

The Hevert Collection

MENTAL CULTURE *in* NATUROPATHIC MEDICINE

In Their Own Words

EDITED BY SUSSANNA CZERANKO, ND, BBE

FOREWORD BY WILLOW MOORE, DC, ND

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MEDICINE

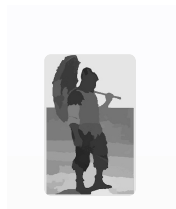
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Foreword by Willow Moore, DC, ND



Crusoe House
PORTLAND, OREGON

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*How blessed we are to have our foremothers and forefathers
leave such a rich landscape of wisdom and guidance.*

*Strive for serenity and harmony
so that your days matter.*

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FOREWORD

Dr. Sussanna Czeranko and I met at NCCNM, before it became NUNM. I felt drawn to her immediately. After some brief conversation, our shared love of naturopathic medicine, horses and pursuing our individual connection with spirit became evident and bonding. Dr. Czeranko has put together a varied and delightful collection of essays done by our naturopathic pioneers, on the topic of mental culture. As Benedict Lust says “It is thought, first, last and all the time, that causes, perpetuates, and consummates Pain, Disease, and Death....”

The early Naturopaths recognized the importance of not only positive thinking and auto suggestion or affirmations, but also the necessity of seeing and strengthening the connection with one’s own spiritual nature. Loving one’s self will lead to healthy eating, getting good sleep, and kind self-talk, all of which bring peace to your inner and outer life.

As naturopaths, one of our most valued healing methods, is connecting with nature: restoring the balance to our cells, our nervous system, and our minds. This connection with nature allows our inner connection with spirit to occur easily. The true source of all healing comes from our connection with spirit.

The articles in this book describe numerous ways to allow for ease in our connecting with spirit: positive thinking, getting adequate sleep, focus, meditation, and prayer to name a few.

Knowing the activities and frame of mind that helps us connect with spirit is not enough, we long to know how things work. As Charles Zurmuhlen MD says in his article in this book, “Our task is to find the golden means between these two extremes and recognize the reality of both matter and spirit and develop a scientific philosophy that can recognize and explain the interaction of spirit and matter.” Research over the past 20 years has produced evidence of the interaction of spirit and matter and quantum physics offers the beginnings of that scientific philosophy.

To know where we are and where we are going, we need to know where we have been. This collection helps us understand the spirit of the medicine, the vis, the healing power of nature that has been an integral part of naturopathic medicine since the beginning. I hope you enjoy reading Dr. Czeranko’s book as much as I have.

“The Power of the Spirit is the Power of Life”
The Seed of Truth—Silver Birch

Willow Moore, DC, ND
April 21, 2017
Stansted Hall, Arthur Findley College, England

PREFACE

Mental Culture in Naturopathic Medicine, the ninth book in the Hevert Collection, reintroduces the voices of the people who wrote on the subject of mind-body medicine from the very inception of Naturopathy. The resounding echo in this book is the strong conviction that the body and mind are one and more importantly, that the mind and the spirit absolutely matter. The profound belief in the power of thought and in the higher good weaves throughout the book. The messages delivered are perhaps more relevant today than when they were written a century or more ago.

There may be some surprises awaiting you when you launch into the belly of this tome. Its vocabulary and lexicon seem familiar somehow, even in our present century, replete with specialized jargon and science-speak. For example, when reading the articles, you may be reminded of the New Age movement in the later part of the 20th century. The phrases and vocabulary may sound very familiar, but keep in mind that these articles found their way into Benedict Lust's publications during a remarkable 24 year period, from 1900 to 1923. I grew up in the New Age and the Age of Aquarius and thought that I was standing on the edge of a new era of consciousness. It turns out that there was nothing much new in the New Age movement of my younger days.

The early Mental Culture movement epitomized a body of knowledge that helped people reflect on and utilize the most progressive thinking at the time about “the good”, “self-development” and “healing”. There are many who wrote about Mental Culture topics, but two people stand out above the rest: Prentice Mulford [1834-1891], who was viewed as the father of the New Thought movement, and Helen Wilmans [1831-1907], the mother of Mental Science. Both wrote profusely. Both led unusual lives and attracted many followers. Unfortunately, Mulford lived prior to the inception of Naturopathy, and his actual writings are not found in *Mental Culture in Naturopathic Medicine*. However, we learn that Mulford's influence upon Naturopaths extended for many years after his death. John F. Morgan, for example, a follower of Mulford's work, does introduce us to Mulford and with some detective work, you will discover many treasures.

Mulford coined many terms that we use to this day: astral body, laws of attraction, physician heal thyself, affirmations, polarity, vibration, self-realization, and more. His influence upon his contemporaries, such as Helen Wilmans and John Morgan, is reflected in the writings that followed Mulford's death. John Morgan quotes Mulford: “Every thought, spoken or unspoken, is as real as water, and goes to that person on which

it is placed.” (Morgan, 1901, 251) Thoughts as tangible living force were spoken over and over by the writers in this book. We have similar ways of expressing thoughts today, such as when we utter, “Be careful for what you ask for, you will get it.”

Helen Wilmans’ story is especially emblazoned with intrigue and conquest. She was destined to be a writer and her heroic accomplishments are dazzling. She built an actual city near Daytona, Florida, published magazines, conducted classes, healed hundreds of patients and amassed a fortune within her lifetime. Benedict Lust published her *Home Course on Mental Science* which consisted of 20 lessons in his own magazine, *Herald of Health and Naturopath* between 1918 and 1920. She had a wide interest in spiritual and metaphysical phenomena which spanned fire walking, the conquest of death, and healing through prayer and affirmations. Her legacy to modern psychology is a testament to this woman’s vision and reach. A word of caution when reading Helen Wilmans; you must do so slowly. If her writings are judged through the 21st century lens of diction, lexicon and style, you could completely miss her profound contributions.

Wilmans was definitely ahead of her time. Her first book, *The Conquest of Poverty* [1899], brought Wilmans’ story to the people. In it she identified fear as the key cause of failure and unhappiness. In a subsequent book, *The Conquest of Death* [1902], she provides a peek into the fantastical and miraculous world of “fire walking” in Fiji, India and Japan that must have intrigued her readership with the feats of the impossible described in her work. Having experienced elation and euphoria when walking on blazing hot coals of fire myself, I was completely engrossed reading Wilmans’ vivid accounts of fire walking. In Portland, Oregon, we currently have giant billboards announcing the arrival of Tony Robbins to the city. Robbins has transformed the lives of many by sharing fire walking and the power to manifest dreams to those that flock to his performances. Helen Wilmans, in her time, was such a giant, empowering people to defy all odds and manifest the impossible. Take time to discover Helen Wilmans and her personal story; it will truly amaze you.

What is striking about *Mental Culture* is the predominance of women who wrote on the subject. In this book, there are many more women writing than in any of the other eleven books in the Hevert Collection. Nine confirmed women writers contributed 16 of the 58 articles. Helen Wilmans wrote six very detailed and long articles that comprised a series of lessons that she wrote for her own publications and that Lust published after her death. Two articles are from the poet and activist, Ella Wheeler Wilcox, and two were chosen from Louisa Lust.

The journey to manifest *Mental Culture in Naturopathic Medicine* was a labour of love. I am grateful to all of the people who shared in

this book's creation. Hundreds of typed pages were patiently transcribed by many, remarkable students at NUNM. I want to acknowledge every NUNM student who typed articles while navigating her or his intense course loads and juggling personal lives. I bow with gratitude to **Aaron Potts, Adam Dombrowski, Anemone Fresh, Avishek Saha, Cadence Wong, Erin Conlon, Jennifer Samson, Jenny Curto, Laura Weldon, Lauren Geyman, Meagan Hammel, Misty Story, Rebecca Jennings, Rhesa Napoli, Susan Mitchell, Tristian Rowe**, and all those whom I am inadvertently missing here. I especially applaud **Aaron Potts** for his indefatigable and determined search for books and an image of Helen Wilmans and the meticulous scanning of images found within the covers of this book.

And, as this book project moves into the last quarter of our work and production plan, my appreciation for the invaluable organizational help that I had received from **Dr. Karis Tressel** during the early stages is not forgotten. I am deeply grateful for her profound love of the traditions and history of Naturopathy and for her inspiring, loving tenacity with this project.

I so much enjoyed working with each and every student who sacrificed scarce, precious study and leisure time for the hard work of meticulous research and transcription. The travails and hardships of navigating the daily obstacles found in a rigorous academic program that are shouldered by the students contributing to this book deserve an applause. Thank you. Soon, your days at NUNM will come to an end and realize that as you finish your studies, a new learning curve will be in front of you. The skills and gifts that you have worked so diligently to acquire will be exactly what patients are searching for. You have so much to offer as Naturopaths. You have chosen a path of sacred work. You will be loved and cherished by your patients because you listen and truly care. Remember to trust Nature's power of healing, the *Vis medicatrix naturae*! Pay careful attention to your patients and they will feel enlivened and grateful to have found their way to you.

Dr. Willow Moore, ND, DC, who wrote the foreword for this book, is truly a naturopathic doctor for all seasons. Willow surrounds herself with Nature in a pastoral setting in southern Washington State. Her love for her horses exudes from her words and her buoyant smile when she talks about their healing powers. It is contagious. I had a very memorable visit with Dr. Moore at her farm where she uses equine therapy. There, I was smitten with her big beautiful black horse, "Hasse". His gentle spirit and intuitive manner resonated and spoke to my core. Willow's beautiful and gentle horses provide for her patients a safe space where they can experience transformative change. Horses are attuned to people in a way that invites and leads at the same time. Her practice of "Mental Culture" and the necessity for Nature to be part of the solution and healing are an

immense gift that she brings to her patients, colleagues and friends. Willow has tirelessly explored and experienced many spiritual therapies. Her Eponaquest workshops are widely sought out, focused on horse wisdom, Qigong, Vogel Crystal Bed Healing, Gestalt Therapy, and Shamanic Healing. What a treasure we have with Dr. Willow Moore in Naturopathy.

This volume is personal for me. I sustained a severe brain injury in a motor vehicle crash in 1999 which left me incapable of writing a simple three word sentence. For a very long time I could not return to a full time naturopathic practice. My journey back to 'normal' included many people along the way who helped me in my recovery and restoring my brain. Traumatic brain injuries leave people wallowing in a helpless fog and experiencing long lists of symptoms. Searching for therapies can feel like finding a needle in a hay stack. The number of doctors and health providers that I have visited reads like the yellow pages in a phone book. It feels as if providence led to me to Dr. Konstantin Buteyko and his work with breathing exercises, which I continue practicing daily. Chris Bauman, a Buteyko practitioner, introduced me to Buteyko's work and so remarkable was my experience of it that I became a Buteyko practitioner myself. Another more recent discovery was Dr. Glen Zielinski, a Functional Neurologist who has been instrumental in restoring brain function to me that I never thought possible. It is to Dr. Zielinski, that I attribute the sustained possibility of undertaking such a complicated writing project (continuously involving sentences of more than three words) as the Hevert Collection. My deepest gratitude goes to Chris and Glen. Thank you both.

I am very thankful for the encouraging support of the Hevert Corporation in Germany. Thank you and my most gracious accolades to Mathias and Marcus Hevert for their generous and prescient contributions allowing this book series to become a reality. Much gratitude, as well, to the unwavering, behind-the-scenes support of the Board of NUNM, Dr. Sandra Snyder, Susan Hunter, and Jerry Bores who understood from the beginning the importance of this project.

The meticulous excellence that Fourth Lloyd Productions, Nancy and Richard Stodart, my designers and mentors, bring to this book are extraordinary. I am so blessed to have crossed paths with these two magnificent people. You make my journey into the twilight zone of history an absolute joy. Thank you both for the exquisite care that you took with every minute detail! Nancy, your never miss a beat and Richard your book covers are dazzling.

I save the best for the last. I am forever indebted to my dear husband, David Schleich, who knows exactly how to retrieve me when I have lost my *Vis* in the midst of incalculable details and the fuss and rattle of editing, writing and design. I love that we both share a passion for history

and am so awed by his patience to listen to my stories of dead and forgotten people with whom I have bonded for life. To share the history of Naturopathy brings me closer to Nature's truths.

Lastly, I am so indebted to the men and women who occupy almost every minute of my day. They lived a hundred years ago and have left a legacy of wisdom and passion that fills me with confidence and gratitude for their contributions to a literature that I can read and implement in my own practice and, along with my wonderful collaborators, with you. The conviction and beliefs of our elders formed the vanguard of thought, theory and practice that would take decades to manifest. Trust in Nature and cultivate serenity of mind.

Blue sky blessings,
Sussanna Czeranko, ND, BBE

You cannot hope to please everybody, no living man ever succeeded in doing this. There is one person, however whom you must please, and that is yourself.

—Louisa Stroebele, 1900, 120

The highest health is mental and spiritual. Therefore, emphasis has been placed upon right thinking, which is the key to perfect health, as it implies and includes the observance of physical and natural law.

—J. Butler, 1900, 195

So, kind friends, we must not blame God for our sins, and try to reconcile ourselves that He is chastising us; but in reality, blame ourselves for living wrong. We cannot expect anything else but diseased bodies, if we deliberately violate Nature's laws.

—H. T. Mason, 1901, 55

And until Naturopathy is able to systematize and focalize what personal experience has proved gloriously possible in the realm of the ideal, the leaders of the New Thought Movement will be asked to supply the basal element hitherto lacking to simple Nature Study.

—Benedict Lust, 1902, 90

Cultivate serenity of mind, forget the past, do not live in the future. Change of vibration is literally recreation. Go directly to Nature for the supply of recuperative power and learn how to keep the body and mind in perfect equilibrium. The healthful mind sees only life.

—John F. Morgan, 1903, 27

The starry heaven of night, with its immutable order of things eternal, tells us that worlds and atoms rest within God's hand, it shows us how infinitely small we are in comparison with the universe, it tells us how large we are if we may comprehend and admire the immensity of creation. It gives us an idea of eternity for which we feel ourselves created with good deeds.

—N. Atur, 1904, 70

Without interference, Mind and Nature would give us strong, healthy and magnetic bodies. Then why interfere? Why not let Nature and Mind perform their duties—their RIGHTS?

—H. Spencer Lewis, 1906, 291

The greatest blessing is just to be alive—and unless we feel it so we aren't alive. This beautiful, terrible, stupendous thing within us that makes us

go on and get perfect whether we will or not—to thank God for that is the ultimate of recognition.

—Edward Earle Purinton, 1909, 171

To be in harmony with everything, at all times and under all circumstances, is one of the greatest essentials to the new life. So extremely important is continuous harmony that nothing should be permitted to produce confusion or discord for the slightest moment.

—Christian D. Larson, 1909, 560

The entire universe is a reservoir of love and life which replenishes faster and more abundantly than you can give.

—Henry Lindlahr, 1910, 736

The man who has come to fear nothing and desire nothing is master of all. Why? Because wanting nothing, he has everything he wants.

—J. Waterloo Dinsdale, M.D., 1915, 165

We have often been told that “Thoughts are things,” but, as a matter of fact, they are not only things but forces, living, vibrating activities not only in our brains but in our bodies and outside of them as well.

—Oscar Evertz, 1916, 211-212

Now, the object of Mental Science, as I teach it, is to rescue man from his beliefs in his own limitations by showing him his true relations to the Universal Law; thus demonstrating to him the unlimited possibilities of his being.

—Helen Wilmans, 1918, 169

It is our mission to strengthen ourselves daily by as much truth as we can recognize and appropriate. Dwell upon the idea that the good is life, truth, love, intelligence, substance all-knowing, all-powerful, all-present—and that we, being in it and of it, possess life everlasting, glorious love and mighty power; that like can only create like, and that Life, being good, can only externalize good.

—Helen Wilmans, 1918, 670

Self-trust, based upon self-knowledge, is the basis of all healing power. The more you know yourself the more you will trust yourself, for the more you will become acquainted with your own greatness, your own power to create.

—Helen Wilmans, 1920, 91

Our thoughts are the messages which are constantly being received and each one of these messages result in some definite physical change within our bodies.

—Lorne A. Sumners, 1921, 87

INTRODUCTION

The title of this book, *Mental Culture in Naturopathic Medicine*, may at first glance seem unfamiliar, perhaps even a bit perplexing. “Mental Culture” is archaic terminology. Other, more familiar terminology has replaced it, such as ‘Mind-Body Medicine’ for example. Neither the word “culture,” nor the adjective, “mental,” which precedes it, conveniently aligns with contemporary terminology; however, when we investigate their etymology, they make up a phrase which is entirely appropriate for the era and captures exactly what the early Naturopaths intended. Texas A & M University scholars define ‘culture’ as, “the systems of knowledge shared by a relatively large group of people; A culture is a way of life of a group of people—the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next.” (TAMU) In the 19th and early 20th centuries, *Mental Culture* referred to the work of a group of people not defined by their ethnic or geographical classification, though, but by their shared beliefs in valuing the mind and spirit for healing intentions.

The early Naturopaths were ahead of their time in recognizing that the body and the mind equally participated in the quest to unravel the mysteries of health and disease. There is no denying the triumph of the mind and spirit within the medical paradigm. ‘Mind-body’ is a very familiar contemporary idea that has had a tumultuous history in its ascension into the lexicon of conventional medicine, anchored as it is in the biological sciences. The early naturopathic profession, though, had no reservation or doubt that the mind and spirit were essential elements for a healthy human being.

What becomes very clear as I continue exploring Benedict Lust’s publications is that the early Naturopaths did not view the human mind, spirit and body as separate entities, but rather as integrated, as a whole. Unlike their biomedical colleagues who would let decades pass before they recognized, much less understood, the validity of prayer, intention, affirmations and the existence of spiritual meaning, the early Naturopaths understood to their core the absolute truth that the human was not a clever and systematic collection of mechanical parts with an invisible mainframe. The etheric nature of mind was so real for the ‘Mental Scientist’ and for those who were affiliated with Mental Culture, that their writings would lay down concepts and vocabulary that would continue to be embraced to our present day.

The Mental Culture movement was as a precursor to the modern era of psychology and also elevated the concepts of mind and spirit within the

healing paradigm long before conventional medicine condoned its existence. A recurrent theme in *Mental Culture in Naturopathic Medicine* is the search for meaning for the concept of “self”. This book is a collection of articles selected from Benedict Lust’s publications from 1900 to 1923 which delved into exactly that challenge. Each writer contributed her or his views and beliefs with a sense of mission. The range of subject matter was expansive and rewarding and enhanced our notion and rationale for the ethereal realm of mind and spirit.

We take for granted that our thoughts and feelings affect our health as a given, yet in a not far distant past, invasive procedures such as hysterectomies, ice baths, electroconvulsive [electro shock] therapy, lobotomies and other atrocities were standard practice among medical doctors for what they considered aberrant emotions and behaviours. To visualize a lobotomy with its use of an ice pick instrument as a solution to erase feelings from people is too horrific and inhuman to contemplate. Or, we can imagine being confined to a strait jacket and placed in a bath tub filled with ice cold water to treat mental disease. As another case in point, for women the physical damage caused by the 19th century corset would not be enough. Late into that same century, women, who had worn the corset and had their physical frame misshaped, would swoon and exhibit signs of ‘hysteria’ and their behaviour remedied with complete hysterectomies. As well in this era, the use of drugs such as insulin shock to treat mental disease had a long history that unfortunately needed the passage of time to prove its ineffectiveness and disuse.

The early Mental Science explorer did not need to pinpoint exactly in the brain where thoughts arose. The body as a physical, tangible entity is unarguably of great importance. This we know quite intimately, say, when we have had an accident and the outcome is that we experience intense pain. The immediacy of the pain locks us into our body and our attention becomes one-dimensional, focused on eradicating the locus of the pain as quickly as possible. While the body is physical, tangible and perceptible by all of our senses, the mind and spirit of the body manifest quite different traits, being quite elusive and perplexing. As this literature attests, the early Naturopaths had definite ideas about the invisible dimensions of the body-mind equation. There were many voices that contributed to the discussion of mind and spirit, forming a considerable body of literature to which the early Naturopaths contributed abundantly.

The terminology and lexicon used a century ago may seem unfamiliar because of era-appropriate effusive descriptions by some of the writers. The writing style found in their work does not reflect the cut and dry, abbreviated parlance of current conversation and science-med-speak. Have patience then, when reading this book. Throughout this volume, imperative and relevant clinical pearls can be found lurking and

sometimes submerged within a complicated language. Don't be too hasty in your judgements. This book will take time to read as you wade through and get past the difficulties of a vocabulary that we no longer use.

When reviewing the early naturopathic literature, what becomes immediately apparent to us is their immense curiosity and interest in the metaphysical and spiritual spheres. The number of groups espousing their particular mission is embodied in a myriad of names, leaders, teachers, and lexicon, each vying for followers and each determined to present the path that would make all the difference. Despite the heterogeneity of the Mental Culture community, the common theme uniting them was the umbrella of the 'New Thought' movement. 'New Thought' would often be interchanged with 'Mental Science'. Regardless of what label used, the term Mental Culture implied healing that was distinctly naturopathic. All who were seekers of the light and connection to the soul sought out Mental Culture and found a way to incorporate its spiritual messages within their naturopathic paradigm. What seems evident now as we watch the mechanization and medicalizing of life processes within the biomedical model, the early Naturopaths were determined to cultivate and nurture the spirit. Healing was not a simple mechanical repair to the body, nor could the spirit and mind living in the body be ignored.

As the ninth book in the series, the Hevert collection, one notable distinction is the visibility of women writers on the subject of Mental Culture. Some of these women wrote books; others organized associations, and others took leadership roles and some did all of these.

The first article, by Louise Stroebele who owned a beautiful healing retreat center, *Bellevue Sanitarium* in Butler, New Jersey, just 30 miles from New York City. This 60 acre property incorporated all the elements of Mother Nature and Stroebele created an oasis for those seeking rest and health. She hired Benedict Lust as her medical director and as the story unfolds, the two became smitten, marrying on June 11, 1901 in New York City. Together, they propelled Naturopathy into a progressive movement. We have much to be grateful for in Louise Stroebele. Her personal wealth was instrumental in the early efforts to wrestle with the oppositional forces of the allopathic monopoly. She provided the moral and financial support that was vital to propel forward. During her life, Louise Stroebele contributed only a few articles to Lust's publications and those that she wrote were succinct and edged with a sense of humour.

In the article, "Please yourself", for example, Stroebele states the obvious: "You cannot hope to please everybody; no living man ever succeeded in doing this. There is one person, however, whom you must please, and that is yourself." (Stroebele, 1900, 120) Stroebele, like many in this book, emphasized: "Attitude of mind determines happiness, misery

or indifference.” (Stroebele, 1900, 120) What we think has so much influence on how we feel.

In the next article, Lilla Windsor, M.D. cautions us to not be in such a hurry and to take the time needed for rest or play. Windsor’s concern, as a medical doctor and phrenologist, is that rushing children academically may actually do more harm than good. She reasons, “The intellect was overtaxed before the physical was sufficiently developed to bear the strain.” (Windsor, 1900, 174) She adds, “Phrenology, friends, is your guide in these matters, because phrenology points out to you every talent and warns you of every weakness; so take time.” (Windsor, 1900, 174) She emphasizes the need to be polite and courteous to all regardless of their station in life.

J. Butler concurs with Windsor. He writes, “To always think kindly thoughts, to always believe that all things are for the best, and work together for good; to be free from worry and fret, these are accomplishments that mean much in the acquirement of health.” (Butler, 1900, 194) The magnitude of the power that thought had in the health equation was not lost on the Naturopaths. They knew that thought could either influence the body in a healthy manner or produce disease. Butler explains, “It is the function of the will to determine what quality of thought shall occupy the mind, and this determination decides whether health or disease shall be produced. The proper development of the will is a most important point, and is a study of itself.” (Butler, 1900, 194) In fact, Butler saw that having good thoughts was the highest form of health.

