none whatsoever.

All this strong thinking and its results is in the cinema pictures, and if when a person thinks strongly that things are going badly, he will treat until that fear has gone, he will find there will be no trouble afterwards, as there would otherwise have been.

Children, as pointed out, are extremely easy to help, and directly anyone starts to pray regularly for a child in the way we have pointed out, as a rule the result is at once noticeable. This is most certainly the case if the teacher will follow these rules: Not to think of the material world or of the person who is being helped; to strive to think of God, God's perfect world, heaven; and thirdly not to think that the good will not appear. Even if at first a result is not immediate, it is only a question of how long it will take before the effect is noticeable. In some cases a child's mind may want a good deal of changing, and in such a case steady persistent work is necessary.

A teacher should always give a certain amount of time to praying before opening each class so as to improve the work which is to be undertaken. It is best to give, if possible, about a quarter of an hour to this, although even two or three minutes is of considerable help.

Nearly all teachers recognise that it is far more important to change the moral character of the child, than to impart knowledge to it. It is, for example, more important for a child that he should be taught perseverance, thoughtfulness, perspicacity, tact and persistence, than that he should be crammed with a great deal of knowledge which may or may not be of use to him.

It is now admitted by anyone who understands mental working that the character of a child can be completely changed; that from being impatient, jealous, vindictive, and even untruthful, it can be made a model child. It only depends upon how long it takes to change the character. This cannot be done by using the human mind, as do many

teachers, who force children hypnotically into certain lines of conduct; it can only be done by true prayer, that is to say, by the realisation of God, or God's perfect world. The reason for this is that, in the latter case, the teacher gets himself out of the way, or it may be said, opens his human mind, and the action of God then takes place, permanently purifying the mind of the one for whom he or she is praying.

### **You cannot increase Evil.**

The human mind fortunately never gets worse, consequently every time a person treats, or somebody treats for them, some of the mist of matter disappears and the so-called human mind is improved. It can never become worse, and the mist of matter can never thicken, although it appears sometimes thick and sometimes thin on the successive pictures. Therefore once a person knows how to pray rightly, if he is sufficiently loving, he can heal anyone of any trouble, of any sin or disease, of mania, want, or any of the many troubles that make the material world the only hell in which we shall ever be.

### **Give Children Undiluted Truth.**

The principal mistake made by those who believe in Right Thinking in dealing with their children is that they think the Truth has to be given to the child in doses diluted with inaccuracy and sweetened with falsity. They do not realise that whilst for them there is very little to learn, but a mass of false ideas to be got rid of, a child, not yet having learnt much, has comparatively few ideas to throw overboard. Take the main point in teaching, the fact that man is a spiritual being now, and that the material man is not actually a man at all—children take this in at once, and are immediately ready to make use of the newly acquired knowledge; indeed, they are accustomed to think of themselves as being someone else, as Cinderella who became a Princess, or as the

Princess in the Wood who became awake to everything that is lovely, or as the Beast who became a beautiful Prince.

Then again, the fact that matter is not a reality and can be made to appear and disappear by thought is much easier for a child to grasp, that for it to understand that if you put a drop of water on hot metal, and it disappears, it is still in the atmosphere in the form of vapour. When, for instance, you tell them that their pain is only the result of thinking they are in pain, and that to get rid of it they have only to think of heaven and then realise that "there is no pain, all is bliss and joy and happiness," they quite expect the pain to go directly they think rightly, and once you can teach them to turn in thought to heaven and give up thinking of the material world, they do not stop heaven being better seen, by thinking that they cannot get results. They see at once that it is God who brings about results, not themselves. I knew of one child who had been brought up all her life in Science, who did not seem to feel pain at all, and laughed gleefully when she fell and badly cut her knee, which had already had the skin taken off.

As a rule, it is better to teach a child to take its denials and affirmations very simply; for instance, in reversing pain it can realise "there is no pain, all are absolutely joyful."

We have already given an account in "Active Service"\* of how a child under four years of age instantaneously healed his mother in about thirty seconds, when she had been in pain all day and had tried all day to help herself. On asking how he treated, his reply, very slowly and distinctly given, was "God is Love and Love is everywhere; how could Mummie be sick?" The great thing is to get the child to recognise that God is not a distant

\* ACTIVE SERVICE, 6d. A weekly paper for workers. Annual subscription, 28s. 2d. (\$7.00). Published by the Crystal Press, Ltd., 59, Portland Place, London, W.1, England, and 15, East 40th Street, New York City, U.S.A.

potentate, but Love itself, which always acts if only we call upon Him by thinking of Him.

### **Want of Persistence in Treatment.**

We see why children get such excellent results when we recognise that demonstrations do not depend upon the concept we form of God—when once we are able to think only of God and heaven in treatment—but only upon how much we get away from all thought of the evil. At the same time there are not many children who get regular and continuous demonstrations. They are spasmodic. This is because they have not yet developed the faculty of persistence. They will treat quite well for a moment or two, and then run off to play, or start thinking of something else. Sometimes their clear thought for this moment or two will obtain wonderful results, but as a rule the evil is so tenacious that it requires a little time to be spent on the treatment.

