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CREATIVE THOUGHT

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BEING ESSAYS IN THE ART OF SELF-UNFOLDMENT

BY

W. J. COLVILLE

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"LIFE AND POWER FROM WITHIN," ETC., ETC.

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INTRODUCTION

THE principal subject matter of the ensuing volume consists of reports of lectures delivered in London and other parts of England during the summer of 1911. Extracts have, however, been freely culled from several standard works of the author, which are in circulation all over the English speaking world. The chief object in this compilation has been to emphasise specially those teachings which tend directly toward a practical application of doctrines which, if presented only in the abstract, appear too remote from present worldly life to be of much value to the ordinary citizen. Particular stress has been laid upon the author's own experiences in the field of mental therapeutics, for no matter how interesting and impressive a theory may be, in order to make the teaching vivid it is essential to introduce some concrete illustration.

Another special feature of this volume is the prominence given to essays bearing upon the always moot question of immutable law and human freedom. Students of Oriental philosophy, recently become popular in Great Britain and America, are sometimes apt to suppose that the doctrine of inevitable sequence, often called Karma, presupposes the impossibility of an individual changing a "fate," and the same fallacy often attaches to a miscon-

ception of the teachings of astrology. Were this actually and irrevocably the case, it would stand to reason that no one could possibly derive any profit from studying the working of a law which would hold us all so completely in a vice that liberty of thought and action would be terms devoid of all significance; but once let us grasp the meaning of the sublime phrase, Character is Destiny, and the complexion of the entire subject is completely changed. Nothing can be truer than the declaration that universal law is unalterable, but this truth, far from precluding the idea of human liberty, is the firm foundation on which all rational conceptions of liberty must rest; for could we not trust in the changelessness of order we could have no liberty of action, as our freedom consists in our ever-increasing knowledge of the immutable relation between sowing and reaping. Were this relation not exact and ascertainable, we could never know what was likely to happen in any realm of Nature; we should therefore be the sport of undiscoverable causes or mere playthings of chance. On the basis of acknowledged Law, which never changes, we can rear a structure of philosophy on a solid foundation of pure science, and this is the edifice which all serious students are endeavouring to upbuild. Nothing can be more bracing to our moral and intellectual faculties than to be fully convinced that we are dwelling and working in a universe where Law reigns supreme, but so reigns that we are constantly able to acquaint ourselves more and more perfectly with its workings, to the end that knowing seeds apart when we behold them, we can, on

all planes of operation, choose what we will reap by determining what we will sow. This view of life and liberty is surely to be the universal view in the age upon which we are now entering—an age of faith in accord with knowledge—in which the consistent claims of science and religion can all be fully met, and human reason and affection be satisfied together.

W. J. C.

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CREATIVE THOUGHT

PERSONAL EXPERIENCES OF MENTAL HEALING

As it may always prove instructive to inquirers to relate something of one's own knowledge of a subject rather than rely exclusively on philosophic argument, I shall venture to take my readers into my confidence by telling them something of how my attention was first drawn to a subject upon which I have been speaking and writing extensively since 1885. As a child I took the lecture platform, and I was also in my early youth a public singer; but though usually in the enjoyment of excellent general health, I frequently suffered from sore throat and other bronchial affections which seriously handicapped me in my public work. Being informed that I had inherited tendencies to throat difficulty from both parents, I foolishly accepted the dictum that as a part of my inheritance I must put up with what I was pleased to term "quinsy sore throat," however annoying and hampering the ailment might prove. Like many another similarly fettered individual, I allowed myself the slight benefit to be got from simple external remedies,

such as hot mustard and water for the feet; hot lemonade and liquorice, linseed tea, &c., for internal consumption, but though I cannot say that these things are entirely useless to relieve the throat and assist vocal utterance, I can most confidently assert that in my case the benefit was very slight and far from radical. One evening during February 1885 I was advertised to lecture in Boston, U.S.A., at the original White Cross Hall, where Prentice Mulford was writing his famous *Essays*, in company with Mr. and Mrs. Needham, who were then photographers. Arriving at their studio on the evening in question, literally without a voice, and seeing among the assembling company Dr. Frances J. Miller, a prominent teacher of the Divine Science of Health, as her system has always been termed, I requested her to take my place; but this she kindly, but firmly, refused to do, saying that the time had come for me to study and practise mental healing, a subject of which I knew but very little, though magnetic healing was familiar to me from childhood. I had always believed to some extent in the potency of gems, and had enjoyed some evidences of their almost magical efficacy when worn by persons highly endowed with natural healing magnetism, and I had observed something also of the increase of this power for good when the wearer had deliberately dedicated gems to certain specific benevolent uses. Observing that Dr. Miller was wearing some handsome diamond rings, I said to her, "If you will let me wear two of your rings I may be able to recover my voice sufficiently to enable me to lecture." She imme-