From time immemorial, people have cultivated and garnered much solace believing that God has provided a path of redemption for human mistakes and sins. However, in the context of divine omnipotence, human-kind may default to the kind of question Mason asks when people become ill or infirm: Who is to blame, God or man? His answer is equally to the point: “If these people would stop and think where the source of all afflictions, sorrows, disease and poverty originates, they would find the root of it all lies wholly within themselves, brought about by disobeying Nature’s laws.” (Mason, 1901, 54) Nature’s laws are simple: eating wholesome food, drinking pure water, avoiding late hours and sleeping in a room with fresh air, cold water applications and physical exercise. Mason suggests that Nature provides the answers to restore health. “Nature is endeavoring at every moment to get rid of any diseased condition in the body, and if we will come into her simple way of doing things, obeying her silent dictations, she will deal kindly with us and lead us into the path of health and happiness.” (Mason, 1901, 55) He adds to this list, “sweet, pure, happy thoughts which have a positive influence to build up, encouraging the nerves to purify and increase the secretions, aiding digestion ... to strengthen the different organs, tissues, and parts of the body”. (Mason, 1901, 54)

A name that has fallen away from our awareness is Prentice Mulford. He coined the term, “laws of attraction” and numerous other expressions that are associated with contemporary metaphysical and spiritual thinking. John Morgan regarded Mulford as the Father of Mental Science movement and others as mere imitators. Mulford was instrumental through his books and publications in the propagation of key ideas which formed the basic tenets of the New Thought movement. Concepts that still prevail, such as “thoughts are things” and “physician heal thyself,” were Mulford’s creations. Morgan quotes Mulford, “Every thought, spoken or unspoken, is as real as water, and goes to that person on which it is placed. Every thought is an outlay of force.” (Morgan, 1901, 251)

Morgan wrote frequently in the early issues of *Lust’s* publications. Morgan’s admiration for Mulford resulted in several articles about his work. Morgan reports that in November, 1900, the Prentice Mulford Club was organized and that he was elected as the Chairman of the Executive Board. “It’s first meeting was held New Year’s eve, when Dr. Hanish spoke on “The Science of Breath and Power of Thought.” (Morgan, 1901, 251) [Hanish was another contributor on Mental Culture that we will read about later.] Morgan comments on the Club’s membership consisting “largely of lawyers, editors, publishers, literary and newspaper men, stockyards, Board of Trade, contractors, insurance real estate, professional *Mental* scientists and business men and women”. (Morgan, 1901, 251)

In 1902 Benedict Lust launched a new publication, *The Naturopath and Herald of Health*, which would in time become the official voice for Naturopathy during his entire lifetime. In its February issue, Lust wrote a cheeky piece on “Mental Regeneration”. His writing style is one of someone who is confident and purposeful. It is clear that Lust did not want to miss out on the New Thought movement and added his opinions to the mix. At the turn of the 20th century, in New York City, there were over 30 different brands of healing also including groups such as Phrenology, Temperament Study, Mental Science, Christian Science, and New Thought” that people could seek out. (Lust, 1902, 89) He attributes ‘thoughts’ as the cause of many of problems people face. He states: “It is Thought, first, last, and all the time, that causes, perpetuates, and consummates Pain, Disease, and Death, Worry, Poverty, and Fear, Failure, Error, and Hell.” (Lust, 1902, 90) His list sums up all the adversity that humans have to contend with.

The rhetoric from Lust is balanced with his wife, Louise’s, insights. Louise Lust defined numerous options for those faced with dreaded woes that Benedict painted in his earlier article. She adds that cheerfulness allows one to “look at the bright side; keep the sunshine of a living faith in the heart”. (Lust, 1902, 91)

She continues, "It is the only happy life. The times may be hard; it will make them no easier to wear a sad countenance." (Lust, 1902, 91)

William Cromie, a Physical Culturist and the editor of a monthly column in Lust's publication, "Physical Culture Department", explores the subject of mind over body. He shares several accounts of how the mind's imagination can induce illness in the body if misled. These examples illustrate that "all discordant thoughts and words have a tendency to weaken and transform our bodies". (Cromie, 1902, 332) His final advice for his readers, "The mind is the natural protector of the body, and if we only knew how to use this power of will, exercise the muscles of the system daily, keep the body clean by daily bathing; breathe the pure air deeply, drink good water freely, eat moderately, the physicians' pills would not be needed and we would be able to carry youth and health past the century mark." (Cromie, 1902 333)

We previously were introduced to John Morgan who was enthralled and influenced by the work of Prentice Mulford. Morgan wrote a series of articles in 1903 entitled, "Generative Life Forces" in which he rolls out his theory of healing that is inherent in everyone. The idea he presents involves the importance of having good thoughts to regenerate cellular tissues. He says, "Work at something that you love to do, be enthusiastic and make a pleasure of your occupation; this is an infallible method of reinforcing the vital powers." (Morgan, 1903, 26) This article brings to mind many current books espousing positive thinking, and the power of self-development. Morgan cites that the soul in its "highest earthly developments ... contains the potency to renew life. The true object of life is the unfoldment of the soul, and bodily infirmities are often spiritual growth, if persistent effort is used in our unfoldment." (Morgan, 1903, 26) Indeed, Morgan captures the central ideas that reverberate throughout many of the articles found in *The Naturopath* focused on the search for spiritual meaning. His message is consistently expressed by others: "Cultivate serenity of mind, forget the past, and do not live in the future. ... Go directly to Nature for the supply of recuperative power and learn how to keep the body and mind in perfect equilibrium. The healthful mind sees only life." (Morgan, 1903, 27)

It is a shame that we do not know more about John Morgan. His writings are filled with wise messages that are so relevant today. Unfortunately, he did not publish any books in addition to his articles. What writings of his which have survived through Lust publications are truly a joy to read!

The power of the mind in determining one's health and destiny was a message delivered often and by many. The next writer, Leila Silverwood. Her clinic at 59 East 59th St. was just down the street from where

Benedict Lust's store would have been located in 1903. She expresses her views on "suggestion" and on the importance of our thoughts. Her counsel, "It is a scientific truth that of every word we must give account, for every thought uttered or unspoken goes out to fulfill its mission." (Silverwood, 1903, 134) She offers advice to parents of children to be careful with their words. She warns, "There is one phase of suggestive treatment of children that is harmful in the extreme; it is widely used especially by the less intelligent negative suggestion. How often we hear it! Don't, don't, don't! ... Never call a child naughty, bad, wicked, ugly, etc." (Silverwood, 1903, 135)

There were many such colourful personalities who caught the attention of the early Naturopaths. Mystics from around the world, for example, also found their way to Lust's publications. Our fascination with exotic and sacred truths never fails. A particular example of this phenomenon was The Mazdaznan philosophy, originated in Persia. It was taught by Otoman Zar Adusht Hanish, who was born in Teheran, Persia in 1844. There, he studied in the Temple schools and joined the Order of the Silent covenant of the Mazdaznan Brotherhood. (Blade, 1903, 150) Having travelled extensively around the world four times to teach the Mazdaznan philosophy, Hanish came to Chicago in 1902 where he attracted a huge following and taught them at no cost. "The first winter preliminary course of 1902 ended January 1st, the membership being over 1,400." (Blade, 1903, 151) Dr. Hanish's mission was "to teach the gospel of individual liberty, as he claims that there will be no reform in the world that does not start with the individual". (Blade, 1903, 15) Other articles followed this initial one and then gradually the novelty of this man's flame faded, only to be replaced by others in his stead.

In 1902, Benedict Lust's prescience already envisioned more for Naturopathy than the standard Nature Cure therapies such as hydrotherapy, exercise, and diet. In the April issue, he featured a writer, Professor N. Atur, who wrote a sporadic column entitled, "Body and Soul Cure" which continued until March 1904. His column addressed spiritual issues concerning how to live a moral and ethical life. In Atur's 16th and closing article, he counsels readers to "be on good terms with Nature". (Atur, 1904, 70) He continues, "Close communion with Nature is necessary to our being, and keeps us in the right path." (Atur, 1904, 70)

Benedict also wrote on the subject of Mental Culture and agreed completely with Atur's assessment of the importance of Nature. Mental illness has had a long, horrific history of being banished and shunted out of sight. When people suffered from mental illness or 'nervousness', which was the term used a century ago to describe those who had emotional and mental disorders, there was little compassion and help available for

them. Lust recounts a patient's misery: "I would rather lie ill in bed for several weeks than suffer as I do." (Lust, 1904, 97) Nervous people were too often "considered troublesome, *cranky*, irritable and disturbers of the comfort of others". (Lust, 1904, 97) Lust outlines many different plans to help nervousness, but he concludes, "The best remedy of all is communion with Nature." (Lust, 1904, 98)

S. T. Erieg wrote frequently for *The Naturopath* and he weighed in on the topic of needing self-control. He wrote, "Without self-control, the highest percentage of health cannot be enjoyed, life's highest possibilities cannot be attained, and the enjoyments of life are greatly curtailed." (Erieg, 1904, 150) Erieg refers to controlling our food, vices, and anger, and advises that "seeds should not be sown that are conducive to an irritable temper." (Erieg, 1904, 150) His counsel, "If unpleasant thoughts come and desire to get cross, keep the mouth tightly closed and think of something pleasant." (Erieg, 1904, 150-151) He adds, "Make the mind the citadel of the body. Study and read, broaden the mind and enlarge the horizon." (Erieg, 1904, 151) Wise counsel indeed.

Melancholy, another old fashioned term, was attached to the colossal, perplexing symptom of depression. Long before the DSM-5 established its myriad of classifications for mental disorders, nervousness, hysteria and neurasthenia, terms from long ago, were paralyzing and dreaded. When our friends and family members are suffering from depression, we just want them to be happy again. Lust describes the inevitable consequences: "The people that surround a melancholic person frequently make the mistake of trying to dissuade him or her from their suffering; this only excites them and the natural consequence is that their condition grows worse." (Lust, 1905, 94) Recognizing the mind and gut relationship, Lust offers herbs such as wormwood, centaury, and buckbean to restore the gut in those with melancholy and also provides water applications to help, among them 'natural baths'. Having personally embarked on a daily ritual of Natural Baths, often in uncomfortably cold water temperatures, I can report that the healing and euphoria after this particular natural bath is very real indeed.

The number of women contributing on the subject of mind-body medicine in Benedict Lust's publications is significant. Dr. Mary E. Sellen, who had practiced for 16 years, shared her views on mental healing in her article, "The Wonders of Thought Currents". She believed that healing was possible with the power of thoughts which could be transmitted from the healer to the patient. Writing about the mental healer, she says: "Distance is absolutely no barrier to such a one; by this knowledge she can and is able to correct the erroneous belief in her patients, by a power of telepathy and also in teaching the patients these powers by correspondence or personally." (Sellen, 1905, 166) Sellen writes, "I believe that

thought trained in a knowledge of its power can control disease, also many other conditions in life; the power to transmit this healing force is a scientific fact beyond all dispute.” (Sellen, 1905, 167)

Terminology became quite important for the Naturopaths who were attempting to explain the invisible forces underlying the healing process. Words such as electro-magnetic power or psycho-pneumatic dynamis (code for the real essence and source of therapeutic potency) needed to be defined and contextualized to make sense. In the next two articles, Johannes Heiniger, Ph.D., and Dr. Weimar attempt to the inexplicable, invisible phenomena of the human body’s vital forces of healing. Dr. Weimar’s writings is a premonition to the work of Mantak Chia, a contemporary who writes on the healing aspects of sexual energy. Weimar writes:

If you want to be a genuine electro-magnetic physician, in conjunction with whatever else you may employ, you must conserve these sex forces, for they are the true and only electro-magnetic healing and life-forces of man. (Weimar, 1906, 156)

Weimar is determined to clarify his theories by using many examples taken from Nature. He explains:

The vital healing potency, then, is not a substance, extraneous to the physician’s being, but in himself ... for, as the vital potency of life is in the stalk of wheat until or up to a certain time, so likewise is the electro-magnetic potency, or life-force in man until or up to a certain time. (Weimar, 1906, 153)

Weimar’s article is filled with examples to clarify a lexicon that he is introducing. His primary objective is help others understand how to harness their electro-magnetic powers or vital force for the purpose of healing. He says,

If a physician is perfectly normal, that is, in perfect harmony with him or herself, then he is in perfect concord, and none meets a patient in extreme discord or out of balance, for that is what “disease” is; there is at once created an agitation of mind. (Weimar, 1906, 156-157)

Heiniger published the book, *Dynamiopathic Philosophy*, and he also wrote a series of articles for Lust’s publications. The quest to understand the mind and the spirit was never ending, evidenced by the sub-title in Heiniger’s article: “A Revelation of the Mysteries of the Real Self”. (Heiniger, 1906, 177) Heiniger’s lexicon is down to earth. He introduces many concepts that reoccur in *Mental Culture in Naturopathic Medicine*, such as conscious and subconscious, the power of thoughts, omnipotent, omniscient and omnipresent God, and intention, which all preside in

the field of suggestion. Heiniger explains that “a suggestion is whatever causes an individual to think.” (Heiniger, 1906, 177) He provides in this article many examples of suggestion for us to ponder.

H. Spencer Lewis writes on the topic of “Mind and Nature”. The phrase can be attributed to Adolf Just and the title of his book, *Return to Nature*, a hallmark of Just’s influence upon the early Naturopaths. Lewis, as a follower of Just, illustrates: “To return to Nature means to live as God intended we should live; to give Nature an opportunity of doing that work of which she has proven herself so capable: to give *mind* the unhampered privilege of functioning properly.” (Lewis, 1906, 291) Lewis seems to pick up where Heiniger left off on the topic of suggestions. Lewis: “It is a well-known fact, absolutely proved, that, in the system of healing through suggestion, known as “Suggestive Therapeutics,” if the proper suggestions are given to the patient, absolute cures will follow.” (Lewis, 1906, 291) Lewis shares some of Just’s principles, commenting, “In the degree in which [a person] again returns to Nature, all disturbances and deviations from his *original* ideal state of body, mind and soul, can be overcome and repaired.” Lewis continues, “Mr. Just clearly means that if we return to the original conditions in which we were born, and give Nature and mind an opportunity, we can be as God and Nature intended us to be.” (Lewis, 1906, 291) The yearning for Nature in Naturopathy continues to reverberate today in face of environmental degradation and disruption across the globe’s increasingly over-industrialized countries.

Our nutritional choices were recognized early by the Naturopaths, such as Elsie Lole, to be a conduit to spiritual awareness. In the article, “The Food Age”, Lole makes this point: “Conspicuous in this new twentieth century dawn is the pure food movement, and the recognition of the true relation of food to man physically, mentally, morally, and spiritually.” (Lole, 1906, 385) Continuing, “Nutrition, in the true sense of the word, is the first step in the ladder of spiritual evolution.” (Lole, 1906, 386) She referenced the pure food dilemma that America faced after the exposé in Uptown Sinclair’s book, *The Jungle*, of the adulteration of the food industry in the early 20th century. In her article we are introduced to some of the galvanizing thoughts about food such as that “nuts, ripe fruits, cereals and green foods express the highest vibrations of the vegetable kingdom from which true man derives his sustenance”. (Lole, 1906, 386) Lole voiced what many thought, that in order for people to achieve their full potential and spiritual awakening, eating natural and healthy food was essential.

By 1907, only two States, Wyoming (since 1807) and Idaho (in 1896), had granted women the right to vote. The women’s suffrage movement in America was painful and hard fought. Fourteen years of struggle would pass before the third State, Washington (1910), permitted the vote by

women. The suffragette fight on the exterior seemed to be about the right to vote; however, intrinsic and deep-rooted inequalities were pervasive and permeated a woman's freedom to be truly independent within her skin. The suffragette movement shared some commonalities with the naturopathic struggle for a legitimate place in society. When the article, "Women's Freedom and Purity" appeared by Benedict Lust, the women's movement found men joining alongside women. Lust writes of one such man, Mr. Moses Harman, the editor and publisher of *Lucifer*.

In this magazine, the editor has bravely and fearlessly proclaimed the most natural right woman has to claim and which, from the beginning of the existence of humanity, has been denied her, for the only reason that she was physically weaker than man and the latter, profiting by this circumstance, has assumed rights that were not his, and to vindicate these becomes at last woman's duty. (Lust, 1907, 270)

I have found many references made by male Naturopaths extolling the virtues and valuable strengths of women. Alarmingly, in the case of Harman, his support of women was rewarded by a "long imprisonment in the penitentiary and by the confiscation of his magazine". (Lust, 1907, 270) Lust ends his article by commenting on the importance of fidelity, a value that Harman also shared: "Remain true to the one and only one chosen for a lifetime, chosen by virtue of the law of attraction." (Lust, 1907, 270)

The writers in this volume spent a lot of time contemplating thoughts as physical entities. Robert Biéri, for example, illustrates this concept by beginning with a story of a man who was convinced that the dog who bit him had rabies. The dog did not have rabies and the man died of what his doctors labeled as 'mental hydrophobia'. Fear is a powerful force, especially when we direct it inwardly. Biéri reminds us of this: "And, you know, we get what we fear in the measure of that fear, just as we get what we desire in the manner of that desire." (Biéri, 1908, 276) Living healthy, happy lives means that we are directing our thoughts in being happy and healthy. Biéri continues: "Love is contagious, just as hate is. Health is contagious, just as disease is." (Biéri, 1908, 277)

As we can see in the very words of the contributors to this book, the importance of our thoughts as determinants in the quality of our lives was central. Each had significant messages to give functioning as effective guideposts for those in search of happiness and spiritual values. Fred-eric Burry offers many one liners that come across as catchy aphorisms for people to live by to achieve their goals in life. Here are some examples: "Concentrate on your ideal, whatever it is. Success follows in its

train. This is the law. ... There is no scarcity of material, no poverty for the man who recognizes the universal goodness—he discerns possibility in the most simple and humble conditions of life.” (Burry, 1909, 163-164)

The next writer was a prolific presence in Lust’s publications. His gift of effervescence assured readers to expect garrulous, feisty articles and a vivacious sense of humour. Edward Earle Purinton was an optimistic man who had no trouble putting words on paper. In “Smile Recipes” he shares fifteen ways to get in touch with our inner child and laugh. His suggestions are as relevant today as when he wrote them. He writes,

Count your blessings. ... Turn around and walk the other way. ...
Read the funny papers. ... Borrow a baby to play with. (Purinton, 1909, 171-173)

Each of his suggestions is worth reading, but his last is the best of all:

Love more. ... Overflow yourself with your soul and the points of human irritation melt away. Breathe with a spiritual buoyancy and you smile as you take firm hold on immortality. Love infinitely and eternally you rejoice. (Purinton, 1909, 173-174)

The next writer’s article is an inspiring read. Christian Latson hits the nail on the head when he tackles the issue of harmony in our lives. He defined harmony as “the foundation of happiness and health, and [as] one of the greatest essentials to achievement and success.” (Latson, 1909, 560) He reminds us that “to live the good life, the ideal life, and the beautiful life, we must be at peace with all things, including ourselves; and every thought, word and deed must be harmonious.” (Latson, 1909, 560) Latson sets us straight, reminding us that we are in charge to create harmony in our lives. His view of people as empowering and capable is captured in the following statement:

In the first place, we must bear in mind the great fact that it is not what happens that disturbs us, but the way we **think** about that which happens; and our thought about anything depends on our point of view. The way we look at things will determine whether the experience will produce discord or harmony; and it is in our power to view things in any way that we like. (Latson, 1909, 561)

Latson’s article emphasized the value of harmony in people’s lives. In the next article, a lecture delivered by Khursedji J. B. Wadia at a meeting of the Order of the Golden Age in Bombay the year previously, we discover the foundation for leading a pure life. The Order of the Golden Age was an international group dedicated to animal rights with a theosophical emphasis. Wadia outlines the mission of the Order of the Golden Age:

“It is with the object of making man realize his high position in the realm of Nature, and the noble destiny that he has to work out in the future, that ... [we] proclaim their message of Health and Hope and Peace to those who listen to them.” (Wadia, 1909, 564) Healthy bodies, the Living Temple of human beings, were essential for those on the spiritual path. “For acquiring an exhilarating peace of mind, an exhilarating health of the body needs to be kept up. It is merely a question of vibrations. A man must be healthy before he can be holy (whole).” (Wadia, 1909, 566)

Wadia also addresses the pain and suffering in the world and the greatness of love.

What a joy it is to **love**! When pure thought flows from the **head**, pure love flows from the **heart**! It is said that the love of Heaven makes one heavenly; and equally true it is to say that the love of Purity makes one pure.” (Wadia, 1909, 566)

Wadia ends with an appropriate question,

Since the advent of Christ, people have been preaching a religion of Love, but the important question is, when are we going to **practice** it? When are we going to **manifest** in our hearts the piety of Zarathustra, or the Compassion of Gautama Buddha, or the Love of Jesus? (Wadia, 1909, 567)

Christian Science was also prominent during those early years in naturopathic history. Mary Baker Eddy’s writings found their way into the naturopathic publications one way or another. Dortch Campbell wrote on “Mental Fasting” which was “a practical, actual means of cleaning out the accumulated mental dust, filth and cobwebs of time”. (Campbell, 1910, 72) Campbell preferred the mental fast as a way of clearing out the detritus rather than Mrs. Eddy’s method of filling “the mind so full of Love that evil cannot enter”. (Campbell, 1910, 72) Campbell blamed illness on over-activity of both the mind and body and fasting was the answer. What did Campbell’s mental fast look like? He writes:

I advise, in other words, mental rest. Nothing should be taught or read. Not even newspapers. The thinking of business should be suspended. The carnal mind should be permitted a vacation. Peace should supersede worry. Silence should reign instead of noise. Dreams should play in the mental garden of theory.” (Campbell, 1910, 72)

On the question of disease, his answer was quite simple. “It is a spiritual impossibility to be ill, when one follows the voice of Love. The voices of the soul lead Godward.” (Campbell, 1910, 73)

Henry Lindlahr provides an article to remind readers about the true meaning of love. Lindlahr observed that selfishness and acts of greed are

too often confused with the struggle of existence. He asks: "Is it any wonder that the dogma of materialism is the survival of the strongest and most vicious? For many the most serious business of life, their study by day and by night, is how to take that which belongs to their neighbor." (Lindlahr, 1910, 734-735) Rather than living with greed and envy, Lindlahr envisioned that "Life is love, the warmth of love, radiating through space from the great central sun of the universe. Capacity for life is capacity for love, because the two are identical in Nature". (Lindlahr, 1910, 736) In this regard, Christmas is the time for giving says Lindlahr as he points out: "The more freely you give, the more freely you receive. ... When the Christmas spirit rules human hearts every day in the year, the sin and suffering shall have an end; the millennium will be at hand." (Lindlahr, 1910, 736)

The New Thought movement began in the mid 1800's with no single person as the founder, but there were many who influenced what constituted a surge in metaphysical thought. New Thought teachings affirmed the goodness of God and that each person had a capacity to express her or his highest wisdom through compassion and unconditional love. Many were attracted to the New Thought movement for self-development including Henry Lindlahr. Lindlahr discovered that "not concentration but attention is the key to development of self-mastery". (Lindlahr, 1911, 285)

Continuing,

Acquisition of knowledge, of new faculties and capacities, is a receptive process, not an active, aggressive one. Knowledge, new ideas and inventions cannot be gained by forcibly taking possession of them; they must be *allowed to take possession of us*. (Lindlahr, 1911, 285)

Lindlahr's strategy of non-resistance to overcome old habits and patterns was also accompanied by a "determined and persistent exercise of willpower and the wakeful consciousness". (Lindlahr, 1911, 287) S. T. Erieg agrees, writing, "perseverance that counts in this world". (Erieg, 1911, 502) Erieg describes the phrase, *I can't* as "a tyrant that is holding many persons in abject bondage, who otherwise would be enjoying freedom". (Erieg, 1911, 501) Many of these early contributors contended that the words that we use powerfully determine our place in life. In this regard, Erieg says, "There are many shining lights in this world who attained such positions because they were not afraid to try, but with a strenuous determination set about to win success." He continues, "If we have a task to perform we should set about it with determination and not fear for the result; let the result take care of itself." (Erieg, 1911, 502)

An article on the subject of psychotherapy as a new medical discipline is included here by Charles F. Conrad, the President of the National

Eclectic Physician Association. It is entitled, “Introductory Lesson on Psychotherapy”. The practice of psychotherapy was endorsed by regular medicine. The record shows that all types of mental healing forms, such as New Thought, Vitalism, Taoism, Christian Science and other Mental Culturalists had positive healing outcomes for the sick. Conrad observes that “suffering people—mental and physical, or with some physical basis are relieved by the above-mentioned treatments or persuasions and convictions that their sufferings are unreal or can be overdone by their mental state”. (Conrad, 1912, 450) In fact, Conrad notes: “The mental suggestion that is given at the time medicine of any kind is given is more efficient than the medicine itself.” Sadly, during these years, the persecution that Christian Scientists and other Mental Culturists suffered in the court rooms was all too common as the Allopaths co-opted psychotherapy for its repertoire. Conrad elaborates:

The history of therapeutics, the influence of the human mind can readily be seen to have more influence than all drugs, hence it is little wonder that the so-called *regulars* appropriated it and included it in the *practice of medicine*, with the usual effect and result as was clearly shown in New York State, where they convicted, with a jury, a Christian Scientist. (Conrad, 1912, 450)

The interest that Regulars took in Mental Culture took many forms. Phrenology was invented by a gifted German physician, Franz Joseph Gall (1758-1828), who with the help of his student, Johann Spurzheim, developed a theory that the shape of the skull and brain helped determine personality and intelligence. Gall also developed a practice of diagnosis by cranial palpation. Gall’s pioneering exploration and precision of the anatomy of the brain paved inroads for modern neurology. Gall is credited to be the first to call attention to the white and grey matter of the nervous system and the first to describe the origins of 2nd, 3rd, 5th, and 6th cranial nerves and the presence of the corpus callosum. Critchley reports, “Gall’s immediate neuroanatomical contributions have been insensibly absorbed into the corpus of our [neurology] knowledge”. (Critchley, 1965, 778)

Phrenology spread around the world and the person responsible for promotion of this early therapy in America was a woman by the name of Jessie Allen Fowler [1856-1932]. As the President of American Association of Phrenology, she was one of the most prominent American Phrenologist of the era. She wrote a monthly column entitled “Department of Scientific Character Reading” in *The Naturopath* beginning in April, 1908 until the end of the year. After a hiatus, this column reappeared after being renamed, “Phrenological Section” in March, 1911. Benedict Lust writes to his readers that he will be republishing four pages

from *The Phrenological Journal* monthly with Jessie Allen Fowler as its editor. This continued until the end of 1913. By 1914, for whatever reasons, the Phrenological Section ended. The issues in 1914 show that Naturopaths were faced with the fall-out of the Flexner Report and their efforts were focused on establishing a more credible footing in the landscape of the Medical Trust issues that surrounded them.