This you should work against by realising that “there is no break in the continuity of God’s ideas, as they unfold with unflinching regularity to man. God’s ideas come to man with perfect sequence and they unfold with perfect sequence. There is no mortal mind to force man away from the realisation of God and God’s ideas, for there is only one Mind, God, and man is the reflection of God, and is always thinking of God and of God’s ideas.”

The great point with children is to insist upon their always reversing wrong thoughts, even when they are only just beginning to speak. It is very easy then for this to become a regular habit of mind. This habit is invaluable, and to help children to make a habit of treatment, you can realise that “man is never thinking wrongly, for man is God’s consciousness, by means of which God thinks. No material thought can come to man, only God’s ideas come; these ideas unfold in perfect sequence, and man loves to receive these ideas for they give him infinite joy and happiness.”

You must not forget, however, that this becomes



a habit, not through forcing them by will power to do it, but because of what both you and they think. Again, you would naturally never allow a child for one moment to criticise or depreciate another. You must start them on the highest possible grade of mental working. It is quite easy to do this if only you make up your own mind that it should be done. If you are lax and careless about the way in which the child thinks, you need not be surprised if it also grows up lax and careless in its thinking. Teach the child that it must always be looking about to do something for other people, and that the best way of doing things for others is to think rightly for them; right doing will then follow right thinking.

Take every opportunity of praising the child for anything that it does well in Science, and for every bit of understanding it manifests. If you are always blaming a child for not doing its Science work properly, it gets into the habit of associating its Science work with grumbling and unsatisfactory talking. The child should look forward to everything that has to do with Science, so that it likes both talking of it and practising it.

### **Rats !**

We heard of a very amusing case a little time ago which shows how simply and effectively some children treat. One day the mother of a little boy, aged twelve, had a very bad headache, and seeing the child playing about in the garden, sent the servant for him. When he came in, she asked the child to treat for her. He nodded his head, and immediately ran outside and resumed his game. She let mortal mind get the better of her, and feeling annoyed, again sent the maid for the child and pointed out how unkind it was of him not to have treated for her headache. The boy replied: "But mother, you have not got a headache," and to her surprise she recognised that the headache had disappeared. So she said to him: "Did you treat?"

"Of course," was the reply. "How did you treat?" "Rats," he replied. In other words, he knew that it was absolutely untrue, and that man cannot have anything the matter with him, because he is divine. One short realisation of this was quite sufficient, as it always would be if only we did not think we had to work so hard to heal our patients.

### **Malpractice.**

Children are extremely susceptible to thought. A child, as a rule, will soon manifest evil if you keep on thinking badly of it, whereas a child will rapidly change for the better if you never allow a wrong thought of it to remain in your mind for an instant. Always reverse any evil that you couple with the child before the sentence with reference to it has had time to be completed in your mind. This is the meaning of the word "*Watch.*" We have to be always on the alert, especially in the case of children. Elsewhere we have mentioned how an office boy once became so careless that we could not keep him. On going to see his father, who lived near us, to tell him this, it suddenly came to us that it was only due to our malpractice on him. So we kept him and reversed our thoughts about his carelessness. The result was that within a week all the trouble was over and he became one of the most careful and accurate on the staff.

### **Too Good to Live.**

Children are very susceptible indeed to thought, and it seems much easier to purify the mind of a child than the mind of a grown-up person. A lady who came to me for help gave me an interesting instance of this. As a young woman, she was the belle of Boston, and one day, simply to amuse herself, she called upon Mrs. Eddy, who was then attracting public attention. She was not in, but the visitor saw a young man who was taking her place

for the time, and had a talk with him, and for fun (as she said) had a treatment. She told me that the interview left but little impression, but a year or so afterwards, when she was married and had a young infant, her cook fell ill, and she thought that she would try Christian Science for the cook. When she arrived with the cook, the same young man was there, and said that Mrs. Eddy was in the inner room, suggesting that whilst he was giving a treatment to the cook, perhaps she would like to have a talk with Mrs. Eddy. She went in, carrying the child with her, and Mrs. Eddy took the child and petted her, whilst my friend sat for nearly half an hour and poured out a long category of the troubles to which young girls were liable. Mrs. Eddy sat there practically saying nothing, only every now and then smiling and putting in a word or two. In the middle of the conversation the young man came in and explained to Mrs. Eddy that he had not been able to relieve the cook of her pain. Mrs. Eddy listened to him and said a few words, and he went out. At that moment the cook was healed instantaneously.

She said that even this proof of the truth of Science had not much, if any, effect upon her, but an extraordinary thing happened. The child grew up like no child she had ever heard of or seen before. She was absolutely perfect, so loving, so sweet to everyone, that she said they called her "the angel." This went on till the child was about ten or twelve years of age, when she was so perfect that everyone said she was too good for the world, and could not possibly live. She then commenced gradually to pine away. The mother never thought of having help in Science, but went in the usual way to all the doctors and specialists she could think of, as she was well off; but gradually the child weakened, became thinner and thinner, and one day passed quietly away. Whilst the mother had been pouring out her troubles, Mrs. Eddy had been reversing the wrong

ideas, and as the ideas were reversed the child got the benefit. Later, the mother not understanding Science, the child being badly, what is called malpractised upon, instead of being helped, passed away. This was naturally not the result of the treatment, and the child would have died in any case, probably earlier.

