

AN INTRODUCTION
TO THE
THEOSOPHY *of the* CHRIST

EMBRACING THE
SCIENCE OF INTUITION, MENTAL HEALING AND
SPIRITUAL SUPREMACY.

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"And being asked by the Pharisees when the kingdom of God cometh, he answered them and said; The kingdom of God cometh not with observation: neither shall they say Lo, here! or, there! for lo, the kingdom of God is within you."

"Ye therefore shall be perfect, as your heavenly Father is perfect."

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“ I will say, although I cannot as yet give proof, that there are other powers of the intellect besides the ordinary mental powers. These latter are extremely limited, and cannot reach beyond a certain point. But there are those now living, who, perhaps, one of these days, will make some discovery or invention that will make a revolution in our theories and medical practice.”

Brown Sequard.

And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. * * *

And I, John, saw the holy city, new Jerusalem, coming down out of heaven, prepared as a bride, adorned for her husband.

And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

Rev.

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As a preface to the introduction of the specific features of the Christian Theosophy, it may be well to refer to the general features of that older Theosophy which is not distinctly Christian.

The term THEOSOPHY signifies divine wisdom, being derived from two Greek words meaning GOD and WISDOM. Hence Theosophy has been called "the Science of the Wisdom of God."

The definition of the position of the British Theosophical Society, as laid down in the rules of that society is as follows :

"The British Theosophical Society is founded for the

purpose of discovering the nature and powers of the human soul and spirit, by investigation and experiment.

“Our object is to increase the amount of human health, happiness, knowledge, wisdom and goodness ; and we pledge ourselves to the best of our powers, to live a life of truth, temperance, purity and brotherly love.

“We believe in a great first intelligent Cause, and in the divine sonship of the spirit of man, and hence in the immortality of that spirit, and in the universal brotherhood of the human race.”

In an address by the president of that society, are the following words :

“We all, I understand, realize the trinity in man of body, soul, and spirit; and thus it is that our rules indicate that we shall do our best to increase our bodily health, our soul’s strength, and purity, and the exaltation of the spirit ; and we all, I think, thus understand that the central essence of all true religion is one and identical, namely, *to evoke the hidden spiritual center of the soul, and unite that with God.*”

This is a Western modification of the occult philosophy of the East which recognizes instead of a trinity, a seven-fold nature in man.

Theosophy, as applied to the occult science and wisdom claimed by certain mystic brotherhoods of the East, (Indian and European) supposed to have been handed down from re-

mote antiquity, embraces both an ideal and a method; an ideal attainment of divine wisdom, fellowship and supremacy with the gods, by human effort alone; a method involving secret processes disclosed only to the initiated, through which this transcendent attainment is supposed to be reached.

This Oriental Theosophy now being introduced into our own country and receiving the attention and patronage of many thoughtful people, is thus described by Murdock: "Supposed intercourse with God and superior spirits, and consequent attainment of superhuman knowledge, by physical processes; as by the theurgic operations of some ancient Platonist, or by the chemical processes of the German fire philosophers." and by Webster, "A direct as distinguished from a revealed knowledge of God, thought to be attained by extraordinary illumination." The whole doctrine is based upon an assumed capacity in man for this illumination and attainment, while the secret of attainment is supposed to lie in the peculiar

processes by which such illumination is to be secured. Those processes, so far as known outside the secret orders in which they are sacredly guarded, are highly abnormal in character, some having been resorted to by the Mystics and would-be Seers of all ages, for a like purpose ; such as fasting, solitude and prolonged meditation, mortification of the flesh, the cataleptic and hypnotic trance, the use of various nerve and mind exhilarating narcotics, and abnormal conditions otherwise induced in the nervous system.

In contrast with these, the pure and practical THEOSOPHY of the CHRIST—as applied to the changed conditions of modern life in the light of a better knowledge of the innate powers of man,—presents an Ideal and a Method at once divine and perfect, as only the Christ could give. This Ideal reveals not only the boundless capabilities of man, but also the infinite perfection of the Being and Providence of God as the basis, both of this divine capacity in man as His offspring, and the exhaustless

resources of His kingdom for bringing these possibilities to fruition, in actual fulfillment of the Divine Purpose, and the realization of man's spontaneous aspiration and desire. And, based upon this Ideal of human possibility and the divine purpose and provision, the Theosophy of the Christ furnishes a correspondingly perfect method for their realization through the liberation of these innate powers, and their higher education and perfection on the plane of the spiritual and divine, by processes which are normal, specific, practical and direct, without secrecy and without mystery.

Assuming the divinity and perfection of the Ideal and Method of the Christ, they form the only true basis of education for the complete development and perfection of man, in all the higher possibilities of his being. First, then, the Ideal of God, not only as an overruling Power and Providence, so universal and specific that not a sparrow falls to the ground nor a human hair perishes without his notice ; but also as an omnipresent Spirit or indwelling

Divinity and Life, limitless, exhaustless and absolutely perfect. Second, his Ideal of man as the child of God, and, therefore, in his essential being spiritual, partaking of the divine nature and attributes, and so endowed with an inherent capacity to unfold into all the perfection of being and character which inhere in the nature of God.

In the mere child, however, the perfection of the Father's being can exist only potentially, just as the full-grown oak is potential in the acorn, or the adult in the infant. Yet because the essential characteristics of the Supreme Being do actually inhere in man as His offspring, there is a corresponding certainty of their possible realization in human experience. But should man, because of identity of nature, assume equality with the Father, before unfolding to the divine estate through the normal process of development, as from infancy to manhood, and *thus* seek to realize it in experience, he would but display the folly of an infant assuming the position and dignity

of the mature man “Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.” Humility, therefore, and not presumption, is the first condition for recognizing and entering into the true life and character of the INEFFABLE ONE, whom it is our inexpressible privilege to call Father—“Our Father in heaven,” whose Holy Name should ever be most deeply and reverently hallowed in our thought.

Nevertheless, because the actual nature and attributes of the Father—omniscience, omnipresence, omnipotence and all Perfect Being—do inhere potentially in man as His child, awaiting only the quickening touch of the true and divinely-ordained education and discipline to be brought forth and actualized in human experience, man has infinite encouragement to seek the realization of this divine possibility through personal co-operation with the divine will and purpose to this end; the one true and only method instituted by the

Christ. The "straight and narrow way that leadeth unto life."

This divinely anointed Teacher having lifted up the true and perfect ideal before men, and demonstrated in his own transcendent attainment and victorious life the one perfect method of its realization, freely gave it to the world, imposing no mysterious rites nor secret orders for its promulgation and success; and no condition on the part of men but their recognition of, supreme desire after, and loving, whole-hearted loyalty to the will and purpose of the Father in them. That will and purpose, though revealed by the Christ, must and will be confirmed by the witness of the Spirit in personal revelation to each soul, through the spirit of child-like trust and obedience; this being the certain and only key that opens the soul to direct and personal revelation from the Father. "There is a spirit in man and the inspiration of the Almighty giveth them understanding;" but he only "that willeth to do His will shall know of the teaching."

In this attempt to revive the pure Theosophy of the Christ in its practical application to the changed conditions of modern life, there is nothing essentially new, save the specific processes deduced from the new study of man both in the light of Christ's teaching and example, and of modern scientific discovery by which the words of Jesus are better understood. This new and better understanding makes it practically a new teaching.

This teaching, however, is still based upon the recognition of Jesus as the Christ, and the recognition, also, of the revelation of God in Christ, as the revelation of the divine Ideal and Method for the final education and perfection of man as the child of God. On this revelation the New or Christian Theosophy is based, as the Oriental and older Theosophy claims to be based upon a supposed primal revelation of remote antiquity.