Fowler's father was Lorenzo N. Fowler, an English leader in the field of phrenology, who called himself a practical phrenologist. As Weinberg reports, "For two shillings, anyone could buy his book and become self-taught in phrenology and physiology by learning *the chart and character* of the tables delineating the functions of various parts of the brain and by feeling for the bumps on the skull ascertaining the significance of those areas and comparable functions." (Weinberg, 1996, 717)

In the August issue of *The Naturopath and Herald of Health*, Jessie Fowler's column outlines the events from a previous meeting of The American Institute of Phrenology. There is an account of the speakers and topics discussed and interesting anecdotes from Phrenology's history that were made by Dr. Drayton. Fowler writes, "Dr. Drayton mentioned the demonstrations of Dr. Gall, and how he was received in Germany and France. ... Dr. Gall was a very energetic man, and was anxious to be sure of his ground before he expressed any opinion concerning his brain localizations." (Fowler, 1913, 56) In this article, we learn that Dr. Gall's colleague and collaborator, Dr. Spurzheim, had lived and worked in Boston. Dr. Spurzheim "worked very hard in that city and gave himself so heartily to his lectures that he prematurely exhausted himself and took pneumonia and soon afterwards passed away." (Fowler, 1913, 561) In the "Phrenological Section", one could be assured to read letters from readers asking for advice.

Phrenology, the study of the skull, attracted a lot of interest from both M.D.s and the Naturopaths. J. M. Fitzgerald, M.D., for example, was an avid Phrenologist and wrote often for the Lust publications. Fitzgerald felt that Phrenology was on the rise and becoming more accepted by the medical profession and the public. His optimism would not bear out in history. Phrenology would be dismissed by medicine as a quasi-science and by 1914 the Phrenology column disappeared from *The Naturopath and Herald of Health*. Fitzgerald claimed, "Business men are recognizing that without knowledge of human nature or the ability to read character and disposition, a man cannot be continuously successful, [and] even though he may have a master knowledge of materials and understanding conditions relating to costs, manufacture and distribution, etc., much has done toward stimulation of scientific study in business, especially regarding salesmanship." (Fitzgerald, 1913, 46) His optimism shines on the page:

A conscientious thorough painstaking student of phrenology will today find little opposition if he is able to state his thought in plain language and demonstrate merely the excess or unusual qualities of each individual so that it seems to me the future of phrenology is assured, though additional laboratory psychological methods may be utilized in connection with phrenological data and interpretation. (Fitzgerald, 1913, 46)

Memory was one of the virtues that Phrenologist studied. Referring to Phrenology, M. N. Bunker offers some suggestions to improve memory. On the subject of Phrenology, he writes: “Some persons seem to have a natural *bump of curiosity* and thus a greater field of interest and attention.” (Bunker, 1914, 405) He is in favour of developing one’s concentration and insists that the willpower helps to achieve the ability for “voluntary attention”. He comments that many people go through the motions of listening but when questioned, it becomes apparent that nothing was heard. He offers many exercises for those who want to learn the secret to an impeccable memory.

Benedict Lust attacks the problem of “nerves” with the panache of a bull dozer. He asks: “Why are you sick, depressed, melancholy at all, and almost desperate with worry?” He continues, “It is because you are ignorant and do not know the laws of your existence. Why not try to look a little closer into these?” (Lust, 1914, 774) In his article, “Man, learn to think!”, we can see that Lust has been exposed to the writings of Phrenology, and to Helen Wilmans’ Mental Science which he utilizes to address the inner realm of human development. He provides seven steps that are required to achieve the highest wisdom of self-knowledge. The benefits of personal development or self-knowledge are to eliminate suffering and prevent evil. Lust provides many points for reflection and tools to cultivate the self.

Self-knowledge is the highest wisdom and contains all other sciences; yes, even the entire Universe. In the same way as the internal wisdom heals every wound, if we only would not disturb it by our imprudent school-wisdom, it will likewise do away with every other misfortune. (Lust, 1914, 777)

Many of the authors in Lust’s publications are names obscured by time, with few clues as to who they really were. The decades have almost completely erased their memory and deeds. However, through the occasional ad that remains, we may catch a glimpse of a book that a person wrote, or a course that she or he taught, but scoping out more of their lives and contributions can quickly fizzle into a dead end. Oscar Evertz, as a case in point, wrote several pieces for Lust’s publication but who

he was as a person is most elusive. We know so little about this erudite man. Evertz touches on a subject that is close to home, the poverty of Nature in our lives. He writes,

But you will have to admit that a good deal of us have strayed away from Nature quite a distance. (Evertz, 1915, 163)

Evertz is complaining about the artificial nature of the society of his day. The price when Mother Nature is ignored is quite hefty, he insists. He continues,

If you fail to pay her daily attention for any length of time, she will take out her revenge on your blood with undigested food, stopping up your system with unexcreted waste-matter, paralyzing your liver and tangling up your nervous system. (Evertz, 1915, 163)

To live in partnership with Nature is quite simple, he contends:

Fresh air a-plenty; much outdoor exercise; lots of pure water—gallons externally and quarts internally; loads of laughter; and a headful of cheerful thoughts. (Evertz, 1915, 163)

He states the obvious:

Your mind directs the powers, conditions and functions of your body. What your mind commands, your body will carry out. (Evertz, 1915, 163)

Our next article turns our attention to ‘Thaumaturge’, a natural healing method that was taught by Eliphas Levi [1810-1875], a French socialist, political activist, ceremonial magician and author on the occult. Levi was born as Alphonse Louis Constant. He had entered the Catholic seminary, but left before being ordained, having committed the sin of falling in love. Lured by Kabbalah and Tarot, Levi united these with a socialistic Catholicism. Waterloo Dinsdale, M.D. a student of Thaumaturge attempts to explain its philosophy:

We must always remember that in all things where we exercise the Will, where we want to gain a certain object by the strength of our desire and our Will, fear and doubt dare not enter into our minds or what would be a better and more fitting expression, is that fear and doubt dare not enter our innermost being, our Soul, while we are working along any line where the Will is brought into play. (Dinsdale, 1915, 164)

He reminds the reader to not desire anything that does harm to others.

On the subject of God, Dinsdale writes,

Man shapes God after what he thinks God should be; therefore,

man makes in the image it suits him; were this not true, then every man would think just the same as to what God was. God has no form, for Love cannot have a form.

This is comprehensive article on healing and the theories and work of Levi and of Thaumaturge. Dinsdale explains,

It is the knowledge of the physician, and the confidence placed in him, which constitutes the virtues of his prescriptions, and Thaumaturge is the only real and efficacious remedy. (Dinsdale, 1915, 166)

If physicians would only know and believe how much they could help their suffering patients by just speaking the right words at the right time, many a poor one would not suffer as they do, but the physician of today is fast wedded to materialism and false science, and will not believe in anything except that which he can see with the eye and feel with the touch not knowing or believing that there is a finer sense than either of these, and that that inner essence of man's being can be reached very easily if properly understood. (Dinsdale, 1915, 166)

The essence of Thaumaturge is the acknowledgement of the true source of healing: "the spiritual influence coming from and through the heart". (Dinsdale, 1915, 171)

Ella Wheeler Wilcox [1850-1919] was an accomplished author and poet. Though her name may have been forgotten, her writing has become the fabric of our cultural consciousness. Her poem, "Solitude" immortalizes two lines that we have heard often:

Laugh, and the world laughs with you;
Weep, and you weep alone;

Wilcox did not write many articles for *Lust's* publications, and if it were not for an ad announcing that she had become the associate editor of *The New Thought Magazine*, we would not know that she was one of the early adherents to the "New Thought" movement in America. As an activist, she was driven by a conscientious need to right wrongs and speak up against cruelty towards women. One of her articles clearly important to include in this collection is "Surgical Hysteria". She calls attention to the rampant and needless appendectomies and hysterectomies of her era. For example, the diagnosis of hysteria was exclusively a woman's diagnosis and often ended poorly for many who faced surgical interventions. She writes,

The greatest menace and crime against woman kind today is the surgeon's knife, wielded haphazardly with his unlimited power over life and death, acting alone in the majority of cases as judge and

jury over the fate of these shocked and half-crazed victims. The horrors of the result [are] hidden in the consulting room and protected by professional ethics.” (Wilcox, 1915, 247)

These surgeries left many women mutilated, infertile and with pain. Wilcox recounts several cases. The preoccupation for the surgically removal of organs as a therapeutic intervention seemed barbaric to Ella Wheeler Wilcox and in her view rushed many to premature graves. She adds, “There has been for the last twenty years an increasing mania among physicians and surgeons to slash the human body and cut out various organs which were causing disturbance to the system.” (Wilcox, 1915, 248) At the conclusion of her article, Wilcox introduces an alternative to surgery with Nature Cure that include baths, diet, and exposure to sunlight therapy in the form of violet ray and sunshine.

In a second article, Wilcox addresses the topic of ignorance as a source of evil that plagues people with poor health. She does not blame God for poverty and illness, but points to people as the cause. She says, “We create conditions by our persistent thought; we create them for ourselves, and for those weaker than ourselves. They are false conditions, but we make them seem real.” (Wilcox, 1916, 65) She cites “ignorance as the root of all evil. No man wants to be wicked, selfish, sick or poor.” (Wilcox, 1916, 65) Wilcox expresses the solution that many others also recognized as essential for their well-being.

Education of the mind is a good thing, but education of the whole being through the spirit is the real knowledge which humanity needs. (Wilcox, 1916, 65)

From the first issue in January 1902, *The Naturopath and Herald of Health* put names and faces to the naturopathic movement. Naturopathy, prior to the publication of Lust’s journal, did not exist as such before this monumental effort to capture the pulse of this emerging group of women and men dedicated to natural health. In 1916, Benedict Lust revamped the appearance and layout of his inaugural publication and re-named it, *Herald of Health and Naturopath*. Numerous changes occurred in 1916. Lust established several regular and monthly columns under various headings to concentrate subject matter. For instance, the “Efficiency Department” produced by Oscar Evertz, who resided in Chicago, had in its masthead the following:

For the discussion of methods and means to improve the personal and professional standards of Drugless Practitioners, besides also securing our legal rights as guaranteed by the constitution of the United States, thereby gaining for the followers of advanced therapeutic methods the public respect which all honourable citizens are entitled to. (Lust, 1916, 72)

Oscar Evertz coordinated this department. For the first several submissions, he writes on the topic of Mental Culture. Evertz introduces the importance of mind and thought power. Everything that exists comes originally from a thought. He writes on the pervasiveness of “mental and psychical factors which too often are entirely disregarded”. (Evertz, 1916, 211)

The importance of the mental factors in healing was emphasized by Evertz, who writes, “No system of healing can divorce itself entirely from the influence of the mind.” (Evertz, 1916, 211) He re-introduces a favourite topic for the Naturopaths: Thoughts. He elaborates, “We have often been told that ‘thoughts are things,’ but, as a matter of fact, they are not only things but forces—living, vibrating activities not only in our brains but in our bodies and outside of them as well.” (Evertz, 1916, 211-212) The idea that thoughts determine health was condoned by Evertz; he continues, “Your thoughts may be compared to a box of pills or a bottle of medicine.” (Evertz, 1916, 285) The thoughts of practitioners had immense impact upon the effectiveness of their therapeutic intervention. He asks:

Can an Osteopath or Naturopath give a treatment or a massage unless he *rubs in* some of his mind as well?

Evertz coined the term, “thought pills” to describe the emotions and mental thoughts that are involved in healing and disease. He warns readers:

You are either building or wrecking, ... strengthening or weakening, curing or killing yourself by the way in which you help or hinder your body through the Thought pills which you are constantly taking. (Evertz, 1916, 286)

Charles Zurmuhlen, M.D., became the editor of “Natural and Divine Healing”, another of the new columns that Lust incorporated into his 1916 facelift to his publication. Zurmuhlen noted a global wave of spiritual and intellectual awakening at the time and saw the trends of two viewpoints emerging. In one, “spirit and mind are real and that matter and the phenomena of nature are a delusion of the senses. On the other hand, materialism denies the reality of spirit, and insists that matter and force alone are real.” (Zurmuhlen, 1916, 278) In his article, his goal is to bring these two diverging views to an understanding with a scientific basis. These two sides, adamant to hold their respective positions, prevent understanding and appreciating the whole person: body and spirit. Zurmuhlen provides examples from Biomedicine and Naturopathy throughout his article to make his case for the whole being. He concludes, “The interaction between the body and finite spirit is as intimate as the interac-

tion of two cog wheels. Whatever causes a change in the body causes an equal change in intellect.” (Zurmuhlen, 1916, 281)

In an earlier article, Louisa Lust makes the case that more cheerfulness brings more enjoyment to life. No matter how hard life can be, there is always more room to be cheerful. Evertz also suggests for people suffering from insomnia that “cheerfulness acts like a tonic while we sleep, whereas worry or despair acts like a poison”. (Evertz, 1917, 250) He provides many helpful insights into sleep and how to relax the mind so that sleep can come. He writes,

Be at peace with yourself and all the world. Leave all of your troubles and problems outside you bed. Do all of your thinking before you get under the covers. Sleep is too precious to sacrifice for a tangled skein of worry-thoughts. Nature demands that you relax your mind as well as your body during sleep. (Evertz, 1916, 251)

His counsel is as relevant today as it was a century ago.

Another prominent and influential writer on mind-body issues was the esteemed and determined Helen Wilmans [1831-1907], the pioneer of Mental Science. She authored several books, published magazines and accomplished business, publishing and organizational feats of heroic proportions. That earned, charmed life was not always what Wilmans knew, though. She left an abusive marriage of 20 years to pursue a life of journalism. She describes her travails: “I stood one sleety November day out in the Chicago streets with 25 cents in my pocket and not a soul on earth from whom I felt free to ask a dollar.” The epiphany that would change her life came to her on this day when she realized that she was her own master and that power was the absence of fear. She wrote a best seller, *The Conquest of Poverty*, which would begin her journey to self-actualize a life of abundance and meaning. Wilmans published her magazine, *Freedom*, and developed a healing ministry that thousands of people turned to for help. Her aspirations were limitless and her endeavours and pursuits culminated in a city that she built near Seabreeze [now called Daytona] in Florida. Her dream city and empire evaporated though after she was accused of fraudulent use of the American mail service for soliciting money for “absent treatments”.

The transmission of healing via thoughts was considered preposterous. In Wilmans day, considering the choices that people faced with conventional medicine that included toxic drugs and invasive surgery, prayer and spiritual healing is harmless in comparison. Today, the power of prayer is recognized by science as not only plausible but a safe, low-risk therapy for those suffering from chronic illnesses. (Rao et al., 2015, 8) Yet, prayer and distant healing intentions have not received the bless-

ings of the mainstream medical community for two reasons: “action at a distance is impossible because it violates one or more physical or biological laws ... and the second is founded on the neuroscience based assumption that the mind is identical to the brain.” (Radin et al., 2015, 70)

Wilmans was prolific in her writing and produced a series of 20 lessons called “Home Course in Mental Science” which Lust published between 1918 and 1921. Introducing this new feature on Mental Science, Lust, as editor expressed excitement for this new column. It was undertaking a metaphysical topic in his magazine and he recognized that there was a broad range of viewpoints. In his editorial note preceding the Wilmans lectures, Lust states, “Some metaphysicians believe that our senses deceive us and that all matter is only a phase of mind and that what we call matter has no existence as such.” (Lust, 1918, 168) He continues, carefully wording his concerns, “While we are anxious to afford a free arena for the discussion of all kinds of metaphysical subjects, we do not endorse such extreme doctrines.” (Lust, 1918, 168)

Not all of Wilmans’ lessons were included in *Mental Culture in Naturopathic Medicine*. Unfortunately, including a useful sampling of Wilmans’ lessons was not possible because of space. The criteria of choosing or rejecting an article hinged upon those that were most relevant and useful, which was not an easy task. There are pearls in every one and the challenge was to choose the best. If you are interested in Helen Wilmans, I highly recommend that you seek her writings out. They have been reprinted and are available by various publishers interested in historical manuscripts.

Before you undertake the Wilmans’ articles, be prepared to take time reading them. If read too quickly, you may surmise that her writings are on occasion somewhat nonsensical. She has the habit of defining and re-defining her terminology. Sometimes, a definition appears on one page and then on the next, a new lexicon and vocabulary appear, somewhat like a moving target. To say that her writing meanders is an understatement. Wilmans had a gift to write and her New Age ideas were written in the later part of the 19th and early 20th century. Accessing her writings is often encumbered by the writing styles of her day. However, do be patient with her style. She formulated concepts that were much ahead of her time and her writings offer us a valuable understanding of how important the mind and spirit were in the healing of physical bodies.

Another point that I want to make is that Helen Wilmans wrote about God from many different angles. Sometimes God was an abstract construct that she deplored and at other times, she was reverent and loving of her Christian beliefs. She wrote these lessons about 120 years ago, at a time when the social order was solidly entrenched in hierarchal patriarchy which would take many more decades to slowly unravel at its seams.

Lesson I was on the subject of the omnipresent life which Wilmans defines in the following statement: "If there is but one Life, then life is omnipresent—it fills all space. There is nothing outside of it. ... This life is the universal Principle of Being that men call God." (Wilmans, 1918, 168) What becomes very clear when reading Wilmans' writings is that the novice is besieged by a vocabulary that requires vigilance. Her writings are deluged with expressions that are important in the Mental Science field, yet require consistent defining. For example, the term, Life Principle, is frequently seen throughout her writings. The definition that she provides is the following: "There is a Life Principle, and it is unlimited; it is one. It holds the visible universe in place, though it is invisible. It is a self-existent principle. It is law. It is the one Law of Attraction—and beside it there is no other law." (Wilmans, 1918, 168) It was likely difficult enough for the reader of that era, and there is little doubt the contemporary reader may well get lost in esoteric words. She writes from a place of absolute conviction and certainty. Those not steeped in her writings may be forgiven for giving up on her dense style, but the effort can be very rewarding if approached with patience.

She goes to great lengths to unravel the meaning of God. She writes, "No doubt that an expanded and spiritual interpretation of the word "God" has been the foundation for the expression that *God and man are one*." (Wilmans, 1918, 169) This concept of God and Man being one was an enlightened view that not all of humanity shared. She continues calling out the common predilection of the "infant race" that formulated their concepts of God residing on a pedestal "that it seemed sacrilege for [people] to aspire to be like Him [God—not to mention the idea of being one with Him]". (Wilmans, 1918, 169)

Words describing the spiritual and mental realms needed definitions and contextual meanings. Her gift with words empowered the accessibility of her writings on esoteric subjects. She notes, "The first step toward the appropriation of truth is to recognize it." (Wilmans, 1918, 255)

Although Wilmans had published her "Home Course in Mental Science" when she was still alive, her first lesson met with some mild criticisms from Professor V. Greenewald in a following issue. He questions Wilmans' labelling of humans as children or an infant race. Greenewald reacts, using Christian terminology: "It is true, in order to enter His kingdom, it is necessary for us to become like children, but He does not want us to remain children. He wants us to grow, to ask questions ... to unfold all our powers and energies that are within us in so doing." (Greenewald, 1918, 571) Helen Wilmans at the time of the publication of her "Home Course in Mental Science", however, was not alive to defend herself. William Havard answers Greenewald's concerns admirably. Havard begins with this explanation:

Helen Wilmans, in breaking away from all that was orthodox, confining, limiting and enslaving, naturally rebelled against even the words and designations of conservative thought. To her, the idea of a personal God, watching over the destinies of human beings, demanding flattery and praise, was not compatible with her conceptions. (Havard, 1918, 571-572)

In defense of Wilmans Havard says,

“Helen Wilmans, as well as many other great thinkers, recognized that man’s intelligence had risen to great height, but that his mind still held to the old conception of deity, and he remained filled with fear, doubt and uncertainty.” (Havard, 1918, 572)

Using direct quotes from Wilmans, Havard attempts to respond to Greenewald’s concerns in a courteous and respectful manner.

In a following article and lesson by Wilmans on the subject of “Thought, the Body Builder”, Wilmans continues to present her theories of Mental Science. She begins,

As we come consciously into an understanding of the omniscience of good, we will feel the presence of life; we will know that it is around us and in us and above us and below us, and we will not be afraid lest we *dash our foot against a stone* and fall headlong, as we continue our journey through the universe. (Wilmsans, 1918, 474)

She delves into concepts of thoughts determining outcomes and realities. For example, “Thought can make sick and it can make well. Thought grounded in error, or from a negative basis, can make sick; but the same thought occupying a positive basis, and educated in the knowledge that all is good or life, can make well quite as easily.” (Wilmsans, 1918, 475) The significance of thoughts and especially good thoughts aids the healing process. She writes, “It is by thought that we heal.” (Wilmsans, 1918, 475) She gives an example: “If a man believes himself sick, I treat him for his belief. His belief is his real condition. He is sick.” (Wilmsans, 1918, 476) Believing one to be sick is essentially a negative thought and the duty of a teacher and a healer “is to infuse the student with positive thought”. (Wilmsans, 1918, 476)

Wilmsans’ lessons cover many topics, including the power of beliefs and the cleansing action of denials. An example of a denial is that there is no evil which helps people clear away “the rubbish that better things might appear. Denials are comparatively negative.” (Wilmsans, 1918, 734) Affirmations on the other hand are positive; an example from Wilmsans: “All is good; all is life.” (Wilmsans, 1918, 734) Wilmsans believed that people

had the innate power to manifest goodness in their lives. Making and saying affirmations brought into reality the qualities and the goodness into being. The way affirmation works is explained: “Everything exists that can ever be desired. To recognize its existence and to know that it exists in answer to our desires, makes it ours. Therefore, we affirm that we have it. Health, then, is mine. This is one of the affirmations.” (Wilms, 1918, 735)

Affirmations are powerful forces as Wilms reinforced in her writings. Affirmations need to be believed for them to manifest. She writes, “Now, the first and principal thing toward the manifestation of good is to believe in it.” (Wilms, 1918, 786) The primary affirmation that Wilms lived her life by was that “all is good; all is Life”. (Wilms, 1918, 787) She continues, “Let this truth take hold upon you; dwell upon it constantly; work over again every problem of your life by it.” (Wilms, 1918, 787) Wilms was before her time. Today, her ideas are readily available in the scientific literature as psychoneuroimmunology unravels the theories of faith and affirmations in the disease and healing processes.