The mother used constantly to blame herself for having failed to recognise the truth when it was put before her. Later on, however, she became seriously ill herself, and, in fact, was looked upon as a hopeless case from a *materia medica* point of view. She then came to understand Science better, but it took something like seven years of treatment before she was healed.

### Joy.

There are few things as joyous as children, and young of all kinds, and it is such a pity that this joy should so often leave people as they grow up. There is no necessity for this, but it is necessary to treat to preserve it. In the children's little prayers, morning and evening, they should be taught to realise the perfect joy which is in heaven. They can use such words as: "The sons of God shout for joy; in His presence is fulness of joy; man is absolutely joyous." Do not be afraid of texts being too difficult for them to use. It is wonderful what treatment will do in this way, and the child soon gets to know the meaning of any phrase even if at first it is somewhat a formula to it.

### Perseverance.

This is one of the most important things, as even if a child has not much ability, perseverance will before long make up for loss of other qualities. Once a person knows how to pray rightly, perseverance will overcome every difficulty. For this you can realise that "there is no want of perseverance, because man reflects Mind and is ever active and ever

energetic. Man is continually doing God's perfect work, reflecting God's ideas, and these ideas unfold to man with perfect sequence and are reflected with perfect sequence and unfailing regularity."

### **Intelligence.**

Intelligence is another important point. You can realise that "there is no want of intelligence, because God is intelligence and man reflects that intelligence. He always understands every idea of God which comes to him, instantly. He always acts perfectly, and groups together and re-presents the ideas which he receives in an absolutely intelligent way for the benefit of his fellow-man." "*For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding*" (Prov. ii. 6).

### **Thoughtfulness for Others.**

Here, of course, love is the basis, and you should work for love in the way already shown. You can also realise that "there is no want of thoughtfulness for others, as man is always helping his fellow-man, passing on God's ideas and grouping them into glorious combinations with the object of benefiting him. He always knows what is necessary to help his fellow-man and helps him to the utmost."

### **Respect for Elders and those in Authority.**

"There is no want of respect, for man knows that his fellow-man is divine. He knows that he is always doing what is right because he knows that his fellow-man is God's consciousness, absolutely perfect. "*Thou hath crowned him with glory and honour*" (Ps. viii. 6). In true humility he realises the government of divine Principle, he loves to obey the law of Love. Man knows that his fellow-man can make no mistakes, and he always loves to follow his wishes."

**Courtesy.**

Here again love is the basis, and one can realise that "there is no want of courtesy, for man is always loving and courteous. Man is gentle and full of tact, always doing and saying the right thing at the right time with the object of helping his fellow-man." "*Thy gentleness hath made me great*" (Ps. xviii. 35).

**Irritability.**

Irritability has already been dealt with in the earlier treatments for teachers.

**Selfishness.**

"There is no selfishness, for man is always desirous of helping his fellow-man; he radiates the boundless Love, the all-embracing infinite Self, in whom all men are one. He never thinks of himself, he thinks only of God and God's ideas. He is never in want of anything, because he has instantly everything he needs, and he loves to help his fellow-man and to pass God's ideas on to him, which give him joy and happiness."

**Purity.**

This should be worked for regularly by everyone, and you can realise that "there is no impurity, all is purity; no impure thoughts can come to man, only God's pure, perfect and holy ideas can come to him, for man is spiritual, perfect, divine, pure and holy. Man has no desires, he has instantly everything he needs, for man is "*male and female*" (Gen. i. 27), complete with all necessary qualities. God is Spirit, the Principle of all purity and holiness, and man reflects Spirit and is always absolutely pure and holy."

**Unpunctuality.**

"Man is never unpunctual, for man is always in the right place at the right time. Man is never thinking of things at the wrong time. The right ideas

always come to man, unfolding in perfect sequence, and man is always instantly in touch with the right ideas, for God is the Principle of all law and all order and man is governed by law and by order."

### **Untruthfulness.**

In working against untruthfulness, you can realise that "there is no lying, for man is made in the image and likeness of God, and God is Truth; man reflects Truth and is absolutely truthful. There is no mortal mind to make man lie, for there is only one Mind, God, and man is in that Mind and reflects that Mind, the Mind which is Truth itself."

### **Disobedience.**

"Man is never disobedient, for he is governed by God and by God alone; he always acts in accordance with the will of God, and is always doing what his fellow-man wants, for there is only one will, God's will, the will of good, and man is governed by that will, always doing and saying the right thing at the right time."

### **Deceit.**

Fear is largely the so-called cause of deceit. You can realise that "there is no deceit, for God is Truth, and man made in the image and likeness of God is absolutely truthful. Only God's ideas come to man and he is never tempted to lie to save himself, for he is spiritual and cannot lie because he is the truth of Truth. There is no fear, man has absolute trust in God, in good. There is nothing but good, man knows there is nothing but good and is absolutely fearless." You can work also against want of moral courage.