This newly revived Theosophy of the Christ simply aims to be the full and practical application of the perfect ethics of Jesus in a way to

meet the conditions of modern life ; it embraces both a doctrine and a method, which constitute it a distinct and specific education of the human powers on a new and higher basis. As a doctrine it holds the loftiest ideals and aims possible to man, whether in the sphere of religion or philosophy, since it recognizes God as the Father of mankind, and His infinite perfection of Being as the legitimate goal of human possibility, aspiration and desire. As a method of attainment and realization, it promises to effect all of divine good that is sought after, whether in religion, philosophy, occultism or modern spiritism, and vastly beyond what is possible by the methods of external science or art.

It is a new and higher education, based upon the Christ Ideal of the Eternal Fatherhood and perfect Providence of God, and of the indestructible sonship and divine possibility of man as the child of God—the possibility of becoming “perfect even as the Father is perfect.” It begins with the Ego and seeks to unfold

power and intelligence from within in striking contrast with the method of the schools, which is external, beginning with the senses and educating the intellect through the senses. This Christ method begins with the spirit and inward life, and aims to educate not only the intellect but the entire man, by unfolding his latent powers from the spirit within, which in this teaching is recognized as the true source and fountain of all intelligence, goodness and power, as it is the breath or life of God in him.

Education, meaning to educe, or cause to grow, is suggestive of the true idea of what constitutes only real education. It is the educating or bringing forth of intelligence and power from within man, not the crowding of his mind and memory with facts about things external. These facts need to be observed and understood, but man needs first and most to bring forth and establish that power and intelligence from within which perceives, understands, handles, controls and uses for its own specific ends and purposes, the things of the outward world.

It is only through the development and organic perfection of this power from within, that man is destined to achieve and hold absolute mastery and dominion over all that is external to himself.

It may be claimed that this is the practical aim of the very education of the intellect through the senses, which we have called external and limited. The claim is true to a degree, and Christian Theosophy does not ignore either the value or necessity of such external education in its legitimate sphere, which at most is but the primary department of the school of God.

Man at his best, on the plane of physical science, is still in the school of the senses, and education based upon sensation alone can meet only that condition of human life, which in its relation to the full development of a true manhood, is but the immaturity of youth. In this primary or sensuous sphere of man's activity, his sciences, philosophies, theologies and inventions, however important they may appear to

him, are but the toys, baubles and sports of early childhood. Nevertheless, these are necessary and essential to childhood ; yet the perfection of his education, even in this primary department of the senses, will be realized only when the principles of the Kindergarten, manual training, and industrial schools are fully applied throughout, and the spiritual in man is recognized and interwoven with all the processes of daily activity.

But Jesus "came in the power of the Spirit into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled and the kingdom of heaven is at hand.'" The organic life of the race was now sufficiently unfolded to begin and extend this higher education unto all men, and without this spiritual education neither the race nor any member of the race, can rise to the full realization of the exalted destiny that it is man's to achieve.

"Repent ye, therefore," said Christ, "and believe" (receive) "the gospel." That is to say, turn about and change your method of life,

motive and effort—which is the literal meaning of the word repent—and enter into this gospel of good news of the spiritual life. Be not anxious, therefore, about the things of the external, “but seek *first* His kingdom and His righteousness [right life], and all these things shall be added unto you.” “For whosoever would save his life [mere life in the senses] shall lose it; and whosoever shall lose his life for my sake and the gospel’s, shall save it,” and save it to its divinest possibilities. The perfection of the senses and all the physical powers as well, can be reached only through the spiritual finding organic expression in and through them, by which they become the instruments of the spiritual life as well as of the mental powers; “the Word made flesh,” or “God manifest in the flesh” of every man, as in the personal experience of Jesus of Nazareth.

Had not the possibility of the Christ life existed in every human soul, the Christ himself would never have called upon all men to follow

Him, with the assurance that they should thus *do* the works He did, and even greater

As the words soul, mind and spirit are often confounded and used by some writers as synonymous, a definition of these terms as used in Christian Theosophy becomes necessary. By the soul is meant the combined powers of the whole organic man ; every faculty and function which inheres in and goes to make up the personality, is an attribute or portion of the soul. By the mind is meant that portion of the soul which thinks and formulates ; in other words, the intellectual or thinking part of man. By the spirit is meant the inmost life ; the indestructible essence and animating principle of the soul's being ; the essential element of the Divine Nature in man ; the indestructible life of the Father in his children, in which all the powers of the personal life have their origin and perpetuity. " Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you ? " " Surely Spirit is in Man, and the inspiration of the Almighty maketh intel-

ligent." (True rendering of Job xxxii. 8.) "God is Spirit"; hence the central or essential life of man is the indwelling presence of God, or Spirit in man.

The soul therefore is one thing and the spirit another; the soul being the organic personality, or self-conscious personal identity, as differentiated from, though existing in the Divine Being. "In Him we live, move and have our being;" while the human spirit is just so much of the Divine Spirit as the soul in its freedom of choice and action honestly desires and seeks to appropriate to the unfolding and perfection of its own powers, and thus make its own. By this development of the human faculties into the pure life of God on the spiritual plane of their activity, the personal life actually becomes one with God in essential Being, while to the outward world it maintains its active personality, and inwardly also, in its relation to the Supreme Life, its self-conscious personal identity. Life on the plane of the spiritual, or spiritual life, is here recognized as dis-

creet and practically distinct from life on the sensuous and animal plane, or animal life, while the human powers are organically related to both, and may therefore become active on both.

As the personality thus exists in and from God, its innate capacity to appropriate and make the Divine Nature its own, is as unlimited as the Being of the Father from whom it is derived; while the development and perfection of the soul's powers, through this appropriation, by the process instituted by the Christ and taught by his Theosophy, is but the unfolding from an infinite within toward the comprehension and mastery of the infinite without.

Nothing less than this capacity could constitute man a child of God, inheriting His Nature in potential being. On this fundamental doctrine of Jesus, the Christian Theosophy bases its specific processes for carrying forward the true and higher education instituted by him as the Christ.

It seeks *first*, therefore, to awaken and unfold "the sublime powers resident in the Ego," and through these to quicken and exalt the subordinate powers of the entire organism, and thus to transfigure the whole humanity after the pattern of its indwelling divinity. Hence it begins with the spirituality of our being and unfolds the powers of life from within; the schools begin with the senses and seek to unfold and educate the whole man on the plane of the senses.

Through this higher training of the human powers on the spiritual plane of their activity, in accord with the Divine Will and Wisdom, it exalts man to the sublimest possibilities of his being, and thus fulfills the will and purpose of the Father in him. This higher education consists simply in the training of the rational and moral powers of men in the light and on the plane of the spirit within, thus incorporating, or bringing forth and enthroning in organic function, the spirit in all the faculties and powers of the soul. The spirit needs

no training, it is perfect in itself, and acts with spontaneous wisdom and divine skill; and when enthroned or made organic in the human soul, it becomes as absolute and supreme in the consciousness, and in the whole sphere of the personal activities, as is God in the universe itself.

“God is Spirit,” and Spirit is omniscient, omnipresent, omnipotent, original, absolute, changeless, indestructible Being. Man is the offspring of God, formed in His image and after His likeness—in his rational and moral powers—and the human spirit, the “spirit in man,” is a portion of the Divine Spirit given unto man for the exaltation and perfection of these powers in the likeness and character of the Father. It is the actual life of God in the soul, with all these characteristics of the Divine Nature inhering indestructibly in it. Hence every faculty and power of the soul is rooted in this life of God in man, and capable, therefore, of taking on a divine activity, and thus becoming perfect even as the same element or attribute in God is perfect.