Omitting some of Wilms’ lessons in this book risks the continuity that is so vital to grasp the full nuance of her writings. Even so, I have taken care to include articles that would appeal to Naturopaths without compromising Wilms’ message. When reading her eighteenth lesson appearing in 1919, “Recognition of the Will, the Cure of Disease”, do be prepared for its complexity. She takes several concepts and develops how the will, thoughts and desire enable healing within the body.

Wilms explains that the will is how people engage in life and requires that they take action to fulfill their will. On the subject of will, Wilms writes “The whole tendency of the will—which is the soul of things—s to externalization. ... To make the will manifest in acts is all a man lives for.” (Wilms, 1919, 607) She continues on this point, saying, “It is the function of thought to develop the will and to establish it in personalities, thus bringing forth the real man into the activities of this busy world.” Having a strong will is essential to establishing a healthy being. She writes,

A firm mind is a firm body, for body and mind are one ... The recognition of the will is the evolution of the will in the body. There is nothing in life so firm and powerful as the will. Learn to know this, that your will may become established in your body and show forth in just what you desire—health, strength, beauty, opulence, etc. (Wilms, 1919, 612)

We have read in other writings the concept that thoughts are things and capable of affecting our body which is also re-iterated by Wilms.

In the nineteenth lesson, Wilmans extols thoughts in most deliberate terms: “Thought is one of the finest and most powerful substances on earth—probably the most powerful substance in the universe.” (Wilmans, 1920, 39) Expanding upon thoughts and will, she weaves these healing filaments together: “Thought, then, is a substance, and when charged with the will of the individual goes forth to perform the mission with which it is entrusted. It is in this way that thought heals.” (Wilmans, 1920, 39) According to Wilmans, disease and pain were negative beliefs that must be replaced by higher thoughts. “The higher the quality of thought generated by the brain, the higher the quality of mental atmosphere will the man breathe into his body, and the more will he become refined, concentrated, purified and beautified.” (Wilmans, 1920, 42) In this lesson, Wilmans offers instructions on how to heal using thought and also provides some cases of patients that she had treated.

In her last lesson, Wilmans turns her attention to prayer. Her description of prayer:

Prayer is aspiration, or desire. When aspiration or desire becomes strong enough it ascends by virtue of its nature, or by natural law, just as cream ascends to the top of milk. (Wilmans, 1920, 89)

The power of prayer and distant healing are recognized as potent healing mediums evidenced by the plethora of scientific research one finds in a PubMed search. When prayer is used in healing, there is an exalted level of consciousness that makes our belief that healing is possible. Wilmans cites self-trust in our beliefs and showed her students “that this high place of human intelligence exists”. (Wilmans, 1920, 91)

Wilmans also encouraged her patients to share their symptoms and stories. She writes, “I permit a patient to tell me all the particulars of her disease, and I would rather she would do this than not, because it is a relief to her mind. It is virtually giving her disease away, or freeing herself from it.” (Wilmans, 1920, 91) The power of mind cultivation in healing is repeated over and over by Helen Wilmans in her writings. “Self-trust, based upon self-knowledge, is the basis of all healing power.” (Wilmans, 1920, 91) She points to fear as the ultimate cause of disease.

Every condition to be found in the negative pole of life is based on fear, and without fear it could not possibly exist. To cross from the negative to the positive pole of life is to pass from beliefs in disease and death to a knowledge of the fact that there is no disease nor death; and this can only be done by getting rid of fear. (Wilmans, 1920, 95)

Helen Wilmans’ work in Mental Science had a tremendous influence upon other Naturopaths of her day. Dr. Lorne A. Sumners writes:

“Mind and matter are so closely connected that what affects one will also affect the other.” (Sumners, 1921, 87) He provides examples of how feeling during meal time affects digestion. “You are about to sit down to a hearty meal when suddenly a messenger brings news of the death of a dear friend. Immediately, all desire for food leaves you and the delicious food which was so tempting a few minutes ago has lost all its power to attract your appetite.” (Sumners, 1921, 88) Like so many others, Sumners emphasizes the value of pleasant and cheerful thoughts. “Keep such thoughts as love, confidence, hope, faith, poise and perseverance always present, so that the fear thoughts will not be able to enter.” (Sumners, 1921, 88)

Edward Earle Purinton always seems to deliver his message with entertaining bravado that leaves his readers smirking with the metaphors and descriptions that he leaves behind. Purinton loved language and his penchant for uncommon words can expand the reader’s vocabulary. “The Conversation Cure” follows Purinton’s style of writing a lengthy article and citing in point form his rules or tips for the reader. He begins this article lamenting the chronic invalid’s habit of dwelling upon her or his ailments in conversations with others. Listening to the ranting of the sick has lots of consequences which he lists. His first one: “[Dwelling on sickness] makes the talker and the listener morbid, self-conscious, negative, stupid, lazy, cowardly, nervous, restless, and impatient.” (Purinton, 1921, 271)

Purinton creates an acronym to help people guide their conversation in a positive direction. He describes his invention: “*The O. F. U. talk test for the sick*. O means outward, F means forward, and U means upward. Everything you say while cultivating health should be tintured with an O. F. U. flavor, to be wholesome for yourself and your neighbors.” (Purinton, 1921, 271) This acronym follows with a flourish of instruction and a list of twelve rules for sick people to guide their conversation. Some of his suggestions are hilarious and others are quite practical. One example of Purinton’s rules: “Flee self-pity as you would the plague.” (Purinton, 1921, 275)

Edwin Ross addresses the struggles between the conscious and unconscious mind in the face of illness and eating. Comparing the habits of animals such as the domesticated cat, Ross points out that a cat that has eaten bad food or has over eaten, will find that its stomach will rebel and vomiting will ensue. In humans, on the other hand, “the conscious mind has assumed control and no matter how severely he punishes his stomach, he continues to eat just the same.” (Ross, 1922, 58) Humans ignore the messages sent by Nature “and persist in their own destruction”. (Ross, 1922, 59) Ross identifies a problem rampant today, that when people

lose touch with Nature or “drown out her voice” (Ross, 1922, 59), they suffer the consequences of being sick. The essence of Naturopathy was the recognition of the Nature’s laws.

Dr. Andrew Hornung takes Ross’ views on the subject of Nature and expands on them to include Mental Healing as an essential proponent to permanent healing. He begins, “Violation of any Law of Nature brings suffering as its consequence.” (Hornung, 1923, 80) He sees the necessity to ally Nature’s Laws with Mental Healing. His convictions run throughout his article that Mental Healing is the supreme method.

Mental Healing is based upon the fact that the sick person has in some manner developed an erroneous viewpoint, attitude of mind or way of thinking and feeling.” (Hornung, 1923, 80) He writes, “To really heal people, you must consider and treat them from the basis that all sickness is fundamentally mental. (Hornung, 1923, 82)

The final article in this volume is by Jessie Allen Fowler, a Phrenologist. In “The use of Phrenology in Naturopathy”, Fowler begins with a short history of Naturopathy in America and explains how Phrenology can help Naturopaths. She writes,

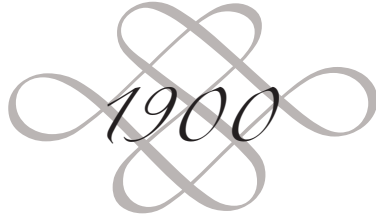
Phrenology ... can aid Naturopathy considerably by its methods of stemming the weaknesses of the mind, so that when a person gives advice on any form of disease of the heart, lungs or stomach, various phases of the mind also should be considered, such as Faith, Fear or Confidence.(Fowler, 1923, 638)

She continues,

Phrenology helps a person to understand his weaknesses and a professor of any cult of Drugless Healing ought to become master of this science. (Fowler, 1923, 638)

Phrenologists looked at the virtues or characteristic of a person’s spiritual and mental makeup by examining the shape of the skull. The familiar phrenology skull with its lines and attributes was impressive in the 19th and early 20th centuries, and remains a reminder that Phrenology did not evolve into a science as Fowler professed, but drifted into obscurity. Phrenology was replaced with Allopathic Medicine’s answer to conforming the mind and spirit into manageable cases, manifesting in barbaric procedures such as the lobotomy, electro-convulsive therapy, Insulin shock and others. As referenced earlier, in the case of lobotomies, with an ice pick-like instrument stirring up the brain, vibrant lives were reduced to shadows and erased the patient into a complacent vegetative state. After WWII, over 18,000 lobotomies were done in America.

The writers whose contributions are found in *Mental Culture in Naturopathic Medicine* were courageous harbingers, blazing a trail to bring wholeness to the human body, mind and spirit. Naturopathy's recognition of the invisible mind and spirit in medicine was a huge leap. Their understanding embrace of feelings, emotions, and spiritual aspirations brought humane medicine to the people. Talking, listening and valuing their patient's inner hopes and fears validated the notion that the body and mind are one. Touch or change one and the other is also affected. Early Naturopathy's contribution to medicine with its recognition of the body-mind theories far exceeded the trends of their time. The travesty of biomedicine is that a woman such as Helen Wilmans, who had documented cases of people recovering from physical and mental illnesses with remote healing, was subject to harassment, persecution and died impoverished, while men such as Walter Freeman with his famous golden ice pick destroyed every life that he touched.



PLEASE YOURSELF

LOUISA STROEBELE

DON'T HURRY

LILLA D. WINDSOR, M.S., PH.D., M.D.

GOSPEL OF HEALTH

J. BUTLER

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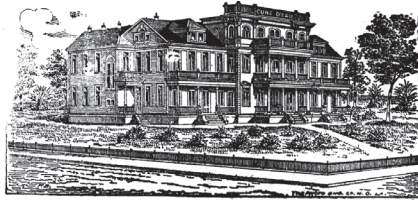
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PLEASE YOURSELF

by Louise Stroebele

Kneipp Sanitarium, *Bellevue*, Butler, New Jersey

The Kneipp Water Cure Monthly, I (7), 120. (1900)

You cannot hope to please everybody, no living man ever succeeded in doing this. There is one person, however whom you must please, and that is yourself. The consciousness of having done and said the things you feel to be right causes much less hostile criticism.

There was never a truer expression than that used by one who has been known through ages as the wisest of man that "He who ruled himself is greater than one who taketh the city." Only such a one can realize what is happiness and health. It sounds [difficult to attain]; it is really most simple. It would seem to be for the few; it is indeed the heritage of all.

The germ of enjoyment is located in a brain cell; it is mental; spiritual also. Happiness is from within.

Attitude of mind determines happiness, misery or indifference. Unhappiness, which is most prevalent today, is a dissatisfaction with self, neighbors, or surroundings; possibly all combined. Most important to happiness is a sound body, therefore cultivation of body and mind. Many who have been persuaded to attempt to live up to the laws of Nature, to give up old habits have failed, because they were lacking in strength of will, firmness of purpose and the knowledge of hygienic laws. A most notable requirement in this plan of life is being moderate in eating and drinking, therefore, eat only to live.

Tea, coffee and chocolate should be dispensed with. There are three glands in the mouth whose office it is to secrete a watery fluid intended for the moistening of the food during thorough mastication, evincing the fact that Nature requires the food to be masticated and salivated, and not washed down in lumps by tea, coffee or other drinks. Instead of these mentioned stimulants, malt coffee, [herbal] teas are recommended by Father Kneipp, pure milk and pure water can be used.



Louise Stoebele [1864-1925]

Louise married Benedict Lust
on June 11th, 1901.

Bread made from fine white flour, owing to its very constipating effects and other causes, should never be used when brown or graham flour whole wheat bread can be had. Bread being the acknowledged staff of life, is of more importance in the diet alone than any other article of food.

The dress adapted to the temperature should be clean and comfortable, all constricting bands should be avoided.

To recapitulate in as few words as possible, the following are to be strictly avoided by those who desire it is to be healthy and happy: strong, alcoholic liquors, tobacco, late suppers and over-eating, sweet-meats, candies, etc., white bread (when it is possible to get the whole wheat bread), pork and all fat and salt-meats, etc. [Avoid] salt, except in moderate quantities, pepper, mustard, spices, vinegar, pies and all manner of pastry, tea, coffee and chocolate.

[Avoid] all constriction of dress about the body, idleness and inaction of body and mind, feather beds and heavy bed coverings, unventilated and unlighted bedrooms, remaining in bed in the morning after awaking, irresolute will, uncleanliness of body, drugs and patent medicines, and quack doctors. In the foregoing list there are many things that the majority of mankind will think twice about before relinquishing their use.

The things above enumerated you must discard if you would avoid a sickly, irritable, fretful unhappy life. The things below enumerated you are requested to observe, use and enjoy, if you would live a healthy life, a happy and long life:

- Moderate eating of food, and in as nearly as possible its natural condition.
- Two meals a day: breakfast at seven or eight o'clock and dinner [lunch] at 12 or 1 o'clock.
- If more than two meals are taken, the supper to be not later than six o'clock and very light.

Using as food:

- Bread, mush or gruel made from bolted [sifted] wheat, mush or cakes made from oatmeal, cornmeal, hominy rice, etc., apples, pears, grapes, strawberries, blackberries, plums, melons, oranges, figs (in as nearly their natural state as possible, during the season, out of their season, from the dried fruit, in the form of stews, etc.)
- Potatoes, green corn, tomatoes, green peas, cabbage, beans, spinach, spring greens, etc.
- Milk in moderate quantities, butter and cheese in very small quantities if perfectly fresh and new.
- Lean mutton, lean beef, chicken, as little animal food as possible; best if altogether discarded.

Not a particle of food, candies, nuts, etc., to be eaten between meals. The regular morning evacuation of the bowels; if possible, acquire the habit of evacuating them at a regular hour, just before retiring to bed.

Rise with prompt and careful regularity immediately on waking up in the morning, and going to bed at an early and regular hour. Bedroom is to be well lighted, and to be thoroughly ventilated at night as well as day.

Bath is to be taken every morning thoroughly and quickly cleaning the surface of the body; rapid friction with the palms of the hands (no towels or brushes to be used for this purpose). After friction, while in the nude state, slightly exercise the body by throwing the arms suddenly and forcible in different directions, and during all this time, if the sun [is] shining, allow its rays to fall directly on the body. Between ten or twelve o'clock in the forenoon is the best time for this life renewing bath and exercise. Sun and air baths are old remedies for chronic and other diseases. Remember that without proper and careful attention to diet and exercise, the treatment will not be successful. During waking hours, except while at meals, the constant and active exercise of body and brain. The daily walk of five to ten miles, morning or evening. The cultivation of a firm and determined will.

In the right and faithful observance of these laws, man will find all the requirements necessary to the growth of perfect health, purity of body, nobleness of soul.

You cannot hope to please everybody, no living man ever succeeded in doing this. There is one person, however whom you must please, and that is yourself.

Attitude of mind determines happiness, misery or indifference.

Most important to happiness is a sound body, therefore cultivation of body and mind.

Many who have been persuaded to attempt to live up to the laws of Nature, to give up old habits have failed, because they were lacking in strength of will, firmness of purpose and the knowledge of hygienic laws.

DON'T HURRY

by Lilla D. Windsor, M.S., Ph.D., M.D.

The Kneipp Water Cure Monthly, I (10), 174. (1900)

Why do we hurry? For they who hurry through life are hastening to the tomb. It doesn't pay—take things slow—slow, but sure. Take time sufficiently for everything you do. Take time to eat properly, for the man who eats rapidly will in leisure lament his dyspepsia and other stomach troubles. Take time to rest or to play because if you strain the intellect, the physical with the mental will give way and dullness comes instead. This is a very important thing to children.

Many a child's intellect is strained in early study, and they become dull and stupid adults, just because the intellect was overtaxed before the physical was sufficiently developed to bear the strain. The physical must be strong in order to be a fit dwelling place for the mind, therefore parents take time and develop the physical boyhood and girlhood of your children [before] you put the load of hard study upon them. Then find out just where your children belong in this world, and educate them in those branches and don't strain them with useless studies and make of them stupid citizens, worthless to you, to themselves and to humanity.

Phrenology, friends, is your guide in these matters, because phrenology points out to you every talent and warns you of every weakness; so take time.

Don't hurry in this matter of life development.

To the boy and girl I would say, take time for everything. "What is worth doing at all is worth doing well."

Take time for politeness; do not pattern after or imitate the man or woman who is too busy for the small courtesies of everyday life. Politeness always pays; it shows the real worth of the man. Be courteous to all—to the beggar on the roadside as well as to the millionaire in his palace.

Don't hurry; take time to pass over the road of life; take each step cautiously, and thus try to avoid the danger spots, and if you fail and fall among the rocks, arise again and struggle on. Let not hurry, nor worry divert you from your path of the straight and narrow way.

We do not mean, of course, to be indolent, or put off the duties of today, for we do not believe in "putting off till tomorrow what should be done today" because every day brings its duties. So do what you can today, for tomorrow will bring its own duties. "Procrastination is the thief of time."

Study your nature and try to live the normal life; then you will be healthy, happy and successful. What more do you want?

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“Procrastination is the thief of time.”

GOSPEL OF HEALTH

by J. Butler

The Kneipp Water Cure Monthly, I (II), 194-195. (1900)

Prove all things, hold fast the good.

Good health is a blessing best appreciated when it's gone.

Fear and a morbid conscience produce many diseased conditions.

The habit of looking on the bright side of things is said to be worth thousands.

Thought is the most potent force in the universe, determining human character.

CHOOSE ONLY THE BEST LITERATURE

Some books are valuable; others worth reading, while still others are not fit to read. In some, the germs of truth are hidden, like grains of wheat in bushels of chaff. Others are so full of truth that even the wise must read sparingly. The best books lead the reader to helpful thought, by which his mind grows, his soul evolves. It is not that which is read and absorbed, sponge-like, but what is thought out and developed by the inner self, that adds to knowledge and character. Certainly mental and soul growth are essential to true progress, and this treatise is designed to promote, not alone health of body but development of mind and largeness of soul.

HEALTH WITHOUT DRUGS

It was Pope who said, "The proper study of mankind is man."

Man, the highest creation in the universe, is certainly most deserving of careful study. In this brief treatise, I shall tell of the cause and cure of disease. It is absurd to say that every disease is curable, in the ordinary sense of the word. That certain medicines assist Nature in restoring health, is very probable. That most diseased conditions, however, yield to rational mental treatment is a great truth, full of comfort for those who have wasted time and money vainly in search of health. The poet well expressed the truth when he said: "All that Nature owns, She constantly is healing."

What is necessary then, in most cases, is to give Nature a chance to work.

The principles upon which this great and complex system is based are few, easily learned and followed.

Health depends upon good blood. As the quality of the blood depends to a large extent upon the quality of the food eaten, it is important that the food supply shall be wholesome, nutritious, ample and of sufficient variety; and simply, wisely and tastefully prepared.

Meals should be had at regular intervals, and never reach the line of excess.

As thought is a most potent factor in determining the character of secretions, it is of the utmost importance that a cheerful, hopeful, buoyant mental condition shall be constantly maintained, and especially when partaking of food.

This is a difficult feat for many, but its accomplishment places one on the highway to success, health and happiness.

To always think kindly thoughts, to always believe that all things are for the best, and work together for good; to be free from worry and fret, these are accomplishments that mean much in the acquirement of health.

Breathing is, of all functions, the most vital and has a direct effect upon the health. Lack of use and proper exercise will cause a faculty to deteriorate. If the lungs are not filled with air, they become diseased and fail to properly perform their functions—to supply the system with sufficient air, which is life, and to purify the blood as it circulates through the lungs. Failure to breathe properly is, therefore, productive of diseased conditions.

Breathing is the life. It purifies the blood and through the circulation, carries vitality and health to every part of the body. Correct breathing is a science. Because of this, with unrestricted waist and chest, deep, full breathing must be practiced daily until it becomes natural. Breathing exercises, to be most helpful, should always be accompanied by happy, beautiful, delightful thinking. Thoughts of health, of grandeur, of pure love—the most agreeable and heavenly thoughts that one can think. Indeed, from all conscious thought, evil must be eliminated. Revenge, anger, envy, malice, all these and kindred must be banished; crowded out by forgiveness, good-will, love and kindness of heart. *Overcome evil with good.*

It is a demonstrated fact that evil thought poisons the blood, producing disease and death. For instance, the case of the mother who nursed her babe immediately after a violent fit of anger, is frequently cited. The milk was so poisoned that the babe, healthy up to that time, died in convulsions. Numerous similar instances could be given. Thought is most potent in producing disease and health.

It is the function of the will to determine what quality of thought shall occupy the mind, and this determination decides whether health or disease shall be produced. The proper development of the will is a most important point, and is a study of itself. This self-treatment is part of the highest, divinest wisdom. It is worthy to be termed either Christian or Divine Science because it pertains not only to the conservation of physical health, but to the promotion of mental and spiritual healing.

Thus, the practice of the truth relating to the human body, and its proper, wise treatment, mean the development of the divine nature—giv-

ing the better part, the spiritual and higher powers, a chance to naturally develop, and to control and direct the physical into avenues of highest usefulness and blessing.

This doctrine, therefore, means the culture and development of the divine in man, and is of the highest truth that can be proclaimed.

The person who lives in accord with the principles of love, and has allowed his spiritual nature to develop, and has acquired the faculty of always overcoming evil with good, bringing *every thought into captivity to the obedience of Christ*, and who lives in harmony with the laws of his physical being, can literally obey the injunction, *Throw physic to the dogs*.

"The perfectly poised soul is one which can intelligently control every atom of his body."

For years the doctors have recognized not only the futility of drugs in general, but the injury which they produce. The better the doctor, therefore, the less medicine he gives and the more rational his treatment, the more he gives faith and Nature a chance to work.

TELEPATHY

One of the secrets that is being slowly wrestled from Nature is that of telepathy, or thought transference. This is one of the higher phenomena of mentality. Like electricity, it has always existed, but unrecognized and imperfectly understood.

The person who wishes to help another can, by a conscious effort of the will, send helpful impressions and healthful thoughts to others, which will reach and bless them. If people become receptive to these beautiful thoughts, they may surround themselves by an atmosphere of divine harmony, and by conscious effort transmit it when and where they will. Distance and intervening obstacles are no hindrance to the working of this law, the sending of thought force.

No one can reach these higher accomplishments by drifting aimlessly. They come only to the earnest, faithful, persistent seeker, who continually makes himself receptive to the good, constantly welcomes the divine, until such attitude becomes the confirmed habit of his life.

WHO CAN BE HELPED?

Certainly all who are willing, receptive, teachable, earnest and persistent. Prejudice, disbelief, fault-finding, trifling, inconstancy, form an insurmountable barrier to attainment. Those who are willing to give the truth a fair chance will be surprised by the results. What harm can come to one from thinking pure, helpful, and happy thoughts?

The highest health is mental and spiritual. Therefore, emphasis has been placed upon right thinking, which is the key to perfect health, as

it implies and includes the observance of physical and natural law. The healing, helpful thought can be sent to any one, and will help the recipient to be healthful, successful and happy. To have health, success and happiness it is only necessary to follow the instructions given herein, by keeping receptive and attracting the good.