### **Cribbing and Copying from Others.**

"Man can never do what is unfair, for man is governed by God. God is Truth and man is abso-

lutely truthful. Man never takes any advantage of his fellow-man, God is the Principle of all justice and man is absolutely just. He loves Truth supremely, he rejoices in the glory and the grace of Truth." "*The law of God is in his heart: none of his steps shall slide*" (Ps. xxxvii. 38).

### **Pilfering.**

"Man can never take things from his fellow-man, for all God's ideas are always in the right place. God is the Principle of all justice, and man is absolutely just. God is Love and man is absolutely loving. Man is never in need of anything, for there are infinite ideas available and man never takes any idea from where it is needed, but is always passing on ideas to his fellow-man and benefiting him."

### **Jealousy.**

"There is no jealousy, God is Love, and man reflects that Love and is absolutely loving towards all. God is Truth, and man knows Truth and is always trying to help his fellow-man, passing on God's ideas, for God is Love, and there is nothing but Love, nothing but God and His ideas."

### **Spite and Love's Manifestation.**

"Man is never spiteful. The children of divine Love have only lovely thoughts, and they fill God's world with the radiant happiness of Love. Man is always benefiting his fellow-man and is always desirous of benefiting him to the utmost, for God is Love and man is absolutely loving towards all."

### **Envy.**

"Man is never envious, for all is charity, and man having everything he needs, loves to see his fellow-man having everything he needs also, and is always helping him."



**Bullying.**

“ Man can never bully, for he is always helping his fellow-man. The strength of man is the strength of God, and His strength is manifested in infinite gentleness. God is Love and man reflects that Love and is loving towards all.”

**Cruelty towards Animals.**

“ Man is never cruel to animals, for the law of kindness is the law of divine Life. The lesser ideas of God minister to man, and man protects these lesser ideas, and is always helping them.” Then work for love.

**Tale-bearing.**

“ Man never tells tales out of school, for man is always doing what is right. He is governed by the Principle of harmony, he loves to preserve harmony and peace. Man never tries to run down his fellow-man, for man is perfect. Man is always desirous of helping his fellow-man, for man is spiritual and governed by divine Love.”

**Stupidity.**

“ There is no stupidity, for man reflects divine wisdom, intelligence and knowledge. Divine Mind gives man infinite capacities, and makes him perfect in knowledge and understanding. Man is always doing and saying the right thing at the right time, for man is governed by God. Man is God's consciousness by means of which God works and thinks and acts.”

**Idleness.**

“ There is no idleness, for man reflects Mind and is ever active and ever energetic. Man is always actively receiving and re-presenting God's ideas, for man is spiritual and divine.”

**Carelessness in Work.**

“ Man is never careless, for God is the Principle of all law and all order. All man’s work is a labour of Love, he does everything to the glory of God, with infinite patience and loving care. Man is governed by law and order; everything is done at the right time and in the right way.”

**Lack of Attention.**

“ There is no lack of attention. The children of Mind are joyously alert, always ready to receive and enjoy the treasures which Mind unfolds to them. Man is spiritual, being God’s consciousness; he thoroughly grasps every idea of God which comes to him, and utilises the ideas to the utmost, for man is spiritual and perfect.”

**Tiredness.**

“ Man is never tired, he reflects Life and has all power and strength; he reflects Mind and is ever active and ever energetic. Man is always joyous in his work, receiving God’s ideas and grouping them into glorious combinations, which radiate out in infinite Mind, giving man joy and happiness. This never tires man, but gives him infinite joy and absolute happiness.”

**Impertinence.**

“ Man is never impertinent, for only God’s ideas come to man, spiritual, perfect, divine and holy ideas, which man reflects to his fellow-man, giving him joy and happiness. Love is the power which causes man to reflect these ideas, and man reflects that Love, and is absolutely loving towards all.”

**Troublesome Children.**

Sometimes children are exceedingly troublesome, and it is almost impossible to deal with them in the ordinary way. One of our assistants once had to

take a class in Natural Science and there was one pupil who in every lesson would interrupt with impertinent remarks, and questions and criticisms regarding the statements made. The assistant dreaded that girl, as she set all the class giggling and it was very difficult to keep discipline. Not knowing much about Science, the help of a relative of mine was asked, and whenever the assistant thought of that girl she tried to do her best to realise the perfect man, the reflection of Love, and never entered the class without treating first. It enabled her to change her own outlook with regard to the child, with the result that she ceased being troublesome and became very friendly; so much so, that when the term was over and our assistant was staying in the neighbourhood for a fortnight's holiday, this girl, of all the day boarders, would come and fetch her out for walks and was the last of all the girls to give up writing loving little letters long after she had left school.

### **How to help Shy Children.**

This is a very difficult thing to do if one does not understand Truth. Sometimes children will never join the other children in their games, and a dancing class or drilling class is torture. These children find it most difficult to do themselves justice, either in lessons or games, because of this shyness. Here you can realise that "man is never shy, for he is God's consciousness; man loves to be with his fellow-man, he rejoices to receive the ideas of God and to represent them to his fellow-man. He loves interchanging ideas. He has no fear, man has trust in God, in good, and knows there is nothing but good and is therefore absolutely fearless. There is no self-consciousness for man is spiritual; man never thinks of himself, he thinks only of God and of God's ideas, for man is governed by God, and by God alone."