Man in his organic personality—the real and essential man—is regarded in this teaching as a spiritual, not a physical being, the physical body being but a fleshly covering of the real man, a temporary enswathement of refined material in flexible form, as a physical covering and organic instrument with which to come in contact and handle gross matter, while acquiring an earthly education and discipline in the school of the senses. The physical structure is no more vital to the soul's real being and activity, save as a means of communication with the outer world, than is clothing or raiment to the body itself. "Is not the life more than meat? and the body than raiment?" Nevertheless, while the elements of the physical body are held in the life and around the form of the indestructible spiritual organism as living tissue, by the vital and transcendent chemistry of that life, it is an organic part of man, though a superficial and evanescent part; yet it is an external counterpart of the real and spiritual body, and to a large degree represents

the condition, and so far, is a revelation of that inner organism. Its refinement and perfection, therefore, as an external instrument of the soul's activity, will correspond to the height to which the spirit itself has risen and come forward in the soul's powers.

St. Paul affirms that "There is a spiritual body", as there is a natural or physical body, and this truth is confirmed by every true seer from that day to this, all recognizing this inner spiritual body as the real, permanent and indestructible organism of the man. Swedenborg, who has written much upon this subject, says: "The soul of man is a spiritual substance of the same form as his body, transfusing all the body's tissues, and wearing the body as a garment, even as the body wears its clothes. The body lives from the soul. In itself, the body is dead and without sensation, as is evident when the man leaves it at death; it then returns to its inorganic element. As the body is diseased or injured, the soul is more or less deprived of its power of action in the natural world, but the soul itself is uninjured."

“At death the spiritual body leaves the material, and makes its appearance in its higher sphere. Whether it is beautiful or deformed, depends upon the man’s conduct on earth.”

“The spiritual body of man is sustained by the light and heat of the spiritual Sun, which is the circumambient sphere of the Divine Love and Wisdom. From this spiritual Sun our natural sun exists, even as our material bodies live from our spiritual bodies. But all alike exist and subsist from the Lord alone.” (White’s Life of Swedenborg, p. 215.)

Thus the spiritual body—as every true seer affirms—is the indestructible form of the soul’s organism, and represents of necessity the quality of the soul’s organic life, it being the real organic man. Hence, the physical body being the fleshly covering and external counterpart of the spiritual form, deriving all its life and functions therefrom, and existing only in its life, is but the most external reflection or organic expression of the soul’s actual life and development. Hence, also, just in proportion

as the soul acquires self-possession and self-control, will it gain and hold possession and control of the body and its conditions, its sensations and functions, and be able both to prevent and heal disease in every form, and under all contingencies.

The whole personality of the man, it will now be seen, was constituted with direct reference to, and for the sole purpose of, receiving and embodying in organic function this indwelling life of God, and thus attaining perfection of organic development and supremacy of personal life. Hence it is only through the appropriation of this indwelling and Divine Life to the growth and development of the soul's powers that man can unfold in the nature, character and power of the Father. It is only through this perfection so attained of the personal life, that he can exalt the body as the organic physical instrument of the soul's activity in the outer world, to that degree of perfection that it shall respond to every demand of his living personality. It is only thus that the

physical structure which exists in the soul's life and form, can be held by the absolute chemistry of the spirit completely above the changing vicissitudes, and every destructive element and condition of the outer world. "They shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them."

Christian Theosophy, therefore, does not, as does pure idealism, attempt the impossible feat of ignoring and denying the reality of the outward world and its material laws and conditions. It recognizes the legitimate sphere of the physical senses and the necessity of their proper training and discipline. It encourages also the exercise of the intellect on the plane of the senses, realizing that physical science would be impossible without such exercise. Christian Theosophy recognizes the deeper fact, that there can be no true understanding but from the standpoint of the divine, or light of the spirit which is the light of omniscience; that as the impressions derived

from the outward world through the senses have to be corrected and interpreted by the higher judgment of the intellect, so the intellect itself, in order to “judge not according to appearances, but to judge righteous judgment,” as the Master enjoined, needs also the higher light of spiritual INTUITION and INSPIRATION,—“the true light which enlighteneth every man coming into the world.” The external education of the schools tends to shut out this light of the Spirit, by holding the attention upon the things of the outward world, and interpreting them only in the light of the sensuous understanding.

The real education, then, of the man, is from within, not from without. Through the method of external education, from the standpoint of the senses, and of physical science, the attainment of personal mastery and organic spiritual supremacy is absolutely impossible. Physical science alone can never raise man above the limitations of the sensuous life and physical condition ; but through the spiritual,

the soul finds its full deliverance from the thralldom of flesh, sense and materiality, and their limitations, and rises into all the freedom and perfection of divine being, in living conscious communion and fellowship with the Father.

As pure Spiritual Being God holds the universe itself in His keeping and control, and is not enslaved nor limited by it. Why then should man as the child of God—also a spirit, and clothed upon with His attributes—be held in bondage to and under the limitations of his physical environments?

Was not this indeed the very object of his being placed in such environments, that he might learn through a rigid discipline his true and real position toward them, and rising in his inherent power as a spiritual being and child of God, assert his transcendent nature, and achieve his rightful supremacy over them, while yet holding organic relations with them?

The practical omniscience of spiritual Intuition, and the power of achievement it gives

the human soul once fully emancipated from the thralldom and limitations of flesh and sense, as much transcend the intelligence and power of the intellect and will on the plane of pure science, so called, as these transcend those of the savage or purely animal man. Spirituality, therefore, made organic, as intellectuality has become, and as animality was spontaneously, is the only avenue through which human freedom and perfection can be achieved.

The question then arises, is this fundamental doctrine of Jesus, that man is a child of God and, therefore, endowed with the inherent capacity to become "perfect even as the Father in heaven is perfect," absolute truth and not error? And, is the method instituted by Him for its complete actualization in human experience also divine and perfect? In meeting these questions fairly, we have but to ask another question, viz: is the record of his own transcendent attainment and victorious life an essentially truthful history? If truthful, as herein assumed, then these are the absolute

demonstrations of the truth and divinity of both his doctrine and his method. The power and efficacy of this doctrine and method were still further illustrated and confirmed in the marvelous experience and works of his immediate disciples, who by this method were transformed from uninfluential and ordinary men into the most heroic and influential band of reformers the world has known.

The misapprehension and misinterpretation of both the doctrine and method, as well as the spirit and the purpose of the great work instituted by the Christ, which arose after the Apostles went to their rest, and possibly in some degree with the Apostles themselves, is the all-sufficient reason why the power of Christ's gospel has not been more fully realized in the world.

The Church has not fully taken him as the actual example for all men, with his assurance that "He that believeth in me the works that I do shall he do also ;" and his further injunction, " Be ye therefore perfect, even as your

Father in heaven is perfect." It has not altogether made these injunctions the burden of its teaching as it was his. It has interpreted him and his divine instruction from the plane of the sensuous and selfish life, and so taught that men were to escape the terrors of a future hell, and the just penalties of their sins, and secure the bliss of a future heaven, not through any merit of their own, as the reward of a righteous life; but through the merits of a righteousness fulfilled in the Christ once for all men, to be imputed unto them through faith in him as their substitute.

Through this paganized corruption of the pure teaching and example of the Christ, the blind and leaders of the blind have fallen into the ditch together, this doctrine of substituted righteousness being pure paganism and carnality and nothing else. The word of Christ to each soul is, Be ye *personally* perfect, even as God who is your Father is perfect.

This revival of the pure Theosophy of the Christ, is an earnest effort to bring back the

world to the perfect Ideal and Method of Jesus, and to re-establish the work he so divinely inaugurated for the world's redemption. To lift up anew his divine Ideal of human perfectibility, and restore the perfect Method instituted by him for its actualization in the bringing forth and enthronement of the spirituality of man's being in organic supremacy.