Fear and a morbid conscience produce many diseased conditions.

As thought is a most potent factor in determining the character of secretions, it is of the utmost importance that a cheerful, hopeful, buoyant mental condition shall be constantly maintained, and especially when partaking of food.

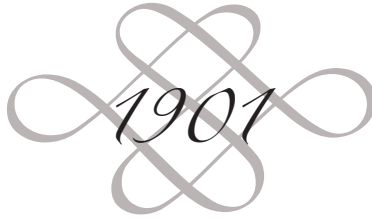
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WHO IS TO BLAME, GOD OR MAN?

DR. H. T. MASON

MENTAL SCIENCE, PRENTICE MULFORD

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These advertisements that come from Chicago, Germany, England appeared in November, 1900's issue of *The Kneipp Water Cure Monthly* indicating that Benedict Lust's publication had a global impact.

WHO IS TO BLAME, GOD OR MAN?

by Dr. H. T. Mason

The Kneipp Water Cure Monthly, II (2), 54-55. (1901)

There are very few people in the world who have given thought to the distress seen on every side of life and have questioned the wisdom and goodness of the Creator, by permitting his people to suffer affliction and poverty. Some even go so far as to blame the Almighty; again, there are others who, in fear and awe, believe it is a chastisement. For when sickness comes upon them, or death's hand smites a dear one, they attribute it to the Divine will and endeavor to reconcile and comfort themselves, that it was the Heavenly Father's wish to thrust upon them the sorrow and affliction. But if these people would stop and think where the source of all afflictions, sorrows, disease and poverty originates, they would find the root of it all lies wholly within themselves, brought about by disobeying Nature's laws. All distress and misery are the issue of sin, and sin is the forerunner of disease. So, it cannot be the order of the Divine will who hates sin.

God is Love, full of compassion and never sends afflictions upon His dear people, but permits it for their disobedience of rightful living. Yet, He has a pitying eye for our waywardness and transgressions and will help all that call upon Him *in spirit and in truth*, who see the folly of their way. God has laid down very plain and easy laws to live by, and has given us an intelligent mind to keep in harmony with them, but as free moral agents to choose the good or the bad. And the Devil, fully aware of this, has been tempting mankind ever since Adam fell, persuading him and his offspring to a wrong way of living and to his beguiling means. Man turns his back upon his Creator, considering himself fully able to manage his own affairs. So with perverted appetites and passions he indulges in excesses of all kinds, which in time break down his body and mind. Then with heart full of false hope he flees to that mountain of ignorance (drug taking or cutting) endeavoring to alleviate his sorrowful condition, but alas he finds *no healing balm in Gilead*, and deeper into the ruts of disease and despair he sinks, simply because he sought the irrational method of healing, as much so which ultimately broke down his health. But how as when he lived wrong by violating Nature's methods; then indeed there is a *healing balm in Gilead*, for all Nature's modes of cure, such as hydropathy, massage, proper diet, physical culture, etc., work in harmony with life and its healing forces. If we but harken and use these rational means, we could get well and keep well. The Creator has put nothing difficult for us to understand or to do to preserve our health.

Is it not easy and simple to breathe right through the nostrils, which

warms the air, preventing it from chilling the lungs and passages, as it does when breathed through the mouth? Also, the fine hair in the nostrils acts as a protection, preventing the particles of dust and dirt that are in the air from entering the lungs and tubes. If breathed in through the mouth would irritate these parts, often causing serious trouble; but filter the air through the nose, taking long deep breaths, drinking in the health, revivifying elements of the atmosphere and exhale the impurities from the body and remember the lungs not only expend the carbonic acid gas and oxygenize and purify the blood, but the mechanical action of the deep breathing lifts and lowers the abdominal parts, exercising the stomach, liver, intestines, kidneys, in fact the whole region, which benefits and aids them wonderfully in their functions and by reflex action exhilarates, giving new life to the whole structure. And again to walk right with the shoulders thrown back, looking out over the chin, stepping lightly on the ball of the foot it takes the jar off the spinal column and creates an equilibrium of the nerve fluids, which removes all irritation in the system.

Eat right, plain, wholesome food, such as whole wheat bread, fruits, nuts, vegetables, cereals, eggs, milk and butter, etc. Avoid the so-called white bread, pastry, condiments and all such stuff, that nourish the body hardly a particle, but do nothing but harm, taking plenty of time to masticate the food and not wash it down with some fluid. Never gourmandize or eat when not hungry.

Drink right nothing but Nature's elixir, pure water, abstaining from all alcoholic drinks, tea and coffee and stimulants, which weaken the nerve centers, acting as a slow poison to the general system.

To sleep right, avoid late hours, but retire early on a hard bed, with just enough covering to keep warm, leaving the windows up sufficient to let in fresh air, and in the morning on arising take a cold sponge bath and after a good rub down for a few moments take some systematic exercise, to bring all the muscles of the body in action and liven up the circulation.

And last but not least is it not simple and easy to think right? To have sweet, pure, happy thoughts which have a positive influence to build up, encouraging the nerves to purify and increase the secretions, aiding digestion, and like an expert musician manipulating an instrument, they echo harmonious chords throughout the system and tend to strengthen the different organs, tissues, and parts of the body. Also, pure thoughts elevate the mind to higher and nobler things. Their fruits are known by a smiling countenance, which is a token that down in the heart lies kindness and love toward our fellow man. What a beautiful life it would be, yes, a happy existence to those, who have lived wrong and by experience have learned that their way was vain. If they would but pause and listen to the kindly voice of Nature and begin to live right, Nature would forgive and

forget the intrusions made upon her. All she would ask is simply to follow her laws and aid her by taking some physical exercise to arouse her healing forces. She would nurse them back to that harmonious state of blissful existence, and keep them so, to a good ripe old age and, like the matured apple on the tree, so full of ripeness, it drops to the ground. They would lie down and sleep peacefully into the eternal world. Such a life would be the means of causing the doctor to skirmish for his livelihood in some other way.

Hospitals, asylums, and almshouse buildings would be utilized for other purposes. Poverty and distress would be no more. Nature endeavors at every moment to get rid of any diseased condition in the body, and if we will come into her simple way of doing things, obeying her silent dictations, she will deal kindly with us and lead us into the path of health and happiness. Drugs or the surgeon's knife cannot do this, but instead, kill what little life there is left. Man must work out his own health's salvation. He has been depending too long on others for his bodily welfare, allowing Dr. Tom, Dick and Harry to experiment, cutting out this and off that, toning him up with drugs, until he is toned down, hastening him on to an untimely grave. The *elixir of life* has sounded upon his ears for ages. Every now and then a scientific professor endeavors to startle the world, claiming that he has discovered the elixir of life, or some vile serum, to counteract disease. How fascinating, like melodious strains of music, it catches the ear of man, and like magic it thrills his very being, his heart throbs with anxious hope, that his deceased body might be forever healed and life prolonged indefinitely (which indeed would be a happy realization). He willingly permits the vile stuff to enter his poor weak stomach, or to be injected into his blood. But oh, how his heart saddens when this so-called elixir of life, or serum fails to stop the ravages of his disease and weaker and weaker he grows, until the sad penalty is paid for trespassing against Nature. The bubbles of life's elixirs, serums, etc., burst when he is laid in his last resting place. The professed discoverer is compelled to take a step back, no wiser than before. But alas! not until untold harm is done to the unfortunate masses, whose systems are struttred with this poisonous stuff, creating worse diseased conditions in some, but hasten numberless weaker souls into the eternal world, who if left to a natural method of healing would no doubt have been restored to perfect health, or be so benefited, that they could have lived out their allotted time on earth. Oh, is it not time for man to stop and do his own thinking? Has he not yet seen the foolishness of permitting others to think for him, regarding his health's welfare? In a business project he pauses, reasons and plans, and why should he not be as wise to investigate the proper course to pursue, to retain his health, or to regain it, if lost, in a rational way. For without health he is helpless and unable to compete against the energy of the

strong, and success can hardly be obtained. Every man is a law to himself and he should study what is best for his body. What and how much should he eat or drink that would give the most nourishment to his system yet put the least labor on the digestive organs? How much bathing, exercise, work, sleep, recreation, etc. is needed to keep well and preserve him to a good old age? Nature always lets one know by a silent desire when she requires anything to replenish her depleted forces, and when a sufficiency is taken by a sense of satisfaction. She sounds her warning, but if the admonition is not heeded, an abnormal appetite is soon created perpetuating a habit hard to break, which in time will wreck both mind and body. How easy it is to keep well or get well if we but recognize Nature's admonitions, ignoring and subduing all abnormal appetites and passions and irrational methods of cure, which are detrimental to the life forces.

There is no elixir of life and never will be, but what is within our own bodies. And by systematic exercise and proper living, we can stimulate and nourish the blood stream, sending it coursing through the arteries and veins, which in turn will arouse the reserved nerve vitality that is dormant within. For remember every individual has a store of nerve force; though in the weak seemingly it is impaired or dead. Actually, it is there, latent, and only requires awakening.

If we look about us and notice Nature, the trees, plants, etc., with their bare straggling limbs, dead apparently to the eye, yet we know that the life force (sap) is dormant at the root and in due season it will awaken and cause those bare lifeless looking boughs to be covered with a green living foliage. So it is with man, we see him a poor stooping, diseased mortal mending his way along our streets, with a countenance of misery and despair and it looks as if the fire of life will not remain much longer, with that poor disheartened soul. Yet, there lie within the shaking, trembling form, moldering embers of life, that defy monster death, preventing him separating the spirit from the house of clay. If the poor mortal would cease all violations of Nature's laws, including drug taking, and take up physical culture, water cure, etc., and eat plain, wholesome food, Nature would kindle those flickering sparks into a blaze of vigorous manhood, and he would again bloom out with new life, as the trees and plants in the spring time.

Man once possessed a form perfect in model and symmetry, but has degenerated more or less, by sinning against his body, which has caused and is causing his afflictions. So, kind friends, we must not blame God for our sins, and try to reconcile ourselves that He is chastising us; but in reality, blame ourselves for living wrong. We cannot expect anything else but diseased bodies, if we deliberately violate Nature's laws. Better still we can have good health and reclaim a greater portion of that physical beauty of form that our Father Adam possessed, if we but practice physical culture and live a simple natural life.

Man turns his back upon his Creator, considering himself fully able to manage his own affairs. So with perverted appetites and passions he indulges in excesses of all kinds, which in time break down his body and mind.

Also, pure thoughts elevate the mind to higher and nobler things; their fruits are known by a smiling countenance, which is a token that down in the heart lies kindness and love toward our fellow man.

Nature is endeavoring at every moment to get rid of any diseased condition in the body, and if we will come into her simple way of doing things, obeying her silent dictations, she will deal kindly with us and lead us into the path of health and happiness.

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MENTAL SCIENCE, PRENTICE MULFORD

by John F. Morgan

The Kneipp Water Cure Monthly, II (9), 250-252. (1901)

Mental Science is the science of the mind, and its laws, if complied with, will bring you health, happiness and success. The Evolution of Mental Science includes the New Thought, Higher Thought, Positive Thought, Christian Science, Divine Science, the Science of Life, the Science of Being—but, under whatever name it comes, it is a phase of the mental awakening which is affecting every aspect of modern life. Don't Worry clubs, also Success circles, are being formed all over the country.

The man or woman who can say to us: "You are opulent. All things are yours. The Universe exists for you and will be just what you make it. All power is vested in you. You can transmute the ideal into the real by the power of thought. Nothing but good can come to you." [This counsel] is indeed lending you a helping hand over a rough road, lifting you to the point where you can make your own affirmations.

PRENTICE MULFORD WAS FATHER OF MENTAL SCIENCE

"Ask and ye shall Receive;" "Knock and It Shall be Opened unto You;" "The Supply is Equal to the Demand;" "Thoughts are Things." See Chronicle, July 8; Patent Office Department, Public Library.

Helen Wilmans of *Freedom*; Ralph Waldo Trine, *In Tune with the Infinite, What all the World's Seeking*; T. J. Shelton of *The Christian*; Vibrations and all the other advanced thinkers and writers of the present time are imitators of Prentice Mulford. Earnest Loomis' *Brotherhood* is but an echo of Prentice Mulford. White Cross Library, (in Public Library, L 5272, 73 essays) shows how results may be obtained in business and art through the force of thought and silent power of mind.

MENTAL MEDICINE

The source of all strength lives in the massing of your thought entirely on one thing. This knowledge is open to those who can receive it and use it to the best advantage; first, for their highest good, next, that of others.

THE GIFT OF THOUGHT HEALING

This belongs to all, in proportion to their determined good will to others, and has the power to build up an organ which is wasting away through lack of some element it needs. We should think only good thoughts, then we radiate from us a healing balm to all those with whom we come in contact.

PHYSICIAN HEAL THYSELF

The mind should become so masterful that it can vitalize the atoms that are to replace broken-down tissue and give them such virile potency that decay will be checked. Those who have attained this power at will over the physical are called Masters, Adepts, etc.

HOW THOUGHTS ARE BORN

If your associates be refined, the thought born of such chemicalization as it flows and mingles from mind to mind will be powerful. Thought is food for your spirit. We can be creative and combine our thought with another. The purer your thought and motive, the greater the rapidity of such combination. The hopeful and confident attract the elements of success. Every thought of yours has a literal value to you; those near you will feel your thought.

THOUGHTS ARE THINGS

"Every thought, spoken or unspoken, is as real as water, and goes to that person on which it is placed. Every thought is an outlay of force. New ideas are to be found by associating with congenial and sympathetic spirits in the same current of thought which exists between kindred minds.

THE ACCESSION OF NEW THOUGHT

"New thought is new life. Whatever the mind is set upon, that it is bringing to it. Life, then whether its forces are in activity or rest, will be a perpetual elysium."

CO-OPERATION OF THOUGHT

When sent out in good will to all, it meets the like current of thought, it forms a greater current in proportion to the number of minds sending their thoughts of like spirit to it to produce a Living Force. Every thought of ours is a force in Nature.

MENTAL INTemperance

Any mood of mind attracts to it the same order of thought-element. The worst intemperance of today is that of hurry, worry, etc. It is the habit of mind which causes what is called *Nervous Disease*. An insane mind is a mind which has lost (its polarity) the power to fasten its thought on one thing. That also is a species of mental intemperance what cannot sit still.

PRENTICE MULFORD SAVED MY LIFE

It was while living in Morgan Park, in 1888, and engaged on the

Board of Trade, and when the clouds on the horizon of my life were the darkest. I was meeting with heavy losses daily. At my suburban home, we were distracted by the servant girl problem, so I had disharmony to contend with at both ends of the line. As I was heavily insured, I was tempted into considering the proposition of being accidentally killed by the train as I went to and from the city. But one day, when I was in my *deepest depths*, I took one of Prentice Mulford's essays, *Faith, or Being Led by the Spirit* (L 5274, Public Library), with me to read on the train. That article awakened in me certain dormant faculties, and I was able to look upon all things in a different light. At that time Prentice Mulford's books were my Bible and my only consolation. I subscribed for every one of his monthly publications and read them as fast as they came from the press.

Prentice Mulford Club was organized last November. Its first meeting was held New Year's Eve, when Dr. Hanish spoke on "The Science of Breath and Power of Thought." I was appointed Chairman of the Executive Board. The membership consists largely of lawyers, editors, publishers, literary and newspaper men, stockyards, Board of Trade, contractors, insurance, real estate, professional "Mental" scientists, and business men and women.

The club meets every Saturday night, and power of thought is demonstrated. Reports are received of the practical and beneficial working of the Health Circle, Success Circle, and Noon Hour Circle. The many testimonials from the Success Circle prove the good work the club is accomplishing, and the members are receiving marvelous power in the union of intelligent thought.

SUGGESTION

Only such suggestion as affords illumination or adeptship through self-realization should be used. The quality of the suggestion should be governed by intuition and the mystery "of the Silence" when it becomes radiant with those who are in the sphere of Divinity—Atma.

The great sage of Eastern Philosophy, Patanjali, teaches that "the mind is the instrument of the soul, and the soul uses it as an astronomer uses his telescope to make observations of the sky". The power beyond the mind is the spiritual soul of man.

Our aim should be to develop the physically intellectual, the moral and the spiritual, so as to bring forth a rounded, well-balanced character; not going around empty headed, nor to the other extreme of becoming too heavy with brain-cramming (as an intellectual giant is as much a false development as a physical giant) and an empty heart.

IN THE SILENCE

Into the secret places of the Most High, let the mind unfold its visions

and dreams of the Adorable and Ineffable One. In the stillness of the impenetrable hush, may that which knows neither beginning nor end, birth nor death, matter or mind, realize God and Thyself—the atonement (at-one-ment).

INDIVIDUAL KEYNOTE

Every person has a keynote. This is the cause of our likes and dislikes, or attractions and repulsions, the chemical atoms of our body having a different polarity and vibrating at different rates. Persons who possess a keynote in harmony with ours—say a third or a fifth—will be most congenial.

The effect of single tones, chords and melodies, upon the human body will in time be an interesting science, and be used largely in the cure of nervous disease.

THE ASTRAL BODY

The astral body corresponds with the physical, atom for atom, but in a higher rate of vibration. One can project his astral, in fact, outside of the physical body, which is only an envelope. The brain and solar plexus are the foci of the envelope.

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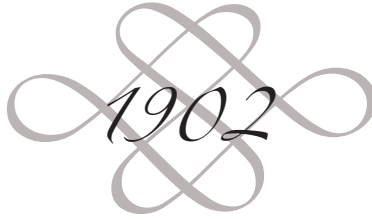
In 1900, Helen Wilmans advertised her *Home Course in Mental Science* and her popular book, *A Conquest of Poverty* in Benedict Lust's *The Kneipp Water Cure Monthly*.

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MENTAL REGENERATION

BENEDICT LUST

CHEERFULNESS

LOUISA LUST

CONTROL OF EMOTIONS THROUGH THE
ABDOMINAL BRAIN

SYDNEY FLOWERS

DOMINION OF MIND OVER BODY

WILLIAM JAMES CROMIE

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ple laws of being creates and perpetuates all the Misery, Disease and Death on earth.

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Naturopathic School of Regeneration was one of the early names for Benedict Lust's school which taught a wide range of therapies including mental culture, air, sun and water baths, and the laws of Nature.

MENTAL REGENERATION

by **Benedict Lust**

The Naturopath and Herald of Health, III (2), 89-90. (1902)

The forebears of Naturopathy have been grossly and hopelessly materialistic. Hydropathy's cold forbidding touch; the massive masseur and his merciless pummeling; Dietetics, clinging anxiously to some allegedly rejuvenative food; Physical Culture, with its tenets of muscle-worship; these and their like have encumbered selfhood with a dead mass of externals and inconsequential.

Naturopathy, with all of the nascent power of a new-found voice, pleads for personality. Food and exercise and water and light and air are eminently essential, but mind, temperament, motive, purpose, spirit, soul, are the everlasting entities whose tenement expression is blood and bone and muscle. Its forty-some elements of the human brain—their recognition and development, the limitless tract of possibility encompassed by the human will, the infinite power of divinity envisioned by the human imagination, the radiant heights of attainment transfiguring the soul consciously growing God-ward—such varieties are unconceived by both creed-bound religionist and dogma-deadened therapist.

Brain Development, Self-Culture, Vocation-Finding, Physical Immortality, Perennial Happiness, World-Power, Heaven-Embodying—whatever aspect of the ethereally real is translatable into men's lives and incidental to their growth will be apprehended and discussed. Phrenology, Temperament Study, Mental Science, Christian Science, New Thought, all sources will be drawn from to make this page a thrilling, energizing, perpetuating power to men who can bear the Truth.

It hurts to be a God—until you have mastered and centered and sublimized the chaos that men call life.

And the process is too painful and too pregnant and the travail is too great for most of us human midgets to endure in our present baby state. So we go bumping and stumbling and toddling along, stuffing the poisoned food that shekel seekers cajole us with, and devouring the decaying ideas that credulous forefathers have skimmed from the dead seas of the centuries, and stowing away the stupefying concoctions that traffickers in human life call panaceas and whose dope is far deadlier than the drink demon.



Benedict Lust
[1872-1945]

We cram our little brains with paralyzing fads—and get *Nervous Prostration*. We hurl huge chunks of poisoned refuse at our shrinking stomach, and choke its piteous groans with oceans of fermenting fluid—then we get *Nervous Dyspepsia*. We prostitute procreation night after night, and week after week, and year after year—and then we get *Nervous Debility*. You notice it is all Nervous—in name, as the least likely to reflect on its perpetrator's animalism.

In reality it is all Digestion or Sex or Thought, and Thought back and beyond and above. At about 35 we fall the martyred prey to Dispensation or Heredity or Environment, and our shriveled spirits go jostling alone in a pitiless void that might have been a post-graduate Heaven, if we had learned a little in this great, glorious, earthly school of the soul.

From early babyhood, we dedicate our dreary days to slow suicide and diabolical death. In fact, death is about the only thing in most men's existence that does not inherently kill. We are taught to breathe *Now I lay me*—a crime in itself; we picture death as a hideous ogre waiting to fasten its ugly claws on our waiting to fasten its ugly claws on our impotent person. We imagine God, if we dare think of Him at all, as a sort of grim arbiter and despot, seated in his dazzling splendor on the rim of Cosmos, and dissolving us ignoble humans into dust at the frown of an angry eyebrow. We exalt humility and self-abnegation and self-annihilation as the cardinal virtues instead of courage and self-trust and self-empowering. We sink suddenly into the first "job" that buries selfhood in a dingy dungeon of despair lit only by a few grains of clammy gold. We stand paralyzed while Heredity and Temperament and Public Opinion and other men of straw knock us into Everlasting Nothingness.

Having successfully injected the venom of Auto-Suggestion into our inert being, we gasp for the doctor and the preacher and the undertaker and evaporate into some incarnation whose foreshadowing was fear.

It is Thought, first, last, and all the time, that causes, perpetuates, and consummates Pain, Disease, and Death, Worry, Poverty, and Fear, Failure, Error, and Hell. And if Hydrotherapy or Massotherapy or Dietotherapy or Kinesitherapy [sic] could really cure a single disease, it would be simply to relieve the remotest symptoms and neglect the fatally persistent cause.

It is not an easy thing to state the position of Naturopathy on Mental Healing. Sprung from a long line of ancestors unqualifiedly materialistic, it honors and learns from them as pioneers in an age too embryonic for ought but animalism. The very first point in naturopathic diagnosis is Temperament, the second is Motive, and the next is Spirit—all out of the ken of the unmitigated Nature Curists. Physical measures are always helpful and often indispensable, but the regenerative thrill of Auto-Suggestion must vivify every morsel of food, every bit of exercise, every touch of water.

And until Naturopathy is able to systematize and focalize what personal experience has proved gloriously possible in the realm of the ideal, the leaders of the New Thought Movement will be asked to supply the basal element hitherto lacking to simple Nature Study.

Food and exercise and water and light and air are eminently essential, but mind, temperament, motive, purpose, spirit, soul, are the everlasting entities whose tenement expression is blood and bone and muscle.

So we go bumping and stumbling and toddling along, stuffing the poisoned food that shekel seekers cajole us with, and devouring the decaying ideas that credulous forefathers have skimmed from the dead seas of the centuries, and stowing away the stupefying concoctions that traffickers in human life call panaceas and whose dope is far deadlier than the drink demon.

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CHEERFULNESS

by Louise Lust

The Naturopath and Herald of Health, III (2), 91-92. (1902)

Over and above every other social trait stands cheerfulness. What the sun is to Nature, what the stars are to night, what God is to the stricken heart which knows how to lean upon Him, are cheerful people in the home and by the wayside.

And if we are contented and cheerful all nature smiles with us; the air seems more balmy, the sky more clear, the trees have a richer foliage, and the flowers a more fragrant odor; the birds sing more sweetly, and the sun, moon and stars all appear more beautiful.