diately handed me the two largest, and as she had four she kindly volunteered to let me wear the other two also, if I felt they might prove of additional service. With four rings connecting me psychically with their owner, and in a mental frame favourable to the reception of beneficent mental suggestions, I soon felt a marvellous clearing of my throat, and I noticed some young ladies making quiet signs to Dr. Miller, evincing their interest in the progress towards recovery I was rapidly making. Towards the close of my speech my voice was clear and distinct; and I have never, from that day to this, suffered to anything like the previous extent, though it was only gradually that I grew into a sufficient understanding of the law governing mental therapeutics to be able, without outside assistance, to keep myself in condition for vocal work in all countries and in all sorts of weather. Not wishing to indulge in exaggerated statements, I shall not presume to say that I have never suffered with my throat from that day to this; but I can most positively affirm that while I formerly was a constant sufferer from loss of voice, especially when exposed to easterly winds, I am now so nearly free from any liability to my old ailment that it is only very rarely indeed that I am even slightly troubled, and then the disorder is never half so distressing as formerly, and it very quickly vanishes.

Though the incident just related serves as a true historical introduction to my acquaintance with the efficacy of mental treatment, it was only the first link in a long chain of interesting and remarkable experiences which could easily fill bulky volumes.

Shortly after the event mentioned I received an anonymous letter from a physician who frequently attended my lectures, and who had evidently a kindly desire to help me to overcome my difficulty. As I often received letters requesting me to speak on certain topics and answer questions publicly, and these were often based on Bible texts, I was not surprised to find in this instance a request to look up several Scriptural passages indicated; but I was greatly astonished to find that in this case every one of them referred to the east wind, and to the benefit it had brought in some direction. I had always regarded the east wind as an enemy, but one that I could not possibly circumvent if I continued to live in Boston. Catching readily the import of this friendly missive, and already having had my attention called to the efficacy of mental suggestion, I at once set to work to change my mental attitude and thereby convert a seeming foe into an acknowledged friend. During the interval between receiving Dr. Miller's help and the receipt of the doctor's letter, I had read parts of two books which interested me greatly, one of which was *The Divine Law of Cure*, by Dr. W. F. Evans.

I could never understand the reasonableness of denying the existence of any palpable phenomenon, though I had read in the other book, which was the earliest edition of *Science and Health*, by Mary Baker Eddy, that Denials as well as Affirmations were of use in healing. I simply employed what then appeared, and still appears to me, to be a very sensible attitude toward what we cannot escape and what we can put ourselves in harmony with, if we

only brace ourselves to the endeavour. Walking out on a very windy day in March 1885 I determined to, once for all, conquer my fear of the east wind, which was then blowing furiously. I shut my lips tightly and breathed deeply through my nostrils, meanwhile affirming silently, but very decisively, a formula of my own devising: "My very dear friend, East Wind, I love you and you love me; my very dear friend, East Wind." The more I uttered those words mentally the more intensely I realised their efficacy, and greatly to my delight, though not really to my surprise, I found that my attitude towards the east wind had radically changed, and I have always been on good terms with it ever since.

The same changed attitude at sea has enabled me so completely to conquer my old predisposition to sea-sickness that I am now never fearful of crossing a storm-tossed ocean in even the most boisterous weather, though on the occasion of my first voyage across the Atlantic, and on two or three subsequent occasions, I suffered acutely from the tossing of the vessel. After having proved to my complete satisfaction that mental suggestion was effectual on land I put it to the test at sea, and immediately discovered that I only needed to think as kindly of Neptune as I had learned to feel towards Boreas immediately to realise a friend where I had formerly encountered an enemy. I soon found that many people who were repelled by certain peculiar terminology which seemed to them unscientific, and in some instances positively untruthful, took no exception to my favourite phraseology, and in my classes for instruction, in what may be fairly termed