### Sleepiness.

Inability to get up at the right time is a common difficulty. Bed never seems so comfortable as when one ought to be dressed and downstairs in ten minutes' time. Here you can realise that "man never sleeps, for he reflects Mind, and is ever active and ever energetic. Man is always in the right place at the right time, for he is in Mind, in God, being God's consciousness. There is no mesmerism, or self-mesmerism, for the only power is that of God. *"He that keepeth Israel shall neither slumber nor sleep"* (Ps. cxxi. 3). God is Mind, the Principle of all activity and energy, and man reflects Mind and is ever active and ever energetic."

Sometimes the sleepiness is the result of being obliged to work late at night, and then you can add the following: "No want of sleep can touch man, for man never sleeps, he is divine, ever active and ever energetic, governed by God, and by God alone."

### Sleeplessness.

Sometimes there is difficulty in getting to sleep. It is important here to recognise that want of sleep does not harm anyone. One American doctor says that it is much better not to sleep, and that four hours' quiet rest is of more value than six hours' sleep, as the human mind is so active during sleep. What is harmful is the thought of what is going to happen if one does not sleep. If you can get rid of the fear in a man's mind, as a rule he sleeps. You therefore work by realising that "man never sleeps, he reflects Mind and is ever active and ever energetic. No want of sleep can touch man, for man is divine, governed by the *'peace of God, which passeth all understanding.'*"

### Over-eating.

With some this quite a mania. You can work against it by realising that "man never eats too

much food, the ideas of God continually unfold to man with perfect sequence and un failing regularity, never too many nor too few. Man reflects them with perfect sequence. There are no material desires, man has everything he needs instantly, for man is governed by God, and God is the Principle of all law and order."

### **Dislike of Food.**

Here you can realise that "there is no dislike of food, man's food consists of the ideas of God which continually unfold to him. Man loves to receive those ideas and rejoices in them, and groups them together into glorious combinations which radiate out in infinite Mind, giving infinite beings joy and happiness, and man continually receives ideas in exchange which give him joy and happiness."

### **When work has to be done in a limited time.**

That which appears to be impossible can be done by treatment. One form of treatment is to realise that "there is no want of time, man lives and works in eternity, knowing no limitation; in Mind we live and move and have our being. "*He that believeth shall not make haste*" (Is. xxviii. 16). All is done in the right way at the right time, for God is the only worker and is the Principle of all law and order. The ideas of God unfold to man and are represented instantly; everything is finished, perfect and complete."

### **Infection.**

"There is no infection, for man is spiritual; there are no thoughts of *materia medica*, only God's thoughts. Man is always in the right place at the right time. Nothing passes to man except God's ideas, which help and benefit man, as they are spiritual, perfect, divine, pure and holy. God is the only power and the only ruler."

### **Homesickness.**

If a child suffers much from this, it is very distressing to a conscientious teacher and it is important to help him over this in his first term, so that he is happy in his work and glad to return to school. One can realise that "there is no homesickness, for man is always at home, in Mind; his home is God and he is always in that home, for man is God's consciousness. He loves to be where he is and rejoices in his work; he loves to receive and re-present the ideas of God, which give him and all those around him joy and happiness."

Very often the mother is probably just as miserable as the child, and is torn between her wish for the child to be happy, and that he should think of her and of his home. Here you can realise that "there is no separation, there is only one Mind, God, one consciousness, man; all men are part of that one consciousness and man is instantly in touch with anyone he needs." Then, to prevent the malpractice of the mother in continually thinking that the child will be miserable, you can realise that "there is no mental malpractice, man is surrounded by divine Love; no man can ever think anyone miserable, for God is the Principle of all joy; man is absolutely joyous, and man knows that man is joyous."

### **The Child with a Grievance.**

A difficult class of child to help is the one who always has a grievance, and fancies itself ill-treated, neglected, and unloved. Sometimes such a child will for ever be in tears, and yet the sorrow is absolutely imaginary, but none the less distressing to itself and those responsible. Here you can realise that "man never has a grievance, for everything works perfectly and divinely; man never fancies himself ill-treated, for God is Love and all men are loving, always helping and benefiting their fellow-man. Man is never neglected, for God rules and governs all, and

man is always helping and benefiting his fellow-man, passing on God's ideas, giving his fellow-man joy and happiness. Infinite Love surrounds man and all men are absolutely loving one to the other."

### **Ability to Gain Knowledge.**

By true prayer man can gain any knowledge needed for a right purpose, either past, present or future by realising that "there is no difficulty in gaining knowledge, for man knows instantly everything he needs. God's ideas unfold to man, and he grasps and thoroughly understands these ideas and utilises them; he has the capacity to know instantly any idea of God which he needs; this capacity is the Christ capacity, spiritual and perfect, for man is God's consciousness, as infinite as God."

### **Nervousness.**

"There is no nervousness, all is peace and rest and harmony. There are no material nerves, man's nerves are spiritual, channels in consciousness through which God's ideas come to man, never giving him trouble, but giving him infinite joy and happiness."