As God is Spirit, and man the child of God, it is only spiritually that he can unfold in His likeness and reflect his image, and thus become "perfect, even as the Father in heaven is perfect". It is as pure spiritual Being only that God has absolute knowledge, creative power, and holds His entire supremacy and control over all things. It is only through the spiritual, therefore, that man as the child of God can attain absolute knowledge and personal supremacy, or enter into fellowship with the Father in his wisdom and power; or with the Christ in his unity with the Father. From his throne in the Spirit the Christ says: "To him that overcometh, will I grant to sit with

me in my throne, even as I also overcame and am set down with the Father in his throne."

It was the organic supremacy of the spirit attained by Jesus, that enabled him to overcome and enter into his dominion as the Son of God, and which made him the Christ or God-Anointed One. And what this did for the humanity of Jesus, which represented the humanity of all men, it will also do for them who follow his example and faithfully apply his method. It is only through the application of the direct processes involved in this method, that man can rise out of and above the mere physical sense of life, into the spiritual and indestructible, which is his true and normal sense of being—from the purely animal plane of sensuous life and thought, to the higher exercise of the soul's powers on the spiritual plane of their activity, and thus overcome or achieve his emancipation from "flesh and sense." This sensuous condition is what the great Apostle calls the "carnal mind," or "natural man which receiveth not the things

of God." It is only through emancipation from this condition, therefore, by these processes, that men can come into unity and fellowship with the life of Christ in God, or the realizing sense of actual life in God which characterized the mind of Christ, and to which Jesus called the attention of the world as the eternal or indestructible life. This is the spiritual and indestructible sense of being which comes of organic oneness with the life of God, and is attained only by spirituality being made organic.

It is only through the permanent transfer of the seat or center of the organic activity of the soul's powers from the purely physical plane of the senses to that of the spiritual, that spirituality can be awakened, called forth and made organic, as intellectuality has become organic. Without such awakening the omniscience of pure spiritual INTUITION, or the pure unclouded vision of truth, and the attainment of personal mastery in spiritual supremacy is impossible. Until he has made this transfer

from the physical to the spiritual, man, as a child of God, is not living his true life

This transference of the plane of the soul's activity from the outward to the inward, is not difficult, since man is organized with direct reference to this very step, which is God's ordained method for his elevation to and advancement in the true life as a spiritual being and a child of God. Neither are the senses nor any bodily function in any wise impaired by this transference; on the contrary, they are raised to their highest degree of use and perfection by the power of the spirit thus made organic in man, as illustrated in the personal experience of Jesus.

The lifting up of the affections from the plane of animal desire, and the thought and attention from the plane of the senses to the plane of the spiritual, gives to both the affections and thoughts such purity of action and transcendency of power that animal desire, physical sensation, and sense perception are at once brought into complete subordination and held

to their normal and legitimate sphere of activity and use, in which they become also infilled with the light and power of the spirit.

The inherent capacity for effecting this transference or change exists in all men, awaiting only the earnest desire and faithful compliance with divinely ordained conditions. "Ye shall seek me and ye shall find me when ye shall seek me with all your heart." God is Spirit and can be found, therefore, only in spiritual conditions. Hence man can realize God only in the spiritual sense of being, and this can be secured only through the development of spirituality by the exercise and cultivation of his nobler powers on the spiritual plane of their activity.

It is only through spirituality thus enthroned in the personal life that man can "work out his own salvation," because it is only through this, that "God worketh in" him "both to will and to do of his own good pleasure". This constitutes the enthronement of the kingdom of God and the actualization of the divine will

and purpose in human life and society on earth as it is in heaven. This and this only will give the final and complete solution of every disturbing problem of life and destiny, since what it does for the individual it will do for the race, and God shall be all and in all.

Christian Theosophy, therefore, recognizing the perfectibility of man on earth, seeks its actualization through the transforming power of the spirit, and the absolute freedom it confers when enthroned in permanent organic supremacy in the personal life. This it accomplishes by opening the spiritual understanding or intuitive perception of the truth or reality of things, as distinct from the sensuous understanding based upon the appearance of things; and, through this, the awakening of the true spiritual sense of being—or the realizing sense of life in God—as distinct from the physical sense of being, or of life as held in physical limitation and conditions. This change from the physical to the spiritual sense of being is readily effected through the application of spe-

cific mental and spiritual processes, as normal, direct, and practical as the various processes adopted for the cultivation of music, mathematics, painting or any of the arts, and no more difficult.

By abstracting ourselves in thought from our sensations and surroundings, through a simple process of introversion readily taught and acquired, and withdrawing our attention and desires from the plane of the sensuous life and its allurements, and fixing them upon objects that belong to a higher and more interior plane, we liberate the mind at once from its entanglement with sensuous impressions, without in any wise restricting its powers. On the contrary, the full act of introversion, while it completely subordinates the physical senses to the mind which uses them, as avenues or instruments of contact with the externals of things, also by centering the mind internally upon itself, awakens its interior original, and all-inclusive spiritual sense, into conscious independent activity, above and separate from

its external and divided action through its five nerve connections with the outer world. By thus opening the mind's internal perception of things as they are in character and condition,—which do not always accord with external appearances,—it gives the clear vision of truth, which penetrates beneath the surface to the substance and soul of things, and thus accurately discriminates between the appearance and the reality. The mind becomes thus established in its independent and self-centered basis of truth, and is then readily opened on its spiritual side to the various gifts of the Spirit enumerated by Paul in his remarkable letter to the Corinthians, according as the mind itself is constituted to receive and enter into them. No two minds being exactly alike in this respect, yet all doubtless qualified for some one or more of the gifts in greater or less degree of perfection, the gift or gifts will correspond with the special character of each mind and the degree of its interior development. Said St. Paul: "Concerning spiritual gifts,

brethren, I would not have you ignorant. * *
* * Now there are diversities of workings,
but the same God, that worketh all things in
all. But to each one is given the manifesta-
tions of the Spirit, to profit withal. For to one
is given through the Spirit the word of wis-
dom; and to another the word of knowledge;
to another, faith; to another, gifts of healings;
to another the workings of miracles; to an-
other, prophecy; to another, discernings of
spirits; to another, divers kinds of tongues;
and to another the interpretation of tongues;
but all these worketh the one and the same
spirit. * * * * Desire earnestly spiritual
gifts. And, moreover, a most excellent way
show I unto you."

There is nothing miraculous or supernatu-
ral about these gifts of the Spirit. They are
simply the result of the activity of the soul's
powers on the plane of the inward or spiritual
life, or in theosophical language, "In the spir-
itual sense of being." In the language of the
"Friends," "In the power of God." In the

gospel phraseology, "In the power of the Spirit" "He came in the power of the Spirit preaching," etc. And in the language of Jesus himself, "In God." "He that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God"

Through longing desire, prayer and consecration, men have in all ages entered into this exalted experience in greater or less degree of fullness; but the traditional notions of the supernatural and miraculous, and with these the false ideas of divine favoritism, and spiritual monopoly, have so perverted the understanding and narrowed the conception of these men that they have failed to discover in their experiences the working of a universal law—"The same God who worketh all things in all," and who "is no respecter of persons." It is simply a law of inspiration or inbreathing of a higher life as universal as the law of gravitation and as invariable in its operations. The gifts of the Spirit can no more be monopolized and made exclusive, than the gifts of sunshine or air.

Each plant and animal appropriates these to the full extent of its organic capacity, according to the conditions of its own activity. So each man can appropriate to the full extent of his organic capacity, the light and power of the Spirit, according to the conditions of his personal relation and activity toward them. The daily systematic practice of mental abstraction and inward concentration by exercises specifically adapted to each mind, will effectually transfer the mental activities from the physical or sensuous to the spiritual or intuitive plane of its nature, and opens the mind itself to the light and power of the Spirit. "The true light which enlighteneth every man coming into the world."