Cheerfulness! How sweet in infancy; how lovely in youth; how saintly in age! There are a few noble natures whose very presence carries sunshine with them wherever they go. A sunshine which means pity for the poor, sympathy for the suffering, help for the unfortunate, and benignity towards all.

How such a face enlivens every other face it meets, and carries into every company joy and gladness! On the other hand, where one always looks on the dark side, there is no joy in their heart, no nobility in their soul, no generosity in their nature. Look at the bright side; keep the sunshine of a living faith in the heart. We must not let the shadow of despair fall on our path. However weary we may be, the promises of God will never cease to shine like the stars at night, to cheer and strengthen. We must learn to wait as well as labor. The best harvest is longest in ripening.

Be cheerful: it is the only happy life. The times may be hard; it will make them no easier to wear a sad countenance. It is the sunshine, not the cloud that makes the flowers. There is always that around us which should fill the heart with warmth.

The sky is blue ten times where it is black once. Everyone has his own troubles: none are free from them. Perhaps it is as well that it should be so. They may give tone to our lives, fortitude and courage to us.

That would be a dull sea, and the sailor would never get skill, where there was nothing to disturb the surface of the ocean. It is the duty of everyone to extract all the happiness and enjoyment he can, and, above all, to look on the bright side and cultivate what is warm and genial.

We always know a cheerful person by their hearty "Good morning." We should say it to our parents, brothers and sisters, to everyone, and say it cheerfully and with a smile; it will do you good, and also your friends. There is a kind of inspiration in every "Good morning" heartily and smilingly spoken, that helps to make hope fresher and work lighter, and so

it is of all cheerful greetings. They cheer the discontented, rest the tired one, sometimes make the wheels of time run more smoothly, and help to brighten someone's life.

We often travel on a hard, uneven road, but with a cheerful spirit, and a heart to praise God for His mercies, we may walk therein with grace and comfort, and come to the end of our journey in peace.

We have known people whose influence within we have felt cheerful, amiable and hopeful equal to anything! Oh, to be able to diffuse around us an atmosphere of cheerfulness, piety, truthfulness and generosity!

It is not a matter of great talent, but rather of earnestness, and of that quiet, constant energy, which is like the soft rain gently penetrating the soil. It is rather a grace than a gift, and we all know where all grace is to be had freely for asking.

Some generous-hearted beings there are who seem to devote their lives and to desire their principal enjoyment in ministering to the happiness of their kind. These are joyous spirits that ever *make sunshine in a shady place*, changing the hearts wilderness of worldly care into a cultured garden of all pleasant things. Some people, who will not consent to be made happy; they find their greatest satisfaction in incessant grumbling and repining against destiny. Discontent, like a murky cloud impervious to the light of heaven, broods even upon their horizon.

The cheerful person enjoys everything as he goes along and does not fret over every little mistake he encounters on life's pilgrimage. His flow of spirits never slacken, hence he appears ten years younger than he actually is. If we resolve to see the world from its sunny side, we have almost half won the battle of life at the outside.

We must not only participate in the successes of our friends, but in their reverses and trials. It is the nature of compassion to forget self in the commiseration of the sufferings of another, and yet such human hearts yet linger among us.

Wealth and station are the accidents of life, or rather they are apportioned by Divine Providence; but love may exist with humble poverty as readily as with luxury and pomp.

In ourselves the sunshine dwells,
From ourselves the music swells;
By ourselves our life is fed
With sweet or bitter daily bread.

How glorious a thing it is: the consciousness of doing good!
Scattering sunshine in dark places of sorrow and suffering.
It is worthy of imitation!

What the sun is to Nature, what the stars are to night, what God is to the stricken heart which knows how to lean upon Him, are cheerful people in the home and by the wayside.

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CONTROL OF EMOTIONS THROUGH THE ABDOMINAL BRAIN

by Sydney Flowers, *New Thought*, Psychic Research Co., Chicago

The Naturopath and Herald of Health, III (5), 237-238. (1902)

The purpose of these instructions is to teach you how to at once control your emotions—not your voluntary intelligence. The voluntary, educated and calculating intelligence is given expression through the brain in the head. There is another brain. It is called the solar plexus. It is located at the pit of the stomach and consists of a mass of nerve substance from which nerve fibres radiate to various parts of the system.

It has been scientifically proved that the solar plexus, or abdominal brain, controls the emotional nature of man. It controls the involuntary functions of the body. A hard blow on the pit of the stomach will stop involuntary action such as breathing and heart action—resulting in death. A bullet may crash through a man's head, yet he will continue to breathe and his heart will beat for hours. Indeed, it does not necessarily mean death, for the center of involuntary force has not been disturbed.

The solar plexus controls the emotions. Therefore control or stimulation of the solar plexus will affect the emotions. You may affect and stimulate the solar plexus at will by an elastic pressure from within through the action of the lungs and abdominal muscles.

DIRECTIONS

Suddenly expand the abdomen by inhaling a breath of air quickly, keeping the chest, ribs and upper air passages motionless. Expand abdomen only. You will feel a pressure at the pit of the stomach. Now suddenly and forcibly, while holding the breath, contract, bear down on that distension at the pit of the stomach by hardening the abdominal muscles and you will instantly find that the feeling of fear or other morbid emotion has diminished in acuteness if indeed it has not entirely left you. The whole process will not take more than ten seconds to accomplish. Repeat five times.

Success in varying degrees is immediate. Results are sure and the effect is an astonishing mental or rather emotional calmness. This means that you have discovered the secret of emotional control. You can force all mental distress of an emotional nature to leave you instantly. You are absolute master of yourself henceforth. The nerve currents in the solar plexus, or emotional brain, have been stimulated into a normal activity. Use this exercise only when you feel you need it.

Among the emotions which can be controlled by this method are fear, doubt, worry, anxiety, love, hate, anger, passion, melancholy, pity, excitement, grief and remorse.

Keep your own counsel and conserve your energies that you may be a power in the world.

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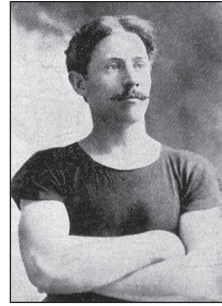
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DOMINION OF MIND OVER BODY

by William James Cromie

The Naturopath and Herald of Health, III (8), 330-333. (1902)

It was asserted by Professor Hosford, of Ovile College, Michigan, in his lecture upon "Health and Disease," that sickness could be induced by working upon the imagination or belief. In support of this statement he related a case of a dose of flour supposed to be ipecac, producing the ordinary results of that drug. Some of the students determined to put this assertion to the test. In one of their rambles they saw a teamster on his way to secure lumber at a distant place. Stationing themselves at different places along the road they awaiting his arrival. Accosting him in a friendly manner they expressed words of dismay at seeing him so ill. To the first he denied any ill feelings, but to the second admitted slight indigestion; the third found him looking miserable and really suffering. He was persuaded to stop walking beside his team and to ride on the lumber. The fourth induced him to resign the reins, while the poor teamster, now really ill, kept to the house the rest of the day.



William J. Cromie

"It is nothing but imagination," said one to Napoleon, "Yes," he replied, "Imagination rules the world."

The Cleveland Medical Journal writes that in "A Journalist's Note Book", Frank F. Moore relates an amusing and significant story of the power of the imagination upon the health. A young civil servant in India, feeling worn out from excessive heat, labor and long hours, consulted with a physician regarding his symptoms. The doctor looked him over, examined heart and lungs, and then said, "I will write you tomorrow."

The next day and the young man received a letter telling him that the left lung was gone that his heart seriously affected, and advising him to lose no time adjusting his business affairs, "Of course, you may live for weeks," the letter said, "but you had best not leave important matters undecided."

Naturally, the young official was dismayed by so dark a prognosis—nothing less than a death warrant. Within twenty-four hours he was having difficulty with his respiration and was seized with an acute pain in the region of the heart. He took to his bed with the feeling that he should never arise from it. During the night, he became so much worse that his servants sent for the doctor.

"What on earth have you been doing to yourself?" demanded the doctor. "There were no indications of this sort when I saw you yesterday."

"It is my heart, I suppose," weakly answered the patient.

"Your heart!" repeated the physician, "your heart was all right yesterday."

"My lungs then."

"What is the matter with you, man? You don't seem like you have been drinking?"

"Your letter!" gasped the patient, "You said I only had a few weeks to live!"

"Are you crazy?" said the doctor. "I wrote you to take a few weeks of vacation in the hills and you would be all right."

For reply the patient drew the letter from under the bed clothes and gave it to the doctor.

"Heavens!" cried that gentlemen, as he glanced at it. "This was meant for another man! My assistant misplaced the letters."

The young man at once sat up in bed and made a rapid recovery.

And what of the patient for whom the direful prognosis was intended? Delighted with the report that a sojourn in the hills would set him right he started at once, and five years later was alive and in fair health. Prov. xiii. "For as he thinketh in his heart, so is he."

We see in this illustration the effect of good and bad news on the system. Many delicate persons have by some bad news or shock been thrown into a state of hopeless disease. Have you ever seen one receive a telegram, tear it open, look bewildered, and drop over in a dead faint? Great joy has also prostrated people. Violent fits of anger have caused apoplexy and death. One night of mental agony or fear has caused the jet black hair of some to become white. Sick thoughts and melancholy moods are indications of disease. Instead of guarding against disease by expelling every symptom of unhealthfulness, we render ourselves an easy prey to the spoiler by watching for the indications of the very disease we dread, and picturing before our mind every feature of the dreaded malady.

Many have contracted consumption and died with it simply because the conviction had always been thrust upon them that they would die with that disease because their parents did. Whereas had they exerted their willpower, hardened their constitutions by daily systematic exercise, indulged in cold water baths daily, eaten moderately and practiced deep breathing, they would have been strong and robust.

Mr. J. P. Zinn of Easton, Pennsylvania, relates the following: "In removing pins from a garment that have been fitted, I unconsciously put some in my mouth. Not remembering how many I had put there I thought I had swallowed one. After a while, I began to feel the prick of it in my throat, and the more I thought of it the more convinced I became that the pin had lodged there. I called at the office of Dr. J. H. Warren of West Chester, Pennsylvania and consulted him regarding the pin which I

supposed I had swallowed. My throat was by this time quite painful, and I was now quite positive I had swallowed it. The doctor made a careful examination, but could not locate it. He said there was no pin there; that it was simply imagination, and, strange to say, my pin did not bother me anymore."

We barely began to realize the wonderful power of the mind over matter. Bid the mind be in New York City; it is there. It will go to San Francisco, London, Africa, and around the world in a moment of time. What are steam and electricity when compared to the mind? It is the greatest thing next to the soul that the world has ever known. And when we have solved the mysteries of *the Great Beyond* we will probably discover that mind and spirit are very closely connected.

The physical body is molded and fashioned by our thoughts and emotions. A criminal has the hard lines of sin written on his countenance. High and lofty Christian thoughts endow the countenance with a halo of peace and joy. The mind has the power to keep the body strong and healthy, and to preserve life many years longer than it does now. Persons of longevity have as a rule been those in whom the mental and moral, physical and spiritual were well developed.

How many feel slightly indisposed in the morning, have a raging headache, and are really sick at noon, simply because they keep it constantly before their mind and tell everyone they meet about it.

An incident is told of a poor fellow who once went to hang himself, but finding by chance a pot of money, he flung away the rope and went hurriedly home. The man who had hid the gold, when he missed it, hanged himself with the rope which the other man had left. Sudden wealth or a realization of longed-for position or fame has transformed the invalid from weakness to health and strength. Persons who have been in bed for years and who were considered almost helpless, have risen from their beds when the house was on fire, and even helped to rescue others.

Miss Lillian Russell is reported to have said in an interview: "When I get headaches I am able to get rid of same by simply concentrating my mind on the proposition that I have no headache. When I am fatigued and would fain seek rest when I should be at work, I simply insist to myself that I am fresh and strong, and lo, I become fresh and strong at once. By concentrating my mind on the undertaking, I have cured hiccough when all other known remedies have failed. Of course, I do not believe that I could wish myself a new arm should I have one cut off by a Broadway cable car, nor do I believe that my mind would be strong enough to equip me with a new lung should I fall a victim to the ravages of consumption. I do not go to those lengths." But I do say that we are too prone to drug ourselves, and that the mind is in such general control that the ordinary ills of life can be cured by thought concentration.

Madame Sarah Bernhardt, the famous actress, said: "I have never played Phaedre without fainting or spitting blood; and after the fourth tableau of 'Theodora', in which I kill Marcellus, I am in such a nervous state that I return to my dressing room sobbing, if I do not weep I have a hysterical fit which is much more disagreeable to those around me, and more dangerous to the vases and other things near at hand."

When we feel somewhat sick we should resist the feeling; in fact, refuse to be ill. Never tell people we are ill, never own it ourselves. We should never say we are weak if we wish to be strong. All discordant thoughts and words have a tendency to weaken and transform our bodies. Our every thought tears down brain cells and these are replaced by either stronger or weaker ones. How careful then should we be regarding our thoughts, our words, our actions.

No one can think constantly of illicit things or live an immoral life, and still wear a countenance of peace and modesty. The face sympathizes with the thoughts, and an immoral life soon begets a sensuous eye and an imprudent face. How quickly the finer sensibilities of one become blunted by immoral thoughts, words and acts.

Parents should teach their children to expel all thoughts of disease and death, all feelings of envy, malice, hatred, jealousy, revenge, sensuality; in fact any sin or emotion that tends to degrade their bodies which God intended should be the *Temples of the Holy Spirit*. "Sow a thought and you reap an act; sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap your destiny."

We should teach children that muscular inactivity means premature death; that over-eating means disease; that shallow breathing means flat chests; that tight and encumbering dress, bad food, bad drink, and impure air makes bad blood; that bad blood makes bad tissue, bad flesh, and bad morals.

Dominated by a great thought, the weak become strong, and the timid brave. Many forget about the dangers of war even when their comrades are falling thick all around them. Either excitement or the passion for revenge spurs them on, while in their calmer moments they would probably throw down their arms and run. The Covenanters of Scotland withstood great hardships, privations and even death. The early Christians sang praises to God while they were being torn and devoured by half-famished wild beasts. The Indian warrior under persecution of the most severe kind, would sing an exulting death song, boast of his many muscular feats and die without flinching or showing signs of pain.

A toothache generally stops when we sight a dentist's chair. An invalid feels much better after words of encouragement and hope from the physician. Persons with strong willpower are not half as likely to contract contagious diseases as the vacillating and timid. Shakespeare said: "Tis the mind that makes the body rich."

The remarkable power of the mind over the body can be seen in the life of Christ, who has shown the world the possibilities of a perfect manhood. He showed that weakness and disease are the results of sin; of trespassing on the laws of Nature and of Nature's God. He showed that in order that one be a perfect animal, he must be perfectly developed in body, mind and spirit.

Seneca said: "It is part of the cure to be wished to be cured." When one desires health and strength, that itself is evidence that he can obtain these if he lives right. And to live right one must cultivate a cheerful disposition. In fact, to follow the teachings of Christ, who has demonstrated the superiority of a perfect physical system over the weakness of the flesh. If one has enough willpower to live when sickness and disease are everywhere about him, he has enough power to regain health and strength if he uses that which God has given him.

We should have constantly before our minds high ideals of our physical, intellectual, moral and spiritual natures. I have before my desk and on the walls of my office photographs of men in whom the muscular is well developed and very prominent. I have observed that at times some of the young men throw themselves lazily into a chair and remark, "I guess I will not go on the floor tonight." After a while the one who made this remark and who has examined one of the many suggestive photographs will suddenly straighten up, out will go the chest and I hear, "I guess I shall go on after all." The God who has given us these ideals, also gives us the opportunity for their realization. Our ideal must be high and we must press onward and upward. The obstacles, temptations, and ills of life will be stepping stones to greater heights. Successful men have been men of strong willpower and concentration. The world steps aside and lets pass the man who is bound to win. He does not have one-half the opposition to overcome as he who is *crossing bridges* and thinking of his sickness (?) and hard lot in life. Defeat, like a gymnasium, infuses him with new power.

Humboldt said: "The time will come when a sick man will be looked upon with the same abhorrence with which we now regard a thief or a liar, for the reason that the one condition is as much under the subjugation of mind as the other, and as susceptible of correction as the other." While this, to my mind, is radical and I am not a Christian Scientist, still I firmly believe that there is a Divine remedy place within us for many of the ills we suffer. The mind is the natural protector of the body, and if we only knew how to use this power of will, exercise the muscles of the system daily, keep the body clean by daily bathing; breathe the pure air deeply, drink good water freely, eat moderately, the physicians' pills would not be needed and we would be able to carry youth and health past the century mark.

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GENERATIVE LIFE FORCES

JOHN F. MORGAN

SOME PHASES OF SUGGESTION

LEILA SILVERWOOD

OTOMAN ZAR ADUSHT HANISH

W. BLADE



Love's Coming of Age

By Edward Carpenter

This is a book by one of the greatest of English writers which tells the truth on a subject which all young people want to know about. The first chapter, entitled *The Sex-Passion*, is alone worth the price of the book. It will help young men and women to understand their own and each other's feelings, and to control their impulses in such a way as to get good and not harm from them. Every girl should read the chapter entitled, "Man the Ungrown" and every young man should read the chapter "Woman the Serf", for they might thus be saved the troubles that come because neither one of two lovers understands the feelings of the other. The chapter "Marriage, a Retrospect," explains why so many marriages have been unhappy, and the chapter "Marriage, a Forecast," tells of the changes in our marriage laws and customs which are likely to come about in the near future. The whole book is full of interest to any one who has been in love or expects to be, not to speak of the lovers. It is handsomely printed on extra book paper and bound in silk cloth with gold stamping.

=====Price, \$1.00 postpaid=====



GENERATIVE LIFE FORCES

by John F. Morgan

The Naturopath and Herald of Health, IV (1), 26-28. (1903)

Regeneration of the body is a practical knowledge of the process of reconstructing a new physical dwelling house upon a scientific and rational principle. This power is latent within each individual and as soon as they go to work with a clear brain, pure heart and willing hands to build up the entire system, they develop it to its fullest extent. This object can be attained by enriching the blood and keeping it and the whole system in good order, and preventing the further loss of valuable vital force. Work at something that you love to do, be enthusiastic and make a pleasure of your occupation, this is an infallible method of reinforcing the vital powers.

Unfoldment is casting off all worn out atoms. All growth must mean a breaking down and casting away to give place to the building up of new material. The only way to bring forth the new, is through the persistent effort of right thought and conditions. Man can even remake cellular tissues and brain cells by the concentrated thought of Health.

Constant direction of the thought to any part of the body will alter the circulation of the blood in that part.

One becomes at times like the ideals which he entertains, and this helps to renew life in the body as part of it decays.

Before we can obtain youthfulness we must allow Nature an opportunity to do her reconstruction, and she is ever recreating. We can by assisting her in removing all dead matter from the system, then we have the power to generate enough of the life fluids to build up new tissue and cell formation. If we run, jump or dance, the molecules of the blood are stimulated to vibrate among themselves, which generates Electro-Magnetic heat whether it is in the toes or the brain, by the action of the human will on the voluntary muscles to produce heat and magnetic energy. There is deep scientific meaning in the old saying: "Keep your feet warm and dry, and your head cool".

The soul is the Divine and a good architect or builder and will never construct for himself a poor dwelling.

Right Thought is the contractor "I will and I do", and the twelve senses are the workmen. Smell and Taste are the inspectors who take the materials into the body to the two great centers; the lungs and the stomach through the mediums of the nose and tongue.

Man's dual nature: one immortal and indestructible, the other mortal and liable to decay. The pure was before the impure, but only the Perfect, the Arch-Nature can bring forth perfection. To live well, we must daily

die well. New tissue must be quickly built up as we burn up oxidation in the system, and the waste must be as quickly removed. All is waste matter that does not produce heat or energy to build up a new muscular or nervous tissue.

The dynamic power of the soul, experimental psychology, physiology, cerebral anatomy, as well as experimental surgery proves that in its highest earthly developments the soul contains the potency to renew life. The true object of life is the unfoldment of the soul, and bodily infirmities are often spiritual growth, if persistent effort is used in our unfoldment.

The Ethical man is he who recognizes the fine spiritualizing forces of Evolution to renew the body, quicken and direct the work of organization as the old drops away, thus making room for the new healing power to take its place. From Life, through Life, to Life, is renewing every fiber of the body and cell of the brain. He is conscious of the power that is latent in the protoplasmic cells—that he is his own Redeemer, and holds the secret of the New Birth, by removing all obstructions to the Soul's dominion in the Perfected Body, fed upon spiritual food, which is Thought.

Tissue building requires live cells which can be obtained from the gluten of wheat. To prolong life we must eat live cells which will vitalize every organ. The marvelous power of plants to reconstruct minerals into tissue is reinvigorated by nitrogenous food, and the gluten of wheat which has the *staying* properties.*

The nervous system is the most active of all the bodily tissues and needs constant purifying and nourishment. This can be done by relaxation from care, and banishment of worry, systematic exercise, a restricted diet, etc.

Give your brain and stomach a day off or holiday occasionally. At the change of the seasons, spring and autumn, make it a week, and give Nature a chance to clean house. There is no better method of building up the bodily tissues and brain cells.

Cultivate serenity of mind, forget the past, and do not live in the future. Change of vibration is literally recreation. Go directly to Nature for the supply of recuperative power and learn how to keep the body and mind in perfect equilibrium. The healthful mind sees only life. Atoms shift but are not destroyed.

Negative conditions of the body can be corrected when man once awakens the dormant powers of his mind to make his body positive. That thought, itself, will infuse life and transform and refine the body so much that decay can find no lodgment, and the nerves will be inspired to reflect and radiate perfect Health which is the Bloom of Life.

*Wheat and wheat gluten, a century ago was definitely not the wheat of today. It was considered healthy just as we consider organic grown quinoa and brown rice healthy today. —Ed.

The gospel of the New Life teaches the regeneration of our physical frame into ethereal bodies, and how to become masters and not servants of Nature. A great deal can be accomplished by keeping our hands working, our hearts pure, and our brains clear. The real cause of most disease is the excessive accumulation of dead tissue in which germs multiply by millions, increasing the poisons and thus causing sickness. Old age is simply ossification caused by precipitation of lime, salts, etc., in the veins, joints, and around the heart.

The form which you will ultimately assume will be the result of the state of your consciousness. You can rationally build a body to suit yourself, but the mind must receive as much attention as the muscular system. The muscles, to convey nervous force intact and in its purity from the brain, must have healthy tissue and good circulation. This insures a perpetual Youth. All of Man's latent senses must be cultivated and fully developed in the brain and body by right thought and usefulness. The old habits of thought, emotions, actions and diet, must all be changed while the New Temple is being made ready for occupancy. Cheerfulness is conducive to health. The chemical change constituting cellular nutrition produced by hopeful emotions is most desirable.

The Law of Life has been violated, and it is nothing but slow suicide when people die before their allotted time. They have simply refused to trust their Intuition faculties which is the Higher Self and dominates the physical structures. When this fact is fully understood, Unfoldment follows. According to the intensity of the thought is the power to build a new structure. Seneca said: "The Gods have given us a long life, but we have made it short."

The life producers in the body carry all food to the cells through the blood after it has been prepared in the stomach.

Vitality, which may be called the Elixir of Life, is the process of elimination of the old, dead, worn out cells from the body and raising the vibrations of the generative functions. By the concentration of thought to any desired portion of the body and by correct breathing the body can be rejuvenated and recreated. The complete initiation of the Rosicrucian's (*Magnum Opus*) was to prolong life by a glorious condition like that of Enoch and Elijah, a process meaning release from corruptible matter which enchains our immortal essences. We must replace the destructible with the indestructible. Every atom and nerve must be purified and trained that the Soul may act through it as a well-tuned instrument. A healthy mind can only be found in a healthy body filled with vital energy.

To keep the body in perfect order we must live systematically and not haphazardly. Study the chemistry of the body, and each and every cellular tissue will work together harmoniously.