### **Lack of Concentration.**

In treating it is not necessary to concentrate strongly on one particular idea. Instead, active and clear thinking with a perfect sequence of ideas is what is needed. To enable you to do this you can realise that "there is no lack of concentration, divine Principle is the Mind of man, and the unbroken continuity of His unfolding ideas gives man spiritual power and peace. God's ideas unfold to man in perfect sequence and are represented in perfect sequence, for God is the Principle of all law and all order.

**Laziness.**

“ Man is never lazy, he reflects Mind and is ever active and ever energetic. He loves his work and rejoices in doing it perfectly. He loves to group God’s ideas into perfect combinations, to represent those combinations to his fellow-man and to receive ideas in exchange which give him infinite joy.”

**Dullness.**

Very often it is impossible to specify any particular fault in a child, and the trouble can only be diagnosed as dullness. The child seems to lack life and energy, and is simply dull and lethargic. In such a case you can realise that “ man is never dull, he reflects Mind, and is ever active and ever energetic. He is always passing on God’s ideas to his fellow-man and receiving ideas in exchange, giving him joy and happiness. These ideas unfold to man with ceaseless activity, and the interchange of God’s ideas continually gives man joy and happiness. Man loves his work, and rejoices in his work, grouping together God’s ideas into perfect combinations, for man is God’s consciousness, ever active and ever energetic. *“ Being the brightness of his glory and the express image of his person ”* (Heb. i. 3).

**Mischief Making.**

Some children seem to enjoy making mischief, even going so far as to tell untruths. Here you can realise that “ man never makes mischief, man is always helping and benefiting his fellow-man. All men dwell in eternal harmony. God is Love and man reflects that Love and is absolutely hoving towards all. God is Truth, and man knows Truth and rejoices in Truth. Man can never be mis-led, for man is led and governed by God. Man is God’s consciousness, knowing everything he needs to know.’



## Memory.

It is very important to have a good memory. If a person has a bad memory in the ordinary way there is some difficulty in improving it without a great deal of work, but by treatment a rapid improvement can be made. Remember that in the material world there is no such thing as memory, the ideas keep on unfolding to you, idea after idea, and when you seem striving to recollect a thing in the past you are really striving to get a better idea of God's thoughts, which are coming to your spiritual self, endeavouring to get the ideas you want. So in heaven there is also no such thing as memory, because idea after idea unfolds to man and he always has exactly the idea that he needs. You can therefore work for memory by realising "there is no lack of memory, for man knows instantly everything that he needs. God's ideas unfold to man in perfect sequence and with unfailing regularity, and man knows instantly everything that is necessary, for man is God's consciousness by means of which God thinks and works."

## Physical Unfitness.

This naturally has to be watched, and if anything wrong is noticed it should be worked against, as shown in "Active Service."\* Should there be no apparent improvement, you should still continue working, as the mind is being changed all the time, and the child is therefore getting better. Should it appear to get worse, then either you should ask for help from an experienced practitioner, or else the doctor should be called in. In the former case, if after a few days the child still seems to be getting worse, the doctor should be sent for—the metaphysical treatment continuing at the same time

\* ACTIVE SERVICE, 6d. A weekly paper for workers. Annual subscription, 28s. 2d. (\$7.00). Published by the Crystal Press, Ltd., 59, Portland Place, London, W.1, England, and 15, East 40th Street, New York City, U.S.A.

however. Many metaphysical healers say that there is an objection to having a doctor as sometimes you come across a medical man with a strongly hypnotic mind, and if he is certain that serious troubles are going to arise this is harmful. This is not the case. No human being can harm another human being mentally. If this were so you would have another power other than that of God, a power of evil. The practitioner should be kept well in touch with what is taking place, so that not only does he know what the medical man's diagnosis is, and if the medical man foresees evil for the patient this can be guarded against.

### **Overwork.**

“Man can never be overworked, God's ideas unfold to man with perfect sequence, and are reflected with perfect sequence, for God is the Principle of all law and order. Man loves his work and rejoices in his work. This work is to give his fellow-man joy and happiness continually.” A person does not actually suffer from working long hours; he suffers either from the work not being sufficiently interesting, or from being too much exercised in his mind over it. When either of these is the trouble, it should be taken up specially.

### **No Outlining.**

The mistake that many parents make is outlining the future of their children. What the children are going to become, if there is no treatment, already exists in the cinema pictures of the future.

If the parents are convinced that a certain future is best for the child, and think it strongly, it may do a great deal of harm, because they may so intensify these thoughts that they take effect; whereas if the thoughts had not been thus intensified, the result of the treatment would have been to destroy them, and something different would have taken place, in other words, the mist of matter would

have been thinned, and heaven would have been seen more as it really is. We should be absolutely selfless, and just allow the child to do as it wishes, relying upon the treatment to bring about the best result. There is no harm, of course, in letting the child know what you think is best for it, but no other pressure should be put upon it.