psycho-therapy, I induced many students to try and prove the method I was employing so successfully, and many did so, greatly to their own and others' benefit. We cannot as rational thinkers deny the existence of the clearly obvious, but we can surely alter our view of it. If the wind is blowing briskly and the vessel pitching in a storm, it would not be rational to say that there is no motion, but we can enjoy motion and profit by it; it is entirely unnecessary, and certainly unwise, to so go against unalterable circumstances as to make ourselves suffer from an environment which otherwise regarded might bring us invigoration and cause us delight. People often ask me if I do not feel heat and cold, and if I am not aware of sudden changes in temperature, to which I invariably reply that I do not claim or desire obtuseness; but I contend that to feel is not necessarily to suffer annoyance or distress. Having travelled in many countries and been exposed to very great varieties of climate, I can confidently declare that I have always found my own mental attitude a far more influential factor than anything outside. When in South Australia, in 1901, I spent a considerable portion of the hottest season in Adelaide, where in January and February the thermometer often registers 110 degrees in the shade. Not being accustomed to such intense and protracted heat, I at first wondered how I should be able to endure it while living my accustomed active life both mentally and physically. I soon found that though it would have been merely absurd to seek to alter the weather by my private thought, I could easily regulate the tem-

perature of my own body in very marked degree; and this I did so successfully that the inhabitants, who had been used to the climate from infancy, were constantly questioning me as to how I stood the heat so much better than they did. Whatever I feel has to be encountered and cannot be altered, I can easily adapt myself to; but when I see people suffering from foolish practices entirely within their own control, I never hesitate to point the way, as far as I am able, to an improvement in conditions. When dealing with aught that lies beyond our own control, I have found it well to adopt the following motto: Go with whatever you most desire; go without whatever you do not wish to affiliate with; go against nothing. I may say that in those three statements I can sum up the gist of my public and private teaching in this connection. Here we entrench upon the domain of the simpler forms of White Magic, which need not, and indeed cannot, in these days be kept secret.

The scientific employment of imagination, which is inseparably bound up with the generation of thought-forms and the making of mental pictures, is one of the fundamentals of successful mental therapeutic practice. When the question is asked me—and it very often is—whether I really believe that one person can permanently heal another, I am compelled to answer in the negative; but such a reply does not lead to any repudiation of the right sort of mental treatment, it only tends toward an inquiry into its real nature. When we are told in the Bible that Elijah directed Naaman to the river Jordan and ordered him to

bathe seven times therein, we are forcibly reminded of the wide difference always obtaining between teaching people how to get well and keep well, and encouraging invalids to believe that all they have to do to secure permanent immunity from suffering is to let some one else treat them mentally while they remain ignorant of the law of health. The treatment given by one person to another is often extremely valuable, and it serves as an entering wedge to self-treatment, which needs to be continuous, and finally almost, if not entirely, automatic. Old mental habits need to be eradicated and supplanted by new and noble ones, or health cannot be permanently realised. Between deriving only transitory relief from the suffering occasioned by the persistence of a chronic malady, and genuine healing, which signifies complete deliverance therefrom, there is an enormous difference; for, in the first instance, the disease remains, and only its symptoms are abated, while in the other case the ailment itself is vanquished. How great the control of mind over body actually is varies with different degrees of human development, but there are no determinable limits which we can assign, and this fact is being increasingly recognised by regular physicians as well as by those whose school of practice is avowedly metaphysical. I do not think I have ever been an extremist, though I may be to some extent an enthusiast, and I have seen so much good done through so many agencies and in so many places by the employment of mental healing methods, that I should be stupid and ungrateful in the extreme were I not enthusiastic

in the advocacy of what I know to be a priceless boon to all sufferers, no matter what may be their special types of suffering. Spiritual healing is often spoken of as altogether superior to merely mental healing, and such it undoubtedly is, if what is meant by spiritual healing is perfect reliance upon Divine Omnipotence and the blessings resulting from unwavering confidence in the Infinite All-Good. But sublime indeed though this precious trust must ever prove to be, we are not justified in speaking slightingly of the steps which often must be taken on our way to that supernal goal. We are living in a partially agnostic age, so far as trust in spiritual forces is concerned, but the tide is now rapidly setting in in a definitely spiritual direction; it is therefore far easier to enlist intelligent interest in all things superphysical to-day than it was even a few years ago. From the extremer and less scientific modes of mental practice there may now be a counter drift, but the sane and sober methods which bear the most searching scrutiny are coming, more than ever previously, alike into popular vogue and scientific favour. Obscurantists both within and without the medical profession may still be found to decry all the higher aspects of therapeutics, but their number is happily becoming less and their influence is rapidly decreasing. We are unmistakably growing into a better understanding than we have yet enjoyed of the law underlying and governing all psychic phenomena, and there is no phase thereof which is of more interest and importance than psychic healing. As I have never been able to

attach myself exclusively to any contracted cult I rejoice in remaining a free lance, for as such I can co-operate gladly and unreservedly with all workers for human advancement without narrowing the scope of my activities within the confines of any separated party. I know so well from observation that good is done in many schools whose published tenets seem to some extent at mutual variance that I have long ago become thoroughly convinced that the mighty healing force which accomplishes beneficent work sometimes with, but oftener without, our intellectual comprehension, works to-day, as it has ever worked in ages past, through divers instrumentalities; for it is our inner disposition far more than any outward method which is a matter of serious and abiding consequence.