Physicists tell us of an elastic ether which fills all space and interpenetrates all substances, as the medium of vibration between suns and planets, and of motion in and among the elements of matter itself. Infinitely more real, universal, interpenetrative, and specific, is infinite Spirit or God. Spirit is omnipresence,

and not only omnipresence but omniscience, and omnipotence as well ; and "In God," or omnipresent, omniscient and omnipotent Spirit, "we live, move and have our being." Contact and communication with Him, then, through our inward life, is of the same free access to all. We cannot exercise our faculties therefore, on the inward and spiritual plane, without their taking on the attributes of Spirit to the full extent in which they enter into it, and thus become endowed with power and wisdom from on high, since these attributes are omniscience, omnipresence and omnipotence. The immersion of the soul's powers in their higher activities in the inward life or life of God, constitutes the true spiritual baptism. There is nothing more abnormal or mysterious in this induction of the soul's powers into the sphere of the spiritual in their activity, than there is in inducting them into the sphere of physical science.

The superstitious awe and mystery with which ignorance has invested the sphere of

divine contact and spiritual communion, and the false and debasing doctrines which have been associated with religion and spiritual experience, have clouded man's proper vision of the spiritual life, giving it an abnormal coloring and placing it in a false light. The life of a man becomes immersed in sensuous experiences and chained to abnormal habits, growing out of excesses and perversions of the animal functions, which almost inevitably follow the complete dominion of flesh and sense. How can he be emancipated from the power of fierce appetites and passions thus engendered and which his will becomes powerless to resist? Shall it be by the presentation of terrible pictures of death and hell, and the agonizing prayers of those who deem him doomed to an endless despair, calling on God to come forth from his hiding place and work a miracle in his behalf? This but too often drives the victim into deeper frenzy and madness. Rather call forth the God within him, which is Spirit. "God is Spirit." Awaken the spirituality of

his being. The process of awaking spirituality is as simple and rational as that by which the faculty of music is called into activity. This accomplished, the man is lifted from the physical to the spiritual sense of being, and thus liberated from his bondage to flesh and sense. With this deliverance the power of the animal over him is broken at once and forever.

The modern normal and practical exercises and processes of Christian Theosophy for educating men into the spiritual sense of being and the attainment of personal mastery, are made as simple and practical as the specific training for the practice of any branch of science or art, and no more difficult. Indeed, this theosophical training in its practical bearings constitutes a specific education and preparation for the true work of life. It regards God as the one Supremely Natural Being, ever present in His universe, the everywhere present life and providence, and the underlying power of all existences, and man as His immediate offspring born to personal supremacy.

Christian Theosophy inducts men into this true understanding of God, as the immediate and direct source of all wisdom and power; brings them fully into their true and normal relation to Him as children to a Parent, and so clothes them with the position and dignity of true and loyal children of the Eternal, in their Father's House and dominions where all things are made subject to the members of the Royal Household.

This it effectually does by liberating the mind through processes above referred to from dependence upon sense-perception, and opening its activities upon the higher plane of spiritual Intuition and Inspiration. Through this liberation it establishes the sense of indestructible being independent of bodily or physical sensation, and enthrones the spirit in man in its rightful organic supremacy. Sense perception thus becoming subordinated to the clear light of INTUITION, and physical sensation to the independence of spiritual being, the mind enters at once into its transcendent freedom

and power of action, and the whole personal life asserts supremacy over all material relations and environments.

“Social life,” says a deep seer, “is a tumult in which mankind is entangled. If one, however, will find a fixed point, and not allow himself to be carried away, he may observe the course of things as they pass by him, judge them and weigh them. Such an one lives in freedom and learns that which no instruction can teach him. What passes without is explained and interpreted by the spirit within. But, so long as man has only eyes and ears for things external, the inner faculty takes no cognizance of them. All should proceed from within. There lie many hidden mysteries in nature and in man of which we know nothing ; because our eyes and ears are wholly engrossed with external things, and because the sounds from without drown the voice from within. Oh, beloved, wondrous is the life of the inner world, by which we live and have our being ; and whence flows our consolation and our all.

But alas, it awakens no wonder in us. We should be happy if we would listen to the soft whispers of the Spirit, and were not deafened to its murmurs by the mill-wheel of the world."

Says VanHelmont : " When God creates the human soul, He communicates to it original and essential knowledge. This soul is the mirror of the universe, and is in connection with all things. She is lighted by a light from within ; but the storms of passion, and the multitude of sensuous impressions, and the distractions of the world, darken this light whose beams are only shed when it burns alone, and all within is in peace and harmony. If we would abstract ourselves from all external influences and follow this light alone, we should find within ourselves true and unerring counsel. In this state of concentration the soul discriminates between all objects to which its observation is directed. It can unite itself with them,—penetrate their properties,—and, reaching up to God, through Him attain the most important truths."

Another deep seer, speaking of that highest condition of the inner life reached by introversion and concentration, "In which no deception is possible," says: "From that moment everything resolves itself into an unbounded sea of light, in which from infinite bliss, I seem to be dissolved myself. Every form presents itself in this light,—which far exceeds that of the sun,—in the most defined and accurate point of view. I comprehend everything much more easily and clearly; the depths of nature are open to me, and my view of the past and future both as regards time and space, is like viewing the present; and is more perfect and defined in proportion to the degree of development the condition has reached."

To the purely sensuous understanding this claim of seership or spiritual vision from inward illumination, will seem not merely astounding, but preposterous and absolutely impossible of realization. Nevertheless the simple facts of spontaneous somnambulism and trance, witnessed and testified to by competent

observers in thousands of instances, and especially the marvels of the hypnotic or mesmeric trance artificially induced, demonstrate beyond all question the innate and independent vision, activity and transcendent power of the mind, when liberated from its entanglements with sensuous impressions, and the cerebrum and every avenue of external sense is locked in profound repose.

Here is demonstrated not only the possibility but the entire practicability of thus transferring the organic center of the mind's activity from the plane of the senses and the cerebrum proper, to a more internal centre disconnected from all the special senses, and that without injury or disturbance to brain or body. In this state the cerebrum being wholly quiescent, and all the senses locked in complete insensibility, the most difficult and otherwise painful surgical operations have been performed without a twinge of nerve or muscle. Yet in this condition, the mind, liberated from its entanglement with the senses, has ascended the

throne of the inner life and fully asserted its organic supremacy and transcendent activity and power, independent of the senses and the front-brain. In this condition it has used and controlled the body through the great centres of the involuntary life and automatic functions—the cerebellum and medulla oblongata—and performed feats of strength, endurance and manual dexterity vastly beyond the normal power of the body with all the senses awake and active.

More marvelous, however, than feats of physical dexterity and strength, with blindfolded eyes and practically dead to sensation in every form, are the exhibitions of mental power and the lucidity of independent inner vision. This condition so vastly transcends that of the individual in his normal state as to cause him to seem omniscient and omnipresent. In the state of ecstatic or spiritual trance, intromission to the pure spiritual life, or the purely spiritual condition is reached. Then have occurred visions of the heavenly world and revelations

of divine things, the transcendent reality of which earthly language and external symbols utterly fail to express. Like St. Paul, these have heard and seen unutterable things. In this condition the whole expression of the outward man becomes transfigured and the face itself radiant with a heavenly glow.