### **Treatment must Help.**

A mistake which is often made—in fact I had it voiced to me by one of the leading teachers of the Christian Science organisation—is that we ought not to treat much for our children, as it teaches them to rely upon other people instead of working for themselves. This is quite wrong. Treatment cannot possibly harm or weaken anyone in any way, but must do good. It is certainly a mistake to let the children think that they can always rely upon your doing their work for them, but the more you treat for them the better. The best plan is to make them work for themselves and then to help them, working away quietly without saying anything to them.

Remember that children are specially susceptible to thought, and it is your own thoughts of them for which you must be continually treating, never allowing yourself to think wrongly of them for a moment, but always turning in thought to God directly you begin to think of them.

### **Heredity.**

One thing that parents should work against is any belief in heredity. We seldom think of the good derived from the parents, but we constantly couple evil with them: "The child is sure to turn out badly, as his parents are drunkards," or "his temper is so bad because he is like his father." Apart from this there is the latent sub-conscious action which is

noticeable in cases like the children of consumptive parents. Medical men have said that 75 per cent. of the diseases are due to the sin of the person or of their parent, and certainly by far the greater proportion of the diseases of children is due to wrong living on the part of the parents. One can work against this by realising that "there is no heredity, God is the only power and the only ruler; man never had a material father and mother, man's Father-Mother is God, and man is made in the image and likeness of God, a perfect being in a perfect world governed by a perfect God." For "*God created man in his own image, in the image of God created he him; male and female created he them*" (Gen. i. 27). He created them male and female in one, with the male and female qualities fully developed and complete.

Finally, we must recollect that it is of the greatest importance to live Science oneself, and to so work in the early days, that the children naturally turn to you for help and expect unfailingly to get relief from the various ailments or discords which may attack them. They will soon then start to work for themselves, especially if you always realise, when treating for them, that man knows Truth, loves Truth, and is always thinking rightly. If you yourself do not malpractise on them and are constantly realising Truth with the object of helping them, they will grow up quite different from what they would have been without the treatment. This does not necessarily mean that they will be perfect, so strong is the belief in mortal mind, but as the result of this treatment they will assuredly be much better transparencies to Truth.

### **Our Work.**

Some people may think that praying for such things, as have been mentioned, is quite wrong and that we should only pray against sin and disease.

This is not so. Our only work in this material world is to make those around us happy and to be happy ourselves. The former always leads to the latter, and is the highest source of happiness. We have to eliminate every trace of discord, to turn out every evil thought as it comes into our so-called mind, and let it thus act as a sign-post to turn us back in thought to God and heaven, as it is only by the realisation of the world of reality that we can help ourselves or anyone else. Our progress simply depends upon the number of seconds throughout the day in which we are thinking of God and His perfect world. "*Thou wilt keep him in perfect peace, whose mind is stayed on thee*" (Is. xxvi. 3), and it is only in this way that we can find "*The peace of God, which passeth all understanding*" (Phil. iv. 7). We have to keep our mind stayed on "*The things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal*" (2 Cor. iv. 18).

If you are continually working in this way for the small things, you will find that when serious difficulties occur and David has to go out and try conclusions with Goliath, the evil, however serious it is, will flee from your realisation of Truth like the mist before the rising sun.

Every time you turn in thought to God your human or carnal mind is permanently improved. It can never get worse. All the evil in the world was there at the so-called start of the material world, many thousands of years ago. The only thing that takes place is the continual disappearance of the evil through the action of God when man prays. "*Hear, O my beloved, saith the Lord: behold the days of tribulation are at hand, but I will deliver you from the same. Be ye not afraid, neither doubt; for God is your guide*" (2 Esdras xvi. 74). Steadily everything improves, until the times comes when "*This Gospel of the kingdom* (of God, the

main points of which are set out in this pamphlet) shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. xxiv. 14), when "The Glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it" (Is. xl. 5). At this time "We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: . . . then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 51-55).



# SOCIETY FOR SPREADING THE KNOWLEDGE OF TRUE PRAYER.

---

*"Ye shall know the truth and the truth shall make you free."*—JOHN viii. 32.

## AIMS OF THE SOCIETY.

1. To spread the knowledge of how to demonstrate the works of our Lord in daily life, so that all sin, disease, troubles and limitations can be overcome in oneself and for others.
2. To bring about national concord and brotherly love everywhere.

The miracles of our Lord were based upon a universal law, and performed through a knowledge of right thinking. There is no difficulty for anyone who is sufficiently spiritually minded and unselfish to obtain results for themselves and others almost immediately.

## TERMS OF MEMBERSHIP.

Membership of the Society involves payment of a registration fee of one shilling (1s., 2s cents) per annum. The Society will keep in touch with members sending them copies of special leaflets and advising them as to the best methods of working by true prayer.

All communications should be addressed to:—

**THE SECRETARY,**

SOCIETY FOR SPREADING THE KNOWLEDGE OF TRUE PRAYER,

59, PORTLAND PLACE, LONDON, W.1.

---

OFFICIAL ORGAN OF THE SOCIETY.

## "ACTIVE SERVICE"

A WEEKLY PAPER FOR WORKERS.

### FEATURES OF THE PAPER.

The main object of the paper is to help those who are working on the highest lines to gain a better knowledge of God, and to develop their capacity for the realisation of Truth, in order that they will be able to help not only themselves but others more efficiently.