When examined minutely through the microscope all creatures and

objects in Nature are harmonious. As the flowers turn to the Sun, so we should turn to our Great Mother Nature for cure. Make friends with the trees and birds, admire them lovingly and they will repay you with their reviving influence. Nature is so youthful and happy, that to retain youthfulness we must become children of Nature and live as she intended us to, healthful and happy. Do not scorn her wisdom, but trust her process of body formation and her curative law of nourishing the parts affected.

Work at something that you love to do, be enthusiastic and make a pleasure of your occupation, this is an infallible method of reinforcing the vital powers.

The only way to bring forth the new, is through the persistent effort of right thought and conditions. Man can even remake cellular tissues and brain cells by the concentrated thought of Health.

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SOME PHASES OF SUGGESTION

by Leila Silverwood

The Naturopath and Herald of Health, IV (5) 134-135. (1903)

There is no more vitally important study than that of suggestion; it is the mode of motion of the greatest force in the world, i.e. *Thought*. None would dream of fooling with electricity, without some knowledge of the law that governs its use, its danger, its properties. Thought-force, dynamic in potentiality, vitally important, with power for good unlimited, is handled carelessly, ignorantly, foolishly by all mankind. How many study its laws? How many use it intelligently? Not one in a million. We are like children playing with matches on a keg of gun powder, little reckon we of the forces we tamper with so carelessly. Yet, it is a scientific truth that of every word we must give account, for every thought uttered or unspoken goes out to fulfill its mission, and is embodied in some form or other. "Thoughts are things," nay, but things are thoughts. Thought is vastly more than things, as the architect's plan is more real, lasting and true than the building it has created.

The subject of Suggestion is so vast, with so many phases, that it is difficult to know where to begin, or end. In a magazine article one can only touch on one phase of it at a time.

The importance of prenatal influence is at last being generally recognized. Prenatal influence is pure suggestion. The wise mother takes care that nothing but the good, the pure, the uplifting and healthful is suggested to the embryo. She, as far as possible, surrounds herself with ideal conditions, looks on beauty in Nature and art. She develops as perfect physical conditions in her own body as possible, and in proportion as she does so she gives suggestions of beauty and health to the unfolding soul within, and they are shown forth in the mental and physical perfection of her child. It has been demonstrated, alas too often, that nay strong suggestion of deformity, disease, or other unnatural conditions will be reproduced in the unborn child. How vitally important then to guard every avenue through which suggestions reach the embryo. After birth, suggestion plays a great part in the unfoldment of the child's mentality. Each lullaby is a suggestive treatment. The infant responds to every feeling of the mother, and where the mother is ignorant or fearful, the child is fearful and unhealthy. Infants of but a few weeks respond instantly to intelligent suggestion, a child of three weeks, screaming itself into convulsions, in the hands of a frightened, ignorant young mother, was instantly calmed when I took it, ceased crying and fell asleep. The parents were amazed and thought I used some magic. I simply understood the child, and the child understood me. That is not an absurd statement, though it

sounds so to the unthinking, who have never studied babies. It is true that objectively the baby did not comprehend anything, but subjectively [the child] certainly did. A child is almost entirely subjective up to the fifth year. Have you ever noticed the preternaturally grave expression on a baby face, the dignity, the look of wisdom and age? These are expressions of the subjective mind (or soul) which has been from everlasting, which has many, many former incarnations back of it.

There have been many cases of children speaking foreign tongues, even Chinese, showing great musical talent, etc., before five years of age, and losing their powers after that age, that is when they became objective or self-conscious. It is a pity that they do not retain the subjective powers, but it is very rarely that they do, when they do we have a Mozart, a Haxman, a genius. A genius in my opinion is one who retains objectively all the subjective powers and experiences of former incarnations, under the control of, and in conjunction with the objective mind. Without this control, they develop delusions and are adjudged insane, often mistakenly.

Therefore, in the treatment of children we must recognize this fact, we must appeal to the subjective with them. The monotony of oral suggestion as in a lullaby has hypnotic effect, but in other cases than sleep producing it is wiser to give suggestions mentally and it is less wearing on the suggester, and less stupefying to the child. Try it for yourselves.

There is one phase of suggestive treatment of children that is harmful in the extreme; it is widely used especially by the less intelligent negative suggestion. How often we hear it! Don't, don't, don't! "Don't play with those bad children!" "Naughty chair, beat it!" "Don't be naughty!" etc., etc. "Don't nail his ear to the pump!" is a powerful example of the injudicious negative suggestion. Never call a child naughty, bad, wicked, ugly, etc. "Baby will be (or is) good," will work wonders. Never suggest the idea of fear in any circumstances, of any animal, or bogie-man; teach always that all is good, no dog ever bites anyone who is absolutely fearless; teach the child to speak kindly, freely and encouraging to animals before touching them, and they will be safe from any danger in that direction.

Another hint is perhaps necessary, "let your words be few," suggest as little as possible, leave the children free to grow as the lilies of the field. They will develop their own individuality so much more rapidly, for being let alone. Rules and restrictions should be few, and enforced, nothing irritates so much as constant nagging. Try mental suggestion instead. See how quickly a child will respond to it, and how harmonious the atmosphere will be in the home so conducted. When little ones are quarreling, try mental suggestions of love, peace, harmony. Note how soon the trouble is adjusted, and happiness reigns once more. There is no reason why you should not use oral suggestion also when necessary, and auto-suggestions of

patience, love, and wisdom will be very helpful, and perhaps very necessary. For it is in dealing with children, that we need to be most wise and loving.

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Have you ever noticed the preternaturally grave expression on a baby face, the dignity, the look of wisdom and age?

A genius in my opinion is one who retains objectively all the subjective powers and experiences of former incarnations, under the control of, and in conjunction with the objective mind. Without this control, they develop delusions and are adjudged insane, often mistakenly.

There is one phase of suggestive treatment of children that is harmful in the extreme; it is widely used especially by the less intelligent negative suggestion. How often we hear it! Don't, don't, don't!

Never call a child naughty, bad, wicked, ugly, etc. Never suggest the idea of fear in any circumstances, of any animal, or bogie-man; teach always that all is good, no dog ever bites anyone who is absolutely fearless; teach the child to speak kindly, freely and encouraging

OTTOMAN ZAR ADUSHT HANISH

by W. Blade

The Naturopath and Herald of Health, IV (6), 149-152. (1903)

That the old Oriental philosophies, theories, morals and sentiments which have prevailed for thousands of years among the Aryan races, should be voiced anew by progressive thinkers of modern America—and not merely as an adoption or imitation of the ancient creeds and doctrines, but as revelation or intuition wrought out of the strain and strife of present times and conditions—is quite a remarkable coincidence. It shows how great, universal truths and facts concerning the human race, even though they be lost sight of and buried deep beneath the dust of centuries, are sure in the course of time to once more work themselves out through suffering man's everlasting vehement struggle for existence.

The old Mazdaznan philosophy, whose home is Persia, and which is also called Sun-Worship (poor benighted heathens!) is, strange as it may sound today being expounded in the midst of civilized America, and has gained, what seems stranger still, a large and steadily growing number of followers.

It is to its exponent and tireless promulgator—in his own sphere a superb mastermind—Dr. Ottoman Zar Adusht Hanish, my old instructor to whom I am in lifelong debt, that I take pleasure in introducing to you by this article and photograph. As you look upon him, remember that he will soon be sixty years old, that he lives on one meal a day and never eats meat. It has been pointed out and in speaking of the life and work of [this] man who is a native of the Orient, it is perhaps well to remember that these peoples, whose religion, morals and sentiments forbid them to eat meat in any form whatsoever, are today dominated and ruled by the meat eating Anglo-Saxons. Passive and non-resistant, they have no voice in the counsels of the nations who rule the earth. However, in dealing with the great vital issues which concern the ups and downs, the progress and retrogression, the welfare and misery, the life and death of the humanities,



Ottoman Zar Adusht Hanish

*The Light Shineth in the darkness;
And the darkness comprehended it not.*

we must not forget to take into consideration the entire history of the world as far as we have it recorded and the laws of evolution as we know them—remembering that even when using all the material at our command our perspective will still remain hopelessly narrow and inadequate, as compared with the measureless space of time with its ceaselessly changing forms and species, which we are conscious must have gone before us though we have no records of same. It is true that the meat-eating races of America and Europe at the present time dominate the earth, but it is equally true that they are hopelessly and helplessly pitted against one another: nation against nation, state against state, city against city, individual against individual, plot and counterplot. Taking the illustration from our very midst, is it not true that in every office, in every store, in every shop, brave warlings are fearfully harnessed against each other? The spirit of unrest, conquest and destruction is everywhere; side by side with modern usurpation, imposition and brutality works disintegration and decay. Therefore, in speaking of the subject in question, we may well pause to ask ourselves if this volcano is not in the act of burning itself out, working out instead of its own salvation, its own destruction forcing the nervous action by a stimulating meat diet, as Dr. Hanish puts it. And if it should happen that under the ever changing aspect of conditions and things noble men and women, who have the courage to not alone preach but also abide with the commandment “Thou Shalt Not Kill,” extending its power to all living, suffering beings, should find an honored place in that better Humanity of the future towards which we are working, it would perhaps be well deserved.

As a student under Dr. Hanish, who knows his work and personality well, I mean in this paper merely to give a short sketch of his life and work. If it be agreeable to the editor, I can thereupon in another issue of *The Naturopath* give you an outline of what the Mazdaznan Philosophy is.

Otoman Zar Adusht Hanish was born in Teheran, Persia, in 1844, his parents being members of the nobility of that country, his title being Otoman, Prince of Adusht. His early education was obtained through study under private tutors, and while still a youth he entered the Temple schools where he continued his studies. Early in life, he joined the Order of the Silent Covenant of the Mazdaznan Brotherhood and decided to make his life conform to the teachings of that philosophy.

In conformity with its rules he is an ardent advocate of fasting, frequently partaking of nothing for several days, not even touching water to his lips. This does not weaken him in the least, in fact, it rejuvenates him, and although 58 years old he would pass for a man less than thirty. Last summer during a pleasure trip through the west in which the writer was unhappily prevented from partaking, he and his party climbed Pikes

Peak, all reaching the summit far in advance of other tourists. The food of which he partakes is nothing but cereals, fruits, nuts and vegetables. He prefers these in their raw state and not prepared by anyone but himself.

He is not only a splendidly educated man from a medical and physical standpoint, but is also well versed in several languages and speaks English with perfect ease and fluency. He is a veritable storehouse of information upon all subjects; the amount of knowledge he possesses is little short of marvelous. Ask him any question you wish upon any subject pertaining to ancient or modern times, and he will answer it instantly, as simply and correctly as a well-tuned instrument responds to the touch of an expert musician.

Dr. Hanish has been in the lecture field for 28 years. At present he lectures from three to five times a day, and when not so employed is engaged in writing, editing, setting type and printing *The Mazdaznan*, a monthly magazine published by him. Between whiles he also finds time for composing music and has written several pieces of merit. No detail of work escapes him, as he knows all of them in connection with the office, house and farm. An early visitor to the office these mornings may find him tending to the furnace, sweep-

ing out the office or writing editorials for the magazine. As a rule he works 18 hours a day and eats one meal during that time, never partaking of breakfast nor lunch, and desires when possible to eat that meal between noon and sunset. On the days when he lectures—which is with few exceptions, every day—he eats nothing before his work is all done.

His mission is to teach the gospel of individual liberty, as he claims that there will be no reform in the world that does not start with the individual, and that no party, church or combination will ever reach the goal they are striving for until they start to build up from the individual.

He is now engaged in teaching the individual how to lay the foundation for a new order of things, and starts at the beginning of life itself—the breath. To this end he conducts winter classes in Chicago and sum-

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mer classes in Denver. The first winter preliminary course of 1902 ended January first, the membership being over 1400. At the present, there are 300 in the Intermediate or Inner Studies class and 200 in the advanced classes. About fifty of the oldest students have taken up a healing course under Dr. Hanish's tuition, and are fitting themselves to take up the work both privately and publicly.

With all his other duties the doctor finds time to conduct a children's class. This class meets on Saturday afternoons. It has a membership of 90 and is composed exclusively of children between the age of 8 and 16. On Sunday afternoons he speaks to the public in Steinway Hall at two and three o'clock, the first lecture being to class members and the second to the general public. At the close of the first lecture he answers all questions put to him pertaining to health, fasting, dieting, etc., while at the close of the three o'clock meeting he answers questions on all subjects—religious, sociological, economical, political, and otherwise. By his marvelous resources of information and quickness of wit and repartee, he holds his audiences until the last question is answered and then dismisses them with his characteristic "Blessings of all good things."

To help the work along, a clubhouse has been purchased and is being remodeled and refitted throughout, where members of the Association may meet on a social footing and partake of all that is to be had there. The clubhouse will contain reception rooms, billiard parlors, bowling alley, etc., and will be a great magnet to draw the members together. It is the intention of Dr. Hanish to make Chicago the center of the Mazdaznan Health University, and eventually build a temple here to conforming to these in the Orient (four portals opening towards the four corners of the world, inviting all men) in which to teach the Mazdaznan philosophy.

Quietly pursuing his work in the midst of the sneers and jeers of an unappreciative environment; modest and unpretentious in manners yet unshakable in his convictions; a man who knows himself and knows the world and its history, who is at home on every part of the globe, having travelled around the earth four times and met all classes and conditions of men he has thoroughly mastered that most difficult of all attainments, to walk alone! An apostle of peace and liberty, working for the redemption of humanity apparently without as much as a thought upon pecuniary recompensation; deeply sympathetic, finding his greatest joy in hard labor and experiencing great happiness in making some sacrifice to aid another individual, often times traveling miles on foot through rain and slush to answer the call for aid from a suffering man or woman, the inscription given beneath his picture on a peculiarly appropriate and fitting one:

*The light shineth in the darkness;
and the darkness comprehended it not.*

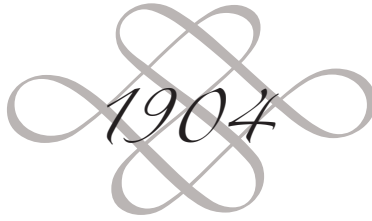
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BODY AND SOUL CARE

N. ATUR

ADVICE AND HINTS FOR NERVOUS PEOPLE

BENEDICT LUST

SELF-CONTROL

S. T. ERIEG, B.A.

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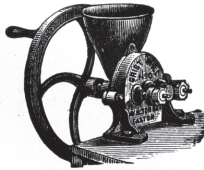
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The American Institute of Phrenology [top ad] appeared early in naturopathic circles. These advertisements appeared in *The Naturopath and Herald of Health* in 1904.

BODY AND SOUL CURE

by N. Atur

The Naturopath and Herald of Health, V (3), 70-71. (1904)

BE ON GOOD TERMS WITH NATURE

The man who resigns intercourse with outer Nature to whom creation with its splendor no longer speaks is hardened and debased.

What can be more stimulating, more elevating than free relation with bountiful Nature, our true mother who places her ever healing hand upon our hearts with never ceasing tenderness, each time we flee to her for solace from the chaos of life?

Man sinks so easily amid the petty troubles of his narrow sphere, where mere accident has thrown him, and if misjudged the weak ones frequently drown to escape persecution by those with whom they have to live. Here again a great mistake prevails which only the closest relation with Nature will overcome, because it is the language in which creation speaks to us.

Nature has arranged it so that the nearby seems large, the distant small to our eye, according to the laws of perspective, and so it comes that by looking in the distance we can cover a large area—the moon and many millions of stars with one hand, and think ourselves and our immediate surroundings very large, greatly overestimating the small sphere and its human endeavors. In this small sphere surrounding us, there again appears largest that which immediately concerns us, and the man who permits himself to be thus deceived is in danger of being crushed by a falling shadow or of forgetting himself in his wantonness according to whether his immediate surroundings oppress him or he rules them.

To step out into the vast rooms of creation protects against both evils.

Outside upon meadow and field there is freedom for a heavy heart for corruption has not reached the green meadow. There's no madness here caused by their own fault, no jealousy, no hatred, no crime, and no gnawing repentance.

Millions of creatures enjoy a happy existence, bloom, ripen and die according to divine laws without sin or punishment. Their welfare is a song of praise to the benign Creator, their passing away a germ for future hymns.

The starry heaven of night, with its immutable order of things eternal, tells us that worlds and atoms rest within God's hand, it shows us how infinitely small we are in comparison with the universe, it tells us how large we are if we may comprehend and admire the immensity of creation. It gives us an idea of eternity for which we feel ourselves created with good deeds. And when we finally return to the eternal cell that encloses our sorrows and cares—how paltry and futile they seem to us, how benefitted and strengthened we feel ourselves! With what trust into

the providence of omnipotent fate we lay down to rest, for we feel and realize deep down in our soul that we belong to the whole and that the importance we laid upon our sorrows was a deception.

But only a continued contact with Nature manifests itself so beneficially upon our souls, and the deeper we penetrate creation's splendor the more it will accord us. Close communication with Nature is necessary to our being, and keeps us in the right path. He, who feels himself more drawn towards unnatural human endeavors has already drifted away from the righteous way.

Among all that is human, Art is the greatest enjoyment, for in it we recognize Nature and with it a human soul ennobled by its study. Thus when your heart feels weary, when you feel oppressed among mankind where vices in a thousand different shapes grin into your face, where corruption confronts you at every step—then hasten out into God's free Nature, and in the rustle of the leaves, the murmur of the waves, the howling of the storm, you will hear Its wings, you will see It upon Its eternal journey in the rise and fall of the stars, and the quiet circle of returning seasons. You will learn to cling to It—to be natural and happy.

What can be more stimulating, more elevating than free relation with bountiful Nature, our true mother who places her ever healing hand upon our hearts with never ceasing tenderness, each time we flee to her for solace from the chaos of life?

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ADVICE AND HINTS FOR NERVOUS PEOPLE

by **Benedict Lust**

The Naturopath and Herald of Health (5), 97-99. (1904)

“Good advice is dear,” and “Good advice is worth money,” are proverbs whose truth is beyond all doubt; still, if these truths are to be worth anything, two important conditions are necessary. In the first place the advice given must really be good; and in the second it must be followed. Whether the first condition is fulfilled is not asserted by the person giving the advice, but certainly that counsel should be deemed worthy of careful consideration if experience and careful observation prove it to be of value.

As both of these considerations apply to what I am about to say I wish to present a few observations as to certain means by which nervousness may be overcome.

At present the army of those who suffer from *nervousness* is almost innumerable, and many who do not show the malady in their personal appearance endure great suffering secretly. As a foe in ambush is far more dangerous and annoying than one met face to face in the open, so nervousness affects the system more than a severe, yet adversely transient illness. I have often heard sufferers say, “I would rather lie ill in bed for several weeks than suffer as I do.” Indeed, they have a right to complain, for he whose illness is evident receives pity and sympathy. The nervous man is usually considered troublesome, *cranky*, and irritable and a disturber of the comfort of others. In fact he is often told that he has no one to blame but himself for his sufferings, and spoken of as over-anxious, egotistic and discontented. In many cases, doctors do not care to expend a great deal of time or labor on him, because in the majority of such cases there is little or no special reputation to be gained; so the unfortunate man is thrown back very largely on his own resources. If he has recognized this fact, the road to recovery already lies before him, unless his malady is accompanied by other severe disturbances in his system.

He must begin by remembering that “God helps those that help themselves.” He should consult no more doctors, for if he does the use of bromine is likely to be recommended, a remedy which can well be described as a two-edged sword. In addition, there may be prescribed lukewarm baths, strong wine and fat-forming foods. The results of such treatment can only be specious and temporary, and not permanent. The sufferer must investigate the causes of his illness, which are perfectly known to no one but himself. He must avoid self-deception, but look the truth boldly in the face, so that no mistake may retard his efforts to regain health. After this examination he must at once set to work. Hope and trust in

God must be his staff and support; and the first step to recovery will be to forget, as far as possible, himself and his troubles. Every anxious observation of his symptoms will aggravate his disorder.

Nervousness manifests itself in strangely different ways. There are fear of places and persons, anxiety, melancholy, ill-humor, chills, irritability, timidity, blushing, turning pale, palpitation of the heart and many other symptoms. The causes of these are varied and many; among the more common are lack of nourishment, lack of exercise or fresh air, or both, want of the care of the skin, mental or physical over-exertion, sexual excesses, mental or spiritual depression brought about by sorrow, care, worry and anger. None of these causes can be removed by any doctor or medicine. As far as circumstances permit one should avoid both, and seek to recover his health according to the laws of Nature, and lift his spirits above earthly misery. A useful occupation, an honest love for your fellow-men will tend to produce a feeling of satisfaction and equanimity, which will exert an extraordinary favorable influence on the nerves. The confidence created by the feeling that he is God's child, and is helped and protected by a strength greater than his own, will make one much stronger and more courageous and thus imperceptibly add to the power of the nerves. The proverb, "Good blood brings happiness," is equally true if reserved; for as soon as the heart beats more freely, because any heavy burden has been lifted from it, the blood flows more quickly through the veins and the nerves receive better and more abundant nourishment.

The nervous man should beware of fright and sudden shocks; therefore he should hold himself for contingencies without, however, worrying about them. This spiritual preparation is of great importance, as mental rest is absolutely necessary to the cure of the nervous system. Reading matter should be carefully chosen, and a certain mental diet followed. Books relating to morals, as also juvenile and pleasant stories are good; but exciting romances and *problem* novels should be avoided. It is not good to read promiscuously; for example, in a reading club, where all sorts of works are read. To remember them all strains the nerves. Works on mortality, which I recommended above, are not, however, to be advised for ultra-conscious people, because they are good, because they turn the thoughts to matters higher than those are merely of this earth and the temporaries of life.

In regard to amusements, such as theatres, concerts and the like, no general rules can be laid down, for each sufferer requires his own special treatment. Here he must observe himself and make wise application of his knowledge. Some people become worse after temporary anxiety and excitement while others feel better. Much company is not to be recommended, as a rule, because it usually causes a strain on the nervous system. The best remedy of all is communion with Nature.

He who suffers from fear of places should not worry about that; it will pass away. Very often this trouble is connected with, and caused by a rush of blood to the head. Tight clothing should be avoided, as also the use of stimulants and the partaking of unhealthy food. Let a cane be carried so that its support may be given a sense of security; at times holding fast to the coat is sufficient. The sufferer should endeavor to forget this fear; if he cannot do that let him take courage and try to overcome it. Since the feeling is strongest when walking on a slippery surface, as, for example, asphalt, either paving, flags or the ordinary path should be taken in preference.

A nervous person will do well not to tell his troubles to others; though in many instances a detailed confession of ailments to sympathetic people is a relief, in this case it is not. In the first place, it makes the sufferer think more about himself; and, secondly, his confidant may increase his fears or tell him to consult a physician. It is really wonderful what effect auto-suggestion and imagination have on a nervous person. There are many examples of it. A happy event, a change of circumstances for the better, or even a sudden severe illness not infrequently puts an end to all nervous troubles. Sometimes even during the great weakness of convalescence the former symptoms do not appear. They have been forgotten, and do not return.

In conclusion I would say a word to those who have to deal with nervous people. The effect of the mind on the body, and especially on the nervous system, is remarkable. Therefore show sympathy and patience, and endeavor by means of love and friendship to make the sufferer happy and hopeful, and avoid exciting or disquieting him. Unnecessary opposition will do him harm. The command to love others becomes doubly imperative when applied to his case. He will seem to the sick man to be indeed a good angel, who obeys the command: "O love as long as you can love."

The sufferer need not despair, and can console himself with the hope that patience, courage and determination will bring him out of all his troubles and lead him into that full enjoyment of life that God intends all His creatures to possess.

As a foe in ambush is far more dangerous and annoying than one met face to face in the open, so nervousness affects the system more than a severe, yet adversely transient illness.

In many cases, doctors do not care to expend a great deal of time or labor on him, because in the majority of such cases there is little or no special reputation to be gained; so the unfortunate man is thrown back very largely on his own resources.