This opening of the inner or spiritual vision this revelation of the transcendent powers of the mind on the higher and more interior planes of its organic activities, when liberated from the dominion and limitations of flesh and sense while yet in the body, have been so generally connected with the abnormal conditions of trance or somnambulism, that it has been generally supposed such exhibitions of mental exaltation and power were of necessity abnormal and exceptional in character, and, therefore, limited wholly to these abnormal and exceptional conditions. It seems never to have occurred to the observers of these phenomena that all these powers adhere in the mind itself independent of the bodily conditions—the

closing of the senses in trance serving simply to liberate them—and that consequently they may be awakened and brought forth in full organic power and supremacy, without the attending abnormal conditions of either trance or somnambulism. This is effected as already shown by the simple process of introversion. By this process the consciousness is liberated from its sense of dependence upon sensuous impressions and physical sensations, and the center of the mind's activity is transferred from the external to the internal plane without the entire closing of the senses. This insures the opening of the internal, original, all-inclusive spiritual sense, through which the mind is raised or awakened to its higher internal plane of independent perception and intuitive action. The condition closely approximates that of trance so far as the liberation and lucidity of the mind is concerned, but it does not involve the temporary paralysis of sensation which attends the perfect trance. External sensibility is merely subordinated to

and overruled by the supremacy of the nobler internal sense, and independent mental vision and activity thus awakened and established. By this the mind learns to use the senses in the observation and study of externals, while maintaining the transcendency of its internal perception of the real character or soul of things. Thus it develops and exercises its independent power of discrimination between the appearance and reality of all objects to which its attention is directed.

This art of awakening internal vision, of establishing the intuitive action of the mind, of subordinating sense-perception to the clear light of Intuition, and bodily sensation to the spiritual sense of indestructible being, without restricting the legitimate action of any physical function, is fraught with the mightiest results to human destiny. It introduces man to the highest education possible to him in this world, because it calls into activity and establishes in rightful supremacy his noblest powers. It is the direct and only pathway to the final and

complete emancipation and regeneration of man—and society on earth ; emancipation from error, sin and disease, and the suffering they involve, and regeneration into the spirit, and life and fellowship of the Father, which the efforts of the church by its well tried methods during eighteen centuries has signally failed to effect. These faulty methods and futile efforts of the church, are the logical results of its fundamental ideal of saving men from the punishment of sin in the future life through the vicarious suffering and substituted merits of another, instead of personal righteousness as enjoined by Christ, and the saving of man to his highest possibilities here and now. “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven ; but he that doeth the will of my Father who is in heaven.” “For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.” (*Sermon on the mount.*)

This direct method of subordinating the physical to the spiritual in man, by awakening the spiritual side of the mind and developing its internal powers, when universally recognized and adopted, will prove, even in its primary and simplest results, of incalculable benefit to the world. First: It will banish disease and vice, and establish universal health by giving men supreme control of their bodily conditions and sensations. Second: It will banish deception and crime and rid the community of frauds and impostors by unmasking all shams and pretences, however respectable they may appear. "For there is nothing covered that shall not be revealed, neither hid that shall not be known. (Luke xii. 2.)

It will enable the teacher and preacher to perceive and speak to the condition of all under their ministrations. It will not only give the true physician the power of correct diagnosis, but it will endow him with the ability to heal without resort to medicine, through the absolute power and supremacy of the soul over

the body, a power acquired by the higher understanding of Intuition and the spiritual sense of being. What is true of these is equally so of every other department of human intercourse and activity, especially in the perfection of science, art, invention, and all the conditions of human life.

There are two stages of development or planes of internal activity of the soul's powers, distinct or separated from each other by discreet degrees, which may be termed the sixth and seventh senses of man. The first, or sixth sense relates to the internal character, quality and condition of persons and things, and is confined to the sphere of the objective universe. It relates wholly to the sphere of personalities and things.

This sense is also the basis of mediumship and possible communication with the still living personalities of the departed. Yet every phase of mediumship involving the control or interference by disembodied spirits, or even by men still in the body over the personality and

will of the subject, is a rank perversion of this function, and fraught with danger to the individual who permits or indulges it. The proper training of this faculty, however, will fortify the person against any danger of such perversion and interference, and enable him to attain all possible development of so-called mediumistic powers, while retaining intact his individuality and self-control. Communication with the departed through normal seership is certainly attainable by such as are organized for it, and may be made both safe and practicable. It is one of the normal gifts of the Spirit referred to by Paul as the "discerning of spirits," and was exercised by both Jesus and the Apostles. The real object and greatest benefit to be derived from the cultivation of this sense, and which is of universal application and attainment, is the development of INTUITION, and the establishment of the personal sense of independent and indestructible being. This is the first true step toward the emancipation of man and the attainment of self-mastery. It is the

normal condition of the true life of man on earth.

The seventh sense opens the personal life to the sphere of the divine, impersonal, eternal and infinite. It is the sphere of divine communion and Inspiration, in which the soul comes to a realizing sense of its oneness with the Father, and the sense of personality and limitation becomes subordinated to that of the impersonal and eternal, which says, "before Abraham" (or any personality) "was, I AM." "I and the Father are ONE." The sixth sense of being develops and perfects the personality, and intensifies as well as deepens and perfects the personal sympathy with other personalities and the race. It tends, therefore, to the development and perfection of human brotherhood, on which the kingdom of heaven or spiritual fellowship and community of interest is based. The seventh, or God sense, unites man with the Divine, and puts into his conscious possession the boundless and exhaustless resources of the Infinite, filling him with a heavenly

impulse to use them only for the universal good.

Many devout souls have approximated to this divine experience, and one at least entered into its full beatitudes while clothed in flesh, and these are his words: "All things that the Father hath are mine." "And he spake unto them saying: All authority hath been given unto me in heaven and on earth. Go ye, therefore, and make disciples of all nations, baptizing" (immersing or inducting) them into, the "name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the consummation of the age"; that is, so long as this ministry is needed through which alone the ancient prophecy can be brought to fulfillment. "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, 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. 33, 34.)

There have been abundant illustrations of the unfolding of these higher powers of man, and the marvelous experiences which follow their activity, while yet in the full use of the body and its senses. Many such examples are found in the personal history of certain of the mystics, among which were Jacob Behman, Van Helmont, George Fox, and others of the early Friends. Indeed, the distinguishing doctrine and experience of the Friends rests wholly upon the reality of the "inner light" and immediate revelation of the Spirit to each soul; and the truth of such revelation was abundantly demonstrated in the lives of the early members of this order, whose work was more characteristic of apostolic days than any other religious movement since that time.

The depth of spiritual experience, and the opening of the spiritual life and its wonderful power over men, reached by some of them, demonstrates both the efficacy and the practicability of the method they employed. Failure resulted only from want of faith in and faithfulness to it, and this is the cause of the great degeneracy and dead formality into which that great movement, which promised so much in the day of its power, has fallen in modern times. Perhaps, however, the making of it a purely religious matter, coupled with the narrow and abnormal, and indeed morbid views concerning the object of religion so universally prevalent, have contributed as much to the paralysis and degeneracy of this once mighty movement.

Had George Fox and his co-laborers been entirely emancipated from that paganized, theological corruption of Christianity, which regards this world as a mere probationary stage of preparation for an eternal and unalterable condition of weal or woe in the world to

come, such probation ending at death—the good in this life being only incidental—and had they fully understood the real doctrine of the Christ to be the organic perfection of man, and the enthronement of the kingdom of God in his personal and social life on earth, through the unfolding of spirituality in men, this retrogression might have been averted. They would then have successfully established that dispensation of the Spirit for which the world was and still is waiting ; a dispensation for which the Christ so divinely wrought, and to inaugurate which he laid down his earthly life. To take up anew, carry forward and perfect this work, is the full and simple purpose of Christian Theosophy.

We have endeavored in this brief exposition to show in a simple and practical manner, that the liberation of the mind from its dependence upon sensuous impressions alone for its knowledge and judgment of the outer world, enlarges its sphere of action, opens its interior powers, gives it the clear vision of truth and the higher

or added ability to use the senses with discriminating power, and so to "judge not according to appearances, but to judge righteous judgment." And that through this the further liberation of the sense of personal existence from its dependence upon and bondage to the physical or bodily sensations is also effected, and the organic health and perfection of all the bodily functions established.