As healing means making whole, there is no aspect of human affairs foreign to the scope of an inclusive healing ministry. Healing for Mind, Body, and Estate is a good inclusive phrase, and we shall surely, as years roll forward, become ever more and more able to trace the outworking of a single law on many planes, affecting innumerable interests.

Not as though we knew all, but only as seekers for ever-widening views of truth, should we embark upon the work of mental therapeutic practice, and as we journey forward it is surely wise and conscientious on our part only to employ such methods as we now feel to be beneficial; but let us be always ready thankfully to welcome all additional light and knowledge which our own immediate experience and the added testimony of others may bring within the scope of our acceptance.

A PRACTICAL LESSON IN MENTAL HEALING

METAPHYSICAL means beyond the physical. There could not be a metaphysical if there were no physical. There must be a physical to admit of a metaphysical.

He is a metaphysician who goes all the way the physicist may go, and then transcends this limit.

What is mental healing? Mental healing is accomplished educationally. You can overcome whatever you *will* to overcome; there are no limitations that can hold you longer than you remain passive to be held by them. It is not the will of the people that we have to change in metaphysical healing, so much as their understanding that we have to enlarge. Just so long as people believe that they have to be unfortunate, they will not succeed. There must be co-operation of the will with the understanding. A very necessary mental attitude to take when giving a treatment is, that unless you admit that you have the power to do anything, you cannot do it. In giving a mental treatment, you must admit that your patient has both the will and the power to express the state he desires to manifest.

In treating one's self, let the will alone, but

appeal to the intellect. Come to realise that all good will can be called into effect.

All pathological conditions are abnormal. We allow no place for unhappiness, no place for failure; these are abortions, not necessary to the complete work of Nature. No one need be ill, no one need be unhappy, no one need fail; there need be no disorder in the world; these are entirely unnecessary.

Society is a sick man, and you have to treat society—just as you would an individual. How shall you prescribe for it?

You must take people as you find them; but do not leave them as you found them. Your influence must be to lift the world to a state that it was not in when you found it.

One who has more than ordinary access to the unseen realm can help others—on their own plane; and then, just as you take your children and educate them, you take grown people along. Make any present "craze" or "fad"—if people choose to call it so—a means of taking people along acknowledged paths to something higher—to the discovery of the soul.

The true idea of mental healing is that one can help another into similar harmonious relation with the universal supply.

A great many things are spoken of in the plural; but the intelligent mental healer is one who endeavours to bring everything to a point of unity. There are many expressions of one universal and entire interest. Human nature is in all respects a unit; all the interests of mankind are positively one.

The word "healing" means, properly, "making whole."

We meet many people who were born feeble, both physically and mentally. When metaphysical healing was first presented to the public, we heard much of people applying to be cured of various complaints and diseases; and they talked about "mind cure." Mind cure might mean the healing of the mind when feeble. But metaphysical healing includes every branch of therapeutic practice; there is no possible ailment, or lack of health, which it does not undertake to cure or supply, as the case may be. It rests upon only one basis, man's ability to rise above every conceivable limitation.

Every treatment that you give, that is given wisely and well, is in recognition of a state not yet attained, but which can be attained—and the more easily with your aid.

All negative processes—all processes that aim simply at eviction of disorder—are on the wrong side. The true metaphysical healer does not undertake to fight disease. As we claim that the condition of the flesh is due to the condition of the blood, and the condition of the blood is due to the condition of the thought, it follows that if the thought be pure, the blood will be pure and ultimately the flesh likewise.

It is affirmed by many talented physicians that all disorders proceed from derangement of the lymph or the blood.

People cannot avail themselves of the benefit expected from outward conditions unless in a mental condition to receive benefit.

Send out a thought which will place before the mental eye of the student or patient a state which expresses what you and he alike wish to see expressed.