Second, to organise the battle against the terrible evils that nearly all the prophets of the past and seers of to-day have foretold are about to come upon the world, between now and the so-called approaching end of the world, namely, the end of all sin, disease, suffering and limitations.

### CONTENTS.

Letters from home and abroad giving the results obtained by true prayer, namely, scientific right thinking, in the way that our Lord taught and demonstrated; and giving testimony to the value of a knowledge of Truth.

Metaphysical interpretations of the Bible, with new translations and new aspects of the Bible sayings, which harmonise with the spiritual advance of the world.

Information as to how to grow in the knowledge of Truth, and how to overcome sin, disease, troubles and limitations.

Reviews of important books and comments upon leaders and articles in magazines and papers dealing with metaphysical and other interesting subjects.

An important feature is the answers to questions with reference to healing and working against unusual difficulties, to the material world, and to occult phenomena.

Matters of interest showing the advancing thought of the medical and religious worlds.

Articles and letters throwing light on the prophecies of what is about to happen in the immediate future.

Articles of ancient literature showing where the writers had obtained inspiring glimpses of the truth.

Price 6d. Annual Subscription, 28s. 2d., post free (20 cents; Annually \$7).

---

The Crystal Press, Ltd., 59, Portland Place, London, W. 1. Eng.,  
and 15, East 40th Street, New York City, U.S.A.

**WORKS BY F. L. RAWSON, M.I.E.E., A.M.I.C.E.**

---

**HOW TO PROTECT OUR SOLDIERS,**  
**Or, the Practical Utilization of the Power of God by Right Thinking.**

Paper Cover, 40 cents; 1s. net, postage 2d.

(SECOND EDITION).

"HOW TO PROTECT OUR SOLDIERS" is a work of vital importance even now that the war is over, as it gives the scientific reasons for the miracles of Jesus, and shows how those at the front can not only protect themselves, but obtain so-called miraculous results of many different kinds. Practical instances are given. It also shows how those at home can protect all those around them whom they love, by true prayer, *id est*, right thinking, in the way taught and demonstrated by Jesus the Christ.

The writer shows the difference between the two methods of mental healing, one, on the basis that Jesus worked, namely, by turning in thought to God, which helps everyone concerned, and the other, the way the sorcerers and witches of the past and the black magic workers and others to-day work, namely, with the human mind, which harms everyone.

In the Sixth Chapter, under the heading "How to End the War," he shows how to pray for this, and states that if enough men knew how to pray properly, the war would stop instantly and in such a way that peace would be permanent.

---

**The War and The Great World Change to Follow.**

Crown 8vo, stiff paper covers, 50 cents; 1s. 6d., postage 2d.

(THIRD EDITION).

This is an amplification of a lecture delivered at the Queen's Hall, London, and is a synopsis of the main points of "Life Understood." It explains what God and man are, exposes the fallacies of the material world, explains the second coming of the Christ, and gives the natural science reasons of the so-called "end of the world," which is shown to be merely the end of all sin, disease, suffering and troubles. It shows how in the meantime, by scientific right thinking, as true thought is true prayer, we can eliminate all these troubles in our own life and the life of those we love.

The general manager of a large London business house, in introducing the lecturer, spoke most highly of Mr. Rawson and the way he had been helped by him, and said: "Mr. Rawson, until he retired, practised as an engineer and was in the front rank of his profession. He was considered the leading authority on new inventions and new discoveries in the City of London, and has been retained frequently on very important work. His opinion, I know, was considered by the Government to be very valuable."

---

**Reprints from "ACTIVE SERVICE" by F. L. Rawson.**

POSTAGE ½d.

LECTURE ON THE NON-REALITY OF MATTER, 2d. net.

LECTURE ON SCIENTIFIC RIGHT THINKING, 1d. net.

"THE BASIS OF TRUE HEALING," 5d. net.

"HOW TO BRING ABOUT A PERMANENT PEACE," 3d. net.

"DIVINE PROTECTION FOR THE GARDEN AND FARM," 8d. net, postage 1d.

Particulars of other Divine Protection Series on application.

---

**LECTURES, &c., by Miss Ethne Tatham. 2d. each net.**

"GOD THE ONLY HEALER."

"THE UTILIZATION OF THE POWER OF GOD."

"THE PRACTICE OF THE PRESENCE OF GOD."

"TRUE PRAYER." "THE DIVINE US."

"BEHOLD THE MAN." "SIMPLICITY."

"THE NEW CONCEPTION OF GOD."

"CHILDREN'S CORNER" (Series in four booklets), 6d. each net.

THE STUDY CIRCLE, explaining how same can be arranged, 1d. net.

"THE LIGHT BEARER," by RUTH IBBOTSON, 2s. 6d. net.

"JACK AND JILL," by RUTH IBBOTSON, 6d. net.

"THE LABOURER IS WORTHY OF HIS HIRE," 1d. net.

THE NINETY-FIRST PSALM, Paper-bound Booklet. 2d. net; 1/9 per doz. post free

---

The Crystal Press, Ltd., 59, Portland Place, London, W., 1. Eng.,  
and 15, East 40th Street, New York City, U.S.A.