We have further endeavored to show that this change of organic base from the physical to the spiritual sense of life and being, does not destroy nor prevent the necessity of a single normal and legitimate sensation designed for the preservation and perfection of the body, which is the soul's organic instrument of service in the physical world ; as for example, the sensation of hunger, without which the supply of the body's normal necessities would be forgotten and neglected. Nor does the change impair in the least the full healthful and necessary exercise of any physical function. On the contrary, the body being then used only as

an instrument for the higher and legitimate activities of the soul's life in its contact with the outer world, becomes wholly subordinated in its sensations and functions to the actual necessities and demands of the inward personality. The soul liberated from its sense of external dependence, and established in a self-centered sense of independent and indestructible being, is enabled to hold absolute control over the bodily conditions and sensations, and thus to hold all the bodily functions to their normal and legitimate sphere of organic activity. It is thus also enabled to discriminate between those sensations which are normal and to be heeded, and those which are abnormal and hence to be ignored and banished. Thus man has power to banish disease and render its existence impossible forevermore.

In this higher understanding and spiritual sense of being the body is seen to be but the fleshly garment of the spiritual organism, its constituent elements being separated from their normal relation with the physical world,

and woven into the texture of the life and around the form, and thus hold in organic relations with the spiritual and indestructible body by the transcendent chemistry of that life. They are held and used in this relation so long as their service is required for the building up and repair of the instrument itself. And hence, when this higher understanding with its sense of self-centered and indestructible being is established, the power of the personal life over the physical elements it thus uses is absolute and complete. It holds them and the body made from them entirely above the changing conditions and vicissitudes of the physical world to which they are subject when disconnected from the personal life.

Through this control of the animal and physical in man, he acquires the power of control also over the animal world beneath him, and the rude forces of the world without, and thus fulfills the will and purpose of the Father concerning him, as reflected in the inspired soul of the author of Genesis. "And God said, Let

us make man in our image, and after our likeness ; and let them have dominion ” (supreme control) “ over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every living thing that moveth upon the earth.”

To induct men into the method and its processes through which these stupendous results are achieved, and so help on the emancipation and freedom of the race, is the specific work of the revived Theosophy of the Christ.

This work, being so much more readily accomplished under the personal supervision and assistance of such as have themselves attained some degree of mastery and adeptship in this higher education, schools for instruction should be opened everywhere, as fast and far as suitable teachers can be found to conduct them. The experience of the writer in this direction, has satisfied him that any one of ordinary intelligence may be fully inducted into the understanding and practice of this divine Science, and we may say Art, for such it is in its prac-

tical application. It is a common experience for students in the middle of the first, or primary course of instruction, to acquire sufficient mastery to instantaneously arrest pain, and prevent inflammation and soreness in quite severe hurts, burns, scalds, etc., and effect complete healing in a few moments or hours, according to the severity and extent of the injury. In the same manner they also arrest and throw off severe colds and every form of disease in their incipient stages, relieve neuralgia, headaches, and all pain, and find themselves in possession of the key to the mastery of chronic and organic diseases as well.

That this teaching, being divested, as it is, of the mystery and superstition of the dark ages—which have intervened since the personal advent and earthly ministry of Jesus, to becloud and pervert his doctrine and the lesson of his life—will induct our age into the full secret and possession of the spiritual insight, wisdom and personal power which characterized the Christ and his immediate disci-

ples, there can be no doubt. In the most positive manner Jesus assures us, that the works he did, and even greater, should be performed by such as truly believed on him. "THESE SIGNS SHALL FOLLOW THEM THAT BELIEVE. In my name" (fidelity to his teaching) shall they cast out devils (evils); 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."

This promise was literally fulfilled in apostolic experience, and also reproduced in the experience of a faithful few in every century from that day to this, proving its possibility for us, since these men were of "like passions" with ourselves, that is, of like weaknesses. Many of these experiences have been quite as remarkable and striking as were those recorded of the Apostles themselves. An interesting collation of these historical evidences of the so-called "supernatural gifts of the Spirit," from the second century down, has been presented

by Wm. Howitt in his "History of the Supernatural," from which we will cite a single case which belongs to our own century and is well attested, that of the "Cure D' Ars," near Lyons, France :

"The Cure D' Ars died early in 1859. He had for above thirty years astonished all France by the continued series of miracles occurring through him in his parish of Ars, not far from Lyons." "His cures were so marvelous that omnibuses were established to run regularly from Lyons to his house."

"The Cure was hotly oppressed and calumniated for a long time, even by his fellow clergymen. The miraculous events continually taking place at Ars were represented as impostures, and he was assailed as a hypocrite, a cheat, a fanatic ; in short he went through the usual ordeal on all such occasions. Yet the bitterest enemies were compelled to confess themselves mistaken after proper examination ; and the facts related in his history were familiar to hundreds of thousands, and

made fully known in the face of all France. For thirty years 20,000 persons annually, of all ranks, and from every country in Europe, flocked to Ars. His church was densely crowded day and night; and the Cure, it is asserted, allowed himself only four hours sleep each night, his endurance being the greatest miracle. These are not facts of the past, but of the present age, capable of being tested."

Dr. G. Wyld, in an address before the "British Theosophical Society," thus refers to this interesting case: "In the life of the Cure D' Ars, who left this earth only a few years ago, we have an example of a man wholly self-sacrificing, and wholly given to God and good works. He became a divine and miraculous man, and with the power of prayer and the laying on of hands he cured all manner of disease; he saw the secrets of those who hid from him in confession their inner sins. He transformed wicked men and women into repentant, remorseful, and good beings, by a mere word, or touch of the hand, or glance of

the eye ; and while he himself lived on crusts and water, he fed an orphanage of children, sometimes by a miraculous increase of bread."

The scientific commission sent out by the French government to investigate the occurrences at the Spring of Lourdes, reported well-attested cases of cures quite as remarkable and "miraculous" as any recorded in the New Testament, if we except the "raising of the dead," and possibly the instantaneous "cleansing of the lepers." Some of these had to be attributed to the power of faith alone, as the water of the spring had not been used in these cases at all. While there are doubtless many exaggerated reports of modern "faith cures," "prayer cures," etc., there are plenty too well attested to admit of a doubt, some of which have all the characteristics of the "miraculous." These remarkable occurrences have become so common and patent that the attention of many eminent physicians and physiologists has been seriously turned to their examination and careful study. Though it is yet too early to predict or fully

anticipate what the result of a thorough scientific study of the matter will be, the following from a recent article in the London Lancet is probably a fair presentation of the present attitude of strictly scientific minds who have thus far candidly studied the facts and principles involved :

“ FAITH HEALING A FACT.”

“ There can be no question that faith-healing is a fact. The brain is not simply the organ of the mind ; it is also the chief center, or series of centers, of the nervous system, by which the whole body is energized, and its component parts, with their several functions, are governed and regulated. There is no miracle in healing by faith, whereas it would be a miracle if the organism, being constituted as it is, and the laws of life such as they are, faith-healing did not under favorable conditions occur. The fallacy of those who proclaim faith-healing as a religious function, lies in the fact that they misunderstand and misinterpret their own formula. It is the faith that heals, not the hy-

pothecated source, or object, of faith outside the subject of faith. The whole process is self-contained. Nothing is done for the believer; his act of believing is the motor force of his cure. We all remember the old trick of making a man ill by persistently telling him he is ill, until he believes it. The contrary of this is making a man well by inducing him to believe himself so. The number of miracles performed will be the precise number of the persons who are capable of being thrown into a state of mind and body in which faith dominates the organic state. . . . An exercise of faith, as a rule, suspends the operation of adverse influences, and appeals strongly through consciousness to the inner and underlying faculty of vital force. There are many intractable cases in every practice which might be cured by faith. It is well that these poor persons should be benefitted by some means, it matters little what; and if they can be healed by faith, we ought to be very glad, and thankful, too."