We do not apply mental healing to physical disease, but to the mental disease which produces the physical effect. No intelligent mental healer ever attempts to treat people's bodies with his mind, but to instruct them by a mental process in the science of so thinking that their bodies must express outwardly the harmony which is within.

We cannot successfully treat any part of the body alone; treat the body as a whole, through the mind.

Our contention has always been against specialism in metaphysical treatment, because every part of the body is related vitally with the whole. No matter what the malady, you must deal with the human organism as a whole. No one can intelligently deal with any part of the body without dealing with the whole organism of which the organ is a part.

Do not treat, in any sense whatever, with a disease; never deal with an eye, or an ear, or an organ, as a part; but with the whole system, which includes the seat of the abnormal function.

There is no occasion for any quarrel between physicians and metaphysicians; the one is dealing with a physical, the other with a mental condition. While the metaphysician is dealing with our thoughts, the physician is dealing with our physical systems.

There is not anything like the fanaticism in the

medical profession that is supposed to exist. Many in it are acting in accordance with their best light.

The regular physicians—many of them—are thorough metaphysicians; a great many of them are true psychical healers.

In metaphysics, the apparent evil is not called a disease, but the result, the effect of a disease—mental; in physics, it is called a disease.

We deny that any disease is physical, but we do not deny the physical effects of disease. We say that discord is mental; all disease is mental. But just as you might say, from a physical standpoint, that the disease is physical and produces mental effects, we say that disease is mental and produces physical effects.

One tumour may be removed; then another forms, another, and still another. Why? Because the method of cure is entirely false; the reasoning is false; the disease is mental, and the tumour is its consequence; if you remove that physical effect or consequence, you are not destroying the disease, any more than you are destroying the hair by shaving. As long as the root remains—which is the mental condition of the patient—so long the liability or susceptibility remains; there is, therefore, no guarantee or security of any sort that there will not be a relapse, and that the last state of that patient may not be worse than the first.

We should not undertake to cure by attacking disease. Never oppose any disorder as such, but undertake to invigorate the system, so as to effect a harmony that will expel the fruits of any disorder already in the system.

Let us consider the utter fallacy of seeking to turn out a disease. If you undertake to fight a disease, and you overcome it as if it were an entity, you turn one devil out; and, as in the case of the event recorded in the Bible, where into the man out of whom one devil was driven, seven others entered, and the last state of that man was worse than the first; so many other devils—or diseases—come in to take the place of those expelled. The vacuum left by turning out one devil opens the way for more to enter.

The true spiritual scientist is not chiefly interested in mere recovery or restitution, but in helping onward the individual treated to a higher plane than he had ever previously reached.

As we develop on to higher planes, we cannot be susceptible to disorders as we were on lower planes.

Quite a few mental healers do a great deal of injury, both to themselves and their patients, by false beliefs of their own.

The cause of our illness may be our false belief in regard to the thoughts of people around us toward ourselves.

If you have any ill-feeling toward any one, you deserve to be ill.

You cannot enter into heavenly societies when you are out of love to your neighbour. If there is any hatred in your heart toward any being, you will be ill—and you need the illness.

There are two distinct factors in healing: first, the knowledge of what to do; second, the doing of what is necessary to be done.

If we have not clear knowledge, it is hit or miss

with us; sometimes we succeed, and sometimes we fail.

What has produced a cure in days of old will always produce a cure in days to come.

The word and faith cured people of old, and the same word with faith cures people now. "According to thy word be it unto thee" holds good still. But the people have walked in ignorance, regardless of the power displayed in the undeviating working of Nature's law.

We must look for the common ground of healing methods; underneath all superstructures there is the same foundation; that foundation is, that there is a law of health in the universe; and when the way is opened, vital power will rush in.

A great many people would rather pay a large bill for the privilege of swallowing medicine than a small bill for instruction. This is intellectual laziness.

There is no more disgusting work than trying to probe out disease. The worst work ever done by mental healers is trying to diagnose sickness. It is a remnant of the old methods; it is not yours if your methods are spiritual or metaphysical. What people call disease is an effect or result of disease. If people say their eyes are dim, that is not a disease; it is the expression of a mental state of dimness. We should not care to know what people commonly call disease, because what they call disease is only the effect of disease. We care far more for the physician who tells us how to get out of difficulty than for the one who diagnoses the disease.

A good Chinese idea of the province of a doctor is to pay him while the people are well, instead of when ill. The true mission of the doctor should be to keep people well, not chiefly to cure them when sick.

All the best teachers to-day, who are undertaking to heal the sick, are steering clear of the old saying that people are not suffering pain. They admit that pains and sufferings exist, but claim that they are only temporal and that they are remedial. Just as soon as we discover the law, and obey all its precepts, we shall suffer not one more twinge of pain —not one more pang of sorrow.

Our senses are not false witnesses when normal, but they testify inadequately. We treat our senses as we would witnesses in the box; some can throw but little light on the matter, others have more important testimony to offer. We have to employ our intellect—our reason—to help out the testimony of the senses. We hold that all the senses of man bring in a limited amount of testimony, but the bulk is inadequate.

A well-ordered life gives the greatest attention to the vital organs; and mental healing will affect lungs and heart when it will not touch the hair, because treatment goes to the centre of the organism. Hair is only a covering and an ornament. What is most vital and internal builds up first, and then the spare force goes to the integuments.

The spiritual gift of healing is like unto a vase of roses—imparting fragrance to the atmosphere of a room.

In mental treatment we can reach the internal organs long before we can reach the skin, because all expression is from within outward.

The greatest mistake is in thinking to change anything on the outside; we cannot change things from the outside, but must always work from within outward.

Do not treat people only, but treat places. Leave your best thought everywhere. When you leave your helpful thought, you leave a rich blessing.

The present disordered state of society is shown by the language of the people.

All error and seeming evil should be regarded as inversion—like an angel standing on his head; as illustrated by Swedenborg, in his description of the "celestial" and the "infernal" standing feet to feet; the celestial standing upright, the infernal showing the inversion. All disorders are inversions.

Things are not good and evil in themselves; things only appear evil when inverted or distorted. Everything, when known for what it is, is assuredly good.

As man has within himself the divine element, so he has also the element of animality within him; and sometimes he yields to the temptation of the lower, which endeavours to dominate the higher; then he experiences evil. When he gives place to the highest within him, he knows only good. Very seldom do we strike the golden chord of love to all mankind. At one time, we are extremely altruistic; at another, intensely egoistic. We are thus always contending between emotions; we are between two fires, listening to two voices.

We hear the voice of God, and the voice of the serpent. When we try to obey the two, we produce confusion.

"Man shall not live by bread alone!" To merely gratify the animal propensities is to live a starved life. When the soul is starved, the body gets starved. Unfed conditions of the soul produce wasting diseases, nervous debility, anæmia. The only way to conquer all this is to realise that the soul gets hungry; the soul calls out for its dinner. You are feeding your bodies all the time and often starving your souls. When we come into harmony, we feed the soul, and thus allow the soul its fair opportunity to regulate the body.

A great many people honestly entertain the fallacy that if they were to be thoroughly honest in their business dealings, they would have to starve. Starvation or dishonesty is not the alternative. We can carry out the Golden Rule in our business and social relations, and be splendid social and business successes. We do not say you can become a-several-times-millionaire and do it; but you can be in perfectly comfortable circumstances.

It is not what a person believes, or what a person intellectually adheres to or perceives, but whether the mental window is open or closed. Health is the normal, disease an abnormal condition; instead of health being a rare acquisition, or very hard to maintain, we find that animals—except in captivity—enjoy perfect health. An animal in captivity is in an abnormal state, and hence subject to illnesses unknown in the natural state. We find birds ill,

in cages; but we have no reason for inferring that the same birds would be subject to such ailments if free, in their natural condition.

Natural instinct belongs to man as well as to animals; if we did not deny our normal instincts, we should be well.

The health of civilised communities is vastly lower than it is in savage states. But the theory that the more highly intellectual people become, the poorer their health, is to be denied, except as methods of culture may be artificial and unnatural. If every faculty of mind and body is strained to the utmost, if nearly all the measures resorted to are abnormal, it is not physiology, it is pathology that is accountable for an enfeebled condition.

Education is conducive to health and strength. Health is the normal play of all the faculties, and education is a delightful stimulus to all the organism.

The natural, normal life is a life where everything is beautiful. So far as beauty is concerned, it is a means of grace. Beautiful form and beautiful colour may be regarded as steps towards Heaven—Heaven is altogether beautiful. There is nothing conducive to spiritual growth in wearing ugly clothing, or in being plain and unattractive, or in living upon poor food.

Anything obtained without doing any injury to others is perfectly right—speaking of the accumulation of property. We do not for one moment believe that it is wrong to appropriate the beauties of the earth; the error is in placing them in a false position.

Never dissociate the secular from the sacred