Surely, if these "intractable cases" may "be cured by faith," the less difficult ones ought also to be. This is valuable scientific testimony to the fact of honest faith cures, coming as it does from one of the foremost medical journals, though some of its affirmations are open to criticism. Its position in the main corresponds certainly with the words of the Master, to many who were healed under his ministrations—"Thy faith hath made thee whole;" "According to your faith be it done unto you;" "If thou canst believe, all things are possible to him that believeth." And while he acknowledged that in some cases healing virtue went out from him, faith on the part of the recipient or some one in sympathy with him, was still recognized as the essential condition for the operation of the healing power. Hence, as the "exercise of faith suspends the operation of adverse influence," that is, of diseased action, and "appeals strongly through consciousness to the inner and underlying faculty of vital force," the healing power is limited in its

activity only by the extent to which faith itself is exercised. The whole matter rests in the science of inducing or securing the favorable conditions—the art of awakening the proper exercise of faith. The perfect faith of Jesus and that also of the apostles after they had been fully inducted into it, seemed to be all-sufficient to awaken it in their patients; and a corresponding faith on the part of physicians to-day would doubtless work a like result. It must be confessed, however, that the materialistic tendency of modern scientific thought, is not a favorable basis for the development and exercise of apostolic faith. A return to the pure teaching of the Christ concerning the spiritual nature and divine possibilities of man as the child of God; and therefore the indwelling presence and power of God in the life of man, is the only effectual means of calling forth and establishing this Christ-like faith in modern life, since that was the basis of the wonder-working faith of the Christ himself.

The law of the action of faith on the vital processes, as recognized by the *Lancet*, is based upon the direct influence which the mental states of the free powers of volition and consciousness, through organic sympathy, exert of necessity on the vital functions, which functions are strictly automatic or involuntary. Through this organic relation and sympathy between the powers of volition and the automatic functions of vitality, the depressed mental states of fear and despondency disturb and depress by their interactive influence, these important functions, while the exaltation and buoyancy of hope and faith correspondingly exalt, quicken and sustain them. All this is indeed within the circuit of the individual organism, and self-contained. And so far as the direct sympathetic influence of the mental act of faith stimulates and sustains the recuperative function of vitality, or which perhaps is a more significant and suggestive phrase, the healing power of life, this "act of believing" may be called "the motor force of the cure."

And even when the cure is apparently wrought through an entirely extraneous influence, as the prayer of interested friends present or absent, the touch or word of command by the healer, the actual process of healing may still be said to be—in a very large degree, if not wholly so as some believe—“self-contained” and within the circuit of the individual organism, the process itself being set in motion and quickened by the extraneous influence, whether it be by the laying on of hands, the positive word of command, or the silent transference of thought and desire of the praying friends, or of the so-called mind curer, present or absent. Yet in the strict sense it is not the faith, or thought, or mind that heals, as the very same process of healing takes place in the plant in which there is and can be no organic action of faith, thought or mind. It is the healing power of life itself in the recuperative function of vitality, which in plant, animal and man is wholly automatic and spontaneously active in disease or injury from any cause, independent

of mental states, whether of faith or fear. The spontaneous action of this healing function of life is precisely the same in man as in animals and plants, the only difference being that in man the mental states of his free powers of volition and consciousness, through this interactive influence, may co-operate with and sustain this function by the inspiration or stimulus of hope and faith, or obstruct and disturb it by the depressing and deranging influence of fear, distrust and despondency.

In the light of this simple exposition of the law and the power of the mind through its sympathetic influence over the processes of vitality to exalt, promote, and sustain their harmonious and healthful action, or depress and derange them, it will readily be seen how fully the disease and poverty, or the health and perfection of our organisms rest in our own hands, as well as our own personal responsibility in the matter. And when we remember also the influence that one mind exerts upon another, we can easily understand what

power this knowledge puts into our hands for good or ill over our fellow beings, and the importance as well as philosophy of the great Teacher's words, "Ye have heard it said of old time thou shalt love thy neighbor and hate thine enemy. But I say unto you, love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you ; that ye may be the children of your Father who is in heaven ; for he maketh his sun to shine upon the evil and the good, and sendeth rain upon the just and the unjust." "He is kind to the unthankful and the evil." "Be ye therefore perfect even as your Father in heaven is perfect" The law of health, healing and perfection for both the individual and the race is found or revealed in this divine teaching.

We are not to be "overcome of evil, but to overcome evil with good." But how can this be done unless we recognize the good as universal and supreme, and evil as limited and transient in its nature? We must recognize

the existence and supremacy of the divine element in the sick and enfeebled, and its absolute power to heal and restore from disease or injury, when thus recognized, evoked, and co-operated with to this end. This constitutes the effectual "prayer of faith," which "shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." (James v. 14.) This also constitutes a genuine "Mental Treatment" for the healing of others, and when applied to self, for self-healing.

In like manner we must recognize the existence and divine supremacy of the good in the sinner, and even *our* enemy, and its absolute power to overcome and cast out the evil and reform the sinner, when thus recognized, evoked, and co-operated with. When we recognize in every man a brother, and speak and act from the divine in us to the divine in him, we awake the divine in him and strengthen it in ourselves. But when we see only the error or evil in our neighbor, and speak and act from

the devilish in ourselves to the same in him, we raise the devil in our neighbor and strengthen his hold upon ourselves. So when we recognize the supremacy of disease in ourselves or others, and speak and act from our fear and thought of its supremacy, we strengthen the disease and correspondingly suppress the healing power. But to throw away all fear of disease, in the recognition and understanding of the divine supremacy of the healing power of life, or of God in the life, and concentrate our whole attention in confidence and trust upon the healing power as greater than the disease, we inevitably establish its supremacy and secure the healing. This of necessity involves also the corresponding withdrawal of the attention from the disease, and letting go all thought of its possible continuance. This is the simple key to all Mental Healing, whether it be called "Faith Healing," "Prayer Cure," "Metaphysical Healing," or "Mind Cure," etc.

If "in God we live, move and have our being," as Christianity affirms, then every mo-

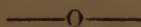
tion and process of the involuntary life within us are divine activities and, therefore, charged and instinct with a divine potency and skill. They are the manifestation of the indwelling Presence and Power of God, who will do His work perfectly in us when not interrupted or interfered with by the freedom of our own power of choice and action in the matter, with which He has endowed us. By the very necessity of this gift of freedom, God is bound to respect the choice we make ; hence the great law of this freedom as formulated by the Master : "Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. xviii. 18.) Thus man has power to obstruct the automatic processes of his life by a false mental attitude toward them, and to limit the measure of the divine activity within him by his own Ideal or conception of what that limit is or shall be. So on the other hand, when his understanding is opened to the recognition of God's Ideal of organic perfection

for him, and the further recognition of the perfect means which God has instituted in the very functions of his personal life, and the divine potency and skill with which they are endowed for the actualization of this perfection, man has power to accept and make this Ideal and provision his own, and by full mental co-operation with them, open himself to the unfettered operations of the divine activity within and thus be lifted to the supreme possibilities of his being, both physically and spiritually.

“Then would the reign of Truth commence on earth,
And starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Would walk transparent, like some holy thing.”

NOTICE.

This treatise being designed simply as an introduction to Christian Theosophy, and to awaken an interest in the sublime possibilities it opens to man, the basis, scope, object, and character of its teaching are only presented. A full exposition of the principles, conditions, and specific processes thus far established in its teaching must be left for a larger work now in preparation and soon to be issued, in which the special methods and exercises employed by the writer with the most gratifying results, will be given as fully as possible. No text book, however, can ever equal personal instruction. Were it so, the New Testament would be all-sufficient without teacher or interpreter.



Soon to be issued: "The Way, The Truth and The Life," a Handbook of Christian Theosophy and Healing, with a full exposition of the conditions, specific processes and exercises through which Christian Adeptship is attained.

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