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SELF-CONTROL

by S. T. Erieg, B.A.

The Naturopath and Herald of Health, V (7), 150-151. (1904)

To use the words of Solomon: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." To possess the highest attainments and enjoyments in life we must have control over our bodies.

The individual who has no control over his or her body is always doing something that should have been left undone, something that is marring one's own happiness or the happiness of someone else.

Without self-control, the highest percentage of health cannot be enjoyed, life's highest possibilities cannot be attained, and the enjoyments of life are greatly curtailed.

The person who has not self-control is always eating something that does not agree with the body, and eventually evolves into a dyspeptic, and a dyspeptic is of an irritable temper making life miserable for both individual and associates.

The man without self-control will, as soon as he receives five cents, run as fast as his legs will carry him and give it to the saloon keeper. Through these poor, weak unfortunates the happiness of the home is destroyed, our streets are made filthy with the noise of the whiskey drinker, the prisons and the insane asylums are filled; the courts are kept busy, and the hangman is not without his work.

These are some of the fruits of lack of self-control and whiskey, and they are to be found from one end of the land to the other, and are produced by those of all ranks and classes.

Anger is the fruit of lack of self-control, anger and outburst of passion has put the noose around many necks, and consigned many to life-long misery and disgrace. That poor wretched looking criminal behind the bars waiting for his time of execution, will tell you that he would give all he possesses or ever could hope to possess, if he could only undo his deed. He was not worse than thousands who are walking our streets, but he got angry, and in a state of anger slew a fellow man. I have read of one boy playmate killing another over the dispute of a cigarette stump, and some time ago I read an account of a father shooting his son to death in bed because he would not get up when called. There are people yielding up their lives every day for causes even more trivial than these.

Anger inflicts untold injury on the body, after an outburst of passion the system is weakened and in state of collapse and the entire system is put under an awful strain. Outbursts of anger show how much of the beast is in us. Much of the misery of this world is brought about by people letting their tempers get the best of them. Those who are close friends one hour are enemies the next hour by reason of bad temper. Too many people

think that a bad temper cannot be cured, but rather must be indulged in whenever the occasion requires.

This is a mistake. A hasty temper can be calmed down, but care must be exercised. Bad tempers are like the many besetting vices, they are strengthened by exercise. Every time a fit of anger is indulged in, the power and desire to control the temper becomes weaker, and it is easier to succumb to the next attack. To overcome a bad temper the individual should be constantly on guard, and keep the body in a favorable and healthy condition.

Seeds should not be sown that are conducive to an irritable temper. Food that produces a sour stomach, indigestion and an impoverished system will not produce pleasant thoughts. The mind should be kept in a happy contented condition. Proper food should be eaten so as to have body and brain in a healthy condition, for the brain like the body is composed of what we eat. The body cannot be controlled with a weak sickly brain.

If unpleasant thoughts come and desire to get cross, keep the mouth tightly closed and think of something pleasant.

Read good books, books that are inspiring and ennobling, I will name only one, the book of books, the Bible. If by reading and studying the Bible one cannot overcome the besetting sins and live a better life, it must be because the individual is a hopeless wretch indeed, a prodigy of worthlessness. "Though your sins be as scarlet, they shall be as white as snow; though they be as red as crimson, they shall be as wool." Make the mind the citadel of the body. Study and read, broaden the mind and enlarge the horizon.

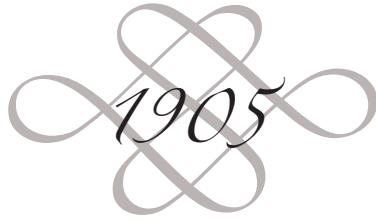
If you wish to attain to your highest possibilities in life learn to control your body.

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If unpleasant thoughts come and desire to get cross, keep the mouth tightly closed and think of something pleasant.

Make the mind the citadel of the body. Study and read, broaden the mind and enlarge the horizon.



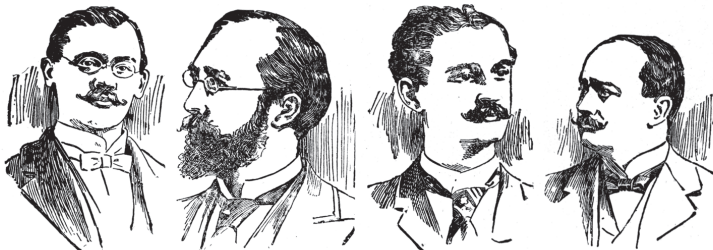
MELANCHOLY
BENEDICT LUST, N.D.

THE WONDERS OF THOUGHT CURRENTS
DR. MARY E. SELLEN

STRANGE MENTAL POWERS.

How People Are Influenced.

Startling Words from the Committee Appointed to Investigate Hypnotism for the Benefit of Journal Readers.



REV. PAUL WELLER, G. S. LINCOLN, M. D., F. H. STOUFFER, Judge HENRY SCHAFER,
Gorham, N. Y. 109 Crutchfield St., Sec. & Treas. of Railway Flemingington, N. J.
Dallas, Tex. Conductors, Pueblo, Col.

Hypnotism is no longer a myth, a fanciful creation of the mind, but a reality, a most potent power, capable of producing infinite good. For the purpose of ascertaining the exact value of this much-talked-of power, a committee, composed of a physician, a well-known jurist, a prominent minister and a leading railroad man, was appointed to investigate Hypnotism.

The committee carried on a series of investigations in regard to the power of hypnotism to influence the actions and deeds of people in the everyday walks of life.

The first step taken by the members of the committee was to master the science in every detail, so that they might state from personal experience the good or evil this strange power might produce. They wrote the New York Institute of Science, of Rochester, N. Y., the greatest school of Hypnotism and Occult Sciences in the world, and received full and complete instructions in regard to how hypnotism may be used to influence people in business, how to use it in treating diseases, etc., etc. In a few days they mastered these instructions and were full-fledged hypnotists.

It was clearly demonstrated that hypnotism may be employed so that the person operated upon is entirely unconscious of the fact that he is being influenced; and, all things considered, the committee regard it as the most valuable discovery of modern times. A knowledge of it is essential to one's success in life and well being in society.

Dr. Lincoln says, after a thorough investigation, that he considers it the most marvellous therapeutic or curative agent of modern times.

Judge Schafer, although a legal light, turned his attention to healing the sick, and in a few treatments he completely cured John E. Myers, of Flemingington, N. J., of a strange malady that had kept him bedfast for nine years, and which the doctors said must surely kill him. Judge Schafer's fame spread for miles around, and hundreds of people applied to him for treatment.

Mr. Stouffer performed the astonishing feat of hypnotizing Mr. Cunningham, of Pueblo, Col., at a distance of several blocks. He also hypnotized an aged gentleman and had him run through the streets shouting "Redhot peanuts for sale." Mr. Stouffer says it is indispensable to one's business success.

Rev. Paul Weller says that every minister and every mother should understand hypnotism for the benefit they can be to those with whom they are brought in daily contact.

In speaking of this marvellous power, President Eliot, of Harvard College, said to the graduates: "Young gentlemen, there is a subtle power lying latent in each of you, which few of you have developed, but which when developed might make a man irresistible. It is called Personal Magnetism or Hypnotism. I advise you to master it."

The New York Institute of Science has just issued 10,000 copies of a book which fully explains all the secrets of this marvellous power, and gives explicit directions for becoming a practical hypnotist, so that you can employ the force without the knowledge of any one. Anybody can learn. Success is guaranteed.

The book also contains a full report of the members of the committee. It will be sent absolutely free to any one who is interested. A postal card will bring it. Write to-day.

ADDRESS

New York Institute of Science, Dept. CH6, Rochester, N. Y.

MELANCHOLY

by Benedict Lust, N.D.

The Naturopath and Herald of Health. VI (4), 94. (1905)

Melancholy is as much a disease as anything else and a consequence of a disturbed circulation of the blood. Melancholy people have usually too much blood in the head, while their hands and feet are ice cold. The reasons for this disease are often thought to be in a too strict religious life, but this is not the case at all. The people that surround a melancholy person frequently make the mistake of trying to dissuade him or her from their suffering. This only excites them and the natural consequence is that their condition grows worse. By overdoing it the antipathy of the sufferer towards his surroundings comes to such a pass that he frequently shows the most bitter hatred towards his nearest relatives.

Melancholy people usually find considerable relief from their suffering in warm foot baths, with ash and salt, lasting from four to ten minutes. After the foot bath pour cold water on the knees. A daily washing of the entire body (total ablution) can be especially recommended. Further great benefit for this disease will be derived from a shirt dipped in vinegar and water and applied once or twice weekly for an hour and a half. To aid digestion, take two tablespoonful of such herbs as wormwood, centaury, buckbean, etc., every morning and evening.

The disease can be cured very easily by water applications and herbs, but it is still better, in order to avoid such symptoms, to harden the body, as usually only very nervous and weak people are subject to this disease.

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THE WONDERS OF THOUGHT CURRENTS

by Dr. Mary E. Sellen

The Naturopath and Herald of Health, VI (6), 166-168. (1905)

Thought is the creator of things and conditions. It is the prime factor of health and success. Thought educated from the world's past beliefs in human weakness, breeds disease, for all disease has its origin in that lack of self-conscious power, that causes a man to feel his helplessness, unworthiness and smallness, which holds him in the realm of self-engendered fear. They who believe in man's inherent weakness are without knowledge of the law of life, that energy that infuses and vivifies all creatures, that renders them in proportion as they understand, diseaseless, powerful and happy. A man then is happy, is strong, when he recognizes the truth concerning himself, his relation to the great law of life. If he sees himself as weak, helpless, it is because he is ignorant of the laws which brought him into existence; because, to understand these principles is to render himself at one with them: A part of them; and as free from disease as are they.

Man, being a creature of intellect, and living from his intellect, he must admit that there is no law of disease, and no foundation in absolute Truth for its existence, yet, because he does not believe this he takes the consequences of his belief, and shows it both in his mind, and his body, also in his surroundings. Here, then, is the opportunity for the mental healer who knows that a belief in the power of disease is the only foundation for its existence. "As a man thinketh, so is he." Thus saith the Scriptures—what a sermon they teach. The true Mental Healer must study the law of life, until a comprehension of it becomes a part of her own life, before she can impart the harmony to others. What a grand mission. Distance is absolutely no barrier to such an one; by this knowledge she can, and is able to correct the erroneous belief in her patients, by a power of telepathy and also in teaching the patients these powers by correspondence or personally, systematically, persistently adhered to. Transmission of thought has always been, yet kept in check owing to man's materiality and dense volition of brain power.

In writing this, I but briefly state that this grand subject can as yet be but conceived of by the brighter and more spiritual minds, but the world is growing steadily, surely on and on to the realization of this mighty power. There is no limit to its possibility. All I claim for the truthfulness of this thought is in the work I have done for the past sixteen years of my life. I have been a close observer of the cause of disease, and a thorough investigator of the power of mind over matter, often defying parental commands to be "About my Father's business," meeting from the parental fold the greatest opposition to my work; but energy, indomitable

will and knowledge of the Laws of My Being, carried me through, and am today a living example of what mind will do. Lecturing, teaching and healing from one end of the continent to the other. I believe that thought trained in a knowledge of its power can control disease, also many other conditions on life, the power to transmit this healing force is a scientific fact beyond all dispute. The mind has absolute, and (with proper training given by the Healer) perfect control over the body, and of course, is positive to the body. The body being negative, the mind positive.

I have at the present time hundreds of letters from people all over this land, and some in Europe, relative to my work.

The old, old story, so often said and repeated, "I have tried all the best physicians in the country without success, every Healer is accustomed to these words, showing the fallacy of the old system, and the increased responsibility of the true Healer. Physicians, like poets, must be born, not made; natural aptitude and ability, must soon take the place of theory, when people begin to think for themselves. The power of thought is not the vapory cloud once believed in as the graduates themselves (the more progressive ones) are beginning to find out. This etheric fluid, or idyllic force that our Eastern teachers so often have conceived it to be for many centuries, not only generates in the brain cells, but surrounds the entire body, and is affected, intensified by our thought force. The same power that Christ had and which he generated when healing the sick. "Oh, ye Christians," why will ye not believe on Him more and the wonderful things that He did, and His promise to us: "Greater things shall ye do because I go hence." And then, again, hear His complaint: "He could not heal some because of their unbelief." The power is with us today. How are we to attain it? Live Health, Breathe Health, and demand the best conditions and environments to come to you.

A Healer who allows his body to become fat, ungainly, coarse and vulgar, depend upon it he is not living the life he is pretending to teach; hence the power for him to heal and come in touch with his patients is lessened thereby.

Simple foods, right living, right thinking and a proper knowledge regarding harmonious relations in the married life, proper poise of the body; are all necessary to perfect the mental forces. No Healer should treat a patient without giving the best knowledge on these things possible; unwelcome children, criminals and insanity can be a thing of the past when people seek the right kind of knowledge, that will remove the cause of these existing evils; and it is the work of the true physician, no matter of what school, to bring this about. The first principle of life is to be born right in order to dispel disease—and harmony altogether, and thus hasten on the emancipation of the race.

I have frequently been asked if I recommend the use of herbs and roots for certain ailments, I wish to state that I do. I believe that all herbs

taken in their simple form are just as much a food as any other vegetable; it is only the lopsided person who rejects nature's remedies. It is just as reasonable to reject baths, physical culture as to refuse herbs if you think you need them; we are not all on the same plane of thought, hence, what is necessary for you would be quite out of place for another. The Christian Scientists claim there is no matter, yet eat matter to sustain the body. Let us be reasonable—the happy medium is always the best. A vapor bath is just as much a necessity as any other kind of bath and the scientific application of water in its different forms, should be one of the requisites in any home set apart for the recuperation of the sick. If vegetables are essential to our well-being, why not include all foods, such as sage, dandelion and many other vegetable foods? The danger is in destroying the nutriment by adding alcohol and other compounds, making them unfit for food. The Indians use these agencies in their natural state, and when in their primitive way of living are their own best physicians, because they intuitively know what is best for their needs.

Women's diseases, surgical operations would be a thing of the past did we use the same good common sense these natives exercise, and at the same time seek to know the cause of these troubles. We hear too much about disease, yet are kept in ignorance often as to the cause. Let us ever seek to remove the cause.

The true Mental Healer must study the law of life, until a comprehension of it becomes a part of her own life, before she can impart the harmony to others.

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QUALIFICATION OF A PHYSICIAN WHO DESIRES TO
EMPLOY ELECTROMAGNETIC THERAPEUTICS AS THE
FINER AND MORE SUCCESSFUL FORCES OF HEALING

J. A. WEIMAR

THE SOUL UNDER THE LAWS OF SUGGESTION

JOHANNES HEINIGER

MIND AND NATURE

H. SPENCER LEWIS

THE FOOD AGE

ELSIE J. LOLE

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QUALIFICATION OF A PHYSICIAN WHO DESIRES TO EMPLOY ELECTRO-MAGNETIC THERAPEUTICS AS THE FINER AND MORE SUCCESSFUL FORCES OF HEALING

by J. A. Weimar

The Naturopath and Herald of Health, VII (4), 153-158. (1906)

LECTURE II

The forces of healing the sick by mental or vital humo-electro-magnetic potencies or forces is founded upon a few simple laws, comprehensible when stated to every person possessed of common sense. In order that these laws may be made applicable, they must be rigidly enforced with the physician or therapist* and the patient. True, some are naturally born physicians and consequently more adapted than others, because they conserve the surplus force of the mind better.

The laws of healing may be summed up and included in the following general statement, namely: (1) Generation, (2) Conservation, and (3) Transmission.

The laws of healing must embrace a knowledge of how to generate, conserve and transmit the vital force. To understand these laws and to enforce them rigidly with oneself, is to be qualified. We shall consider then:

HOW A PHYSICIAN WHO DESIRES TO EMPLOY ELECTRO-MAGNETIC THERAPEUTICS, MAY LEARN TO GENERATE VITAL HEALING FORCE

1. There is but one way to develop the vital healing force of real virtue, and that is to exercise every faculty of mind and every organ of the body virtuously, and dynamic or vital force will be generated in abundance.
2. The real essence and source of therapeutic potency, or electro-magnetic power, or psycho-pneumatic dynamis, may be illustrated in this manner: you are aware of the fact that the final strength of every kind of life is found in the seed of each special kind. There is really no argument required to convince the genuine thinker of this fact. A stalk of wheat is full of vital energy, till the ripening of the kernel at the head-extremity of the stalk. When the head of corn is ripe, the life of the blade is generated and conserved.

This is a universal, unalterable law, and is as true in the domain of divine and human existence as in the domain of animal and vegetable life.

*The author used the word therapist in his original writing. I have substituted it, with a more current word, therapist. —Ed.

3. From the foregoing illustration and by the great law of analogy, we arrive to the following fact: the creating, sustaining and potential substance or energy or man's being is in the sperm and germ of man. (The term *man* in the generic sense considered, that is, as relating to the genus or kind, including male and female.) In the sperm of man and the germ of woman reside the life principle. But only by their union can *life* be created. The attenuated or thin subtle fluid of the sperm and germ, when they are conserved in the brain, before it descends down into the body, is the true and only vito-electro-magnetic healing power there is, any other kind is nonsense (no-sense).
4. The mind, through the brain, presides over the body, over the organs and functions of the body. The brain is the great laboratory of organic life, and upon the harmonious relation of its parts and the regular and easy performance of its functions, depends the generation of the fluids of sperm and germ, of the real psycho-pneumatic dynamis, or the electro-magnetic potency, power and strength.
5. The vital healing potency, then, is not a substance, extraneous to the physician's being, but in himself just as we have seen in the above illustration; for, as the vital potency of life is in the stalk of wheat until or up to a certain time, so likewise is the electro-magnetic potency, or life-force in man until or up to a certain time. In a certain sense, the entire human structure of man is the laboratory in which the life forces are generated.
6. The normal state of the body and mind of the physician or therapist is essential to success in the generation or production of electro-magnetic potency. I do not mean, however, that there is no power at all to heal, where the mind and body of the physician or therapist is not absolutely in a normal state. But we wish to emphasize that the nearer the approach to normality, the greater the successes; while the further the removal from a state of normality, the less successful will be the electro-magnetic physician or therapist in his effort of healing.
7. The law of generation may be stated in one word agitation or vibration. By this term I do not mean merely *motion* imparted to atoms or essences of the least particles of matter, but I mean the dissolving of molecules and atoms, and their transformation to energy, to psycho-pneumatic dynamos, to electro-magnetic potency. There is no generation of healing force without agitation. That you may comprehend this statement, let us resort to the laws of physics, by means of an illustration, and by the great law of analogy pass over to metaphysics in the application of this law or principle. The vibration of a musical chord creates friction by its rapid trition (rubbing) of the particles of air. The air is composed of oxygen and nitrogen, the friction of these particles, by the tense chord in rapid vibration, transforms them to

energy by the transformation of the physical matter to physical force. The transmission of this force through space will displace material substance at long distances, as for instance, particles of sand spread out over a plate of glass, by the vibration of a tuning-fork, places some distance away, will be arranged in definite forms. The same kind of substance, with the same kind of vibration or agitation, will invariably assume the same shapes, and the forms will become settled, so soon, as the vibration ceases or a state of normal rest is instituted. Agitation must precede the rest-state. If we take sand particles, spread out on a plate of glass, for our illustration of disease, we may argue as follows: the uniform layer of sand over the glass surface is the result of artificial or mechanical manipulation. Its tendency, when agitated and subject to certain ethereal vibration, is to assume a definite shape, regulated by the special kind or quality or agitation. When the vibration ceases, the sand maintains the position and form occasioned by the peculiar agitation to which it was subject. You may reply to this: what has agitation of mind or body to do with the healing of the sick or with the generation of vital force? I answer: "Because there is no healing without agitation, therefore our inquiry into the nature of the agitation or vibration, essential to a restoration to health, is both legitimate and imperative." Agitation (trition of particles) of matter produces potency by the destruction of matter and its transformation to force. The most foul matter, by the operation of vibration* which causes a complete decomposition by combustion,** can be reduced to force to electricity and magnetism, and not only rendered inert but helpful.

Some electro-magnetic physicians are so active in their psychopneumis potency as to agitate not only a few of the molecules in a patient, but all. In such a case, the rubbing together of the molecules or particles of matter in the body decompose too rapidly, and the patient is in danger of getting worse instead of better, by a too hasty and complete decomposition. This process has been called, falsely so, *chemicalization*. It is the

*"Vibration" (or trition of particles of diseased matter-substance, or liquid-substance, or gaseous-substance) shall be applied with a loose wrist-joint, the whole or a part of the palmer-surface of the fingers or hand may be used. From four to five minutes at a time will suffice. No greater pressure than the weight of the hand dare be used.

**By "combustion" we do not mean a blaze of fire, for all things do not burn with a flame; for some things burn and crumble to ashes which never come to a glow. For instance, if you hold over a lamp, and at a little distance from it, a piece of writing-paper, it will burn black and finally crumble in ashes without showing a single spark of fire or light, and yet it so rapidly burns that it crumbles to pieces in the space of a few moments. So with vibration which produces a decomposition by combustion of the four substances in the body.

decomposition of matter by agitation (vibration) which produces friction (trition, rubbing together), and if carried too far destroys not only the morbid elements, and reduces them to force, but destroys also the healthy molecules. It is thus seen that to be a true electro-magnetic physician the operator should have a scientific knowledge of the potency which he is capable of generating and transmitting. Some time ago, a physician who employed electro-magnetism made to me the statement: "The patients that I treat chemicalize to such an extent it is becoming dangerous for me to treat them, and I don't know what to do." You see, this physician did not know the reason, or the why and the wherefore, and consequently did not know how to control the phenomenon, although the physician graduated from a school which claims to have it all.

The foregoing and following I have learned in the College of Life, of which Dr. Cyrus R. Jeed is the founder.

HOW AN ELECTRO-MAGNETIC PHYSICIAN OR THERAPIST MAY CONSERVE AND ECONOMIZE THE HEALING FORCE

1. Vital healing force is conserved and economized by suspension of the interior mind force, or which is the same, namely, sex force. By this suspension in the mind he is able to conserve and gather a surplus, and this surplus gives him that essential and vitalizing healing substance for the healing of the sick.
2. In order to be able to suspend this supreme potency, while it is in the interior of the brain, an exaltation of the desires above the human propensities is absolutely necessary. When these interior mind-forces, the electro-magnetic healing potencies, the psycho-pneumatic dynamis or sex force, are not thus held in check and reserve in the brain, then they are carried from the domain of pure desires into the region of propensities, thence into the body of animal determination. The power of the greatest psycho-pneumatic physician was in His absolute supremacy over the propensities of the lower human life. It was through such supremacy and only through it that He did not only heal the sick instantaneously, but He had also power over death.
3. In order to be able to conserve and economize the electro-magnetic forces, all the thoughts must be virtuous or dynamic; they must flow upward, that is, into the interior of the mind, and this will cut off all downward flow, that is, into the exterior. There is no necessity for an electro-magnetic physician to remain or sink into the lower thought world, when such a prospect lies before him, which every born physician can reach, if he only tries. Though, we admit, it will be a trial, but the grand prospect is worthy of it. To conquer or overcome the lower human propensities supremely, will be found to be the greatest trial you ever have had. Try it! But to reach that state of suspen-

sion of this supreme potency; that elevation of thought and exaltation of the desires above human propensities, is grand and worthy of its attainment now more than ever before on account of the overlapping of the old and new dispensation.

4. It is a physiological fact that abstinence* from sensual indulgence tends to conserve the vital stamina and tends to maintain the health of the constitution. Sex indulgence is the cause of physiological forces to resist the inroads of diseases. A downward tendency of the thoughts collapses the brain cells and hastens degeneracy of the constitution toward that condition of loss of memory, old age, and so forth. If the medical profession would devote its energies as exclusively to the higher principles of physiology and the sources of its violation, as it does to the microbe-hunt, and so forth, it would be of service to the human race. Where there is a conservation of the physiological energies as the observance of the laws of physiology, there is a force of resistance to the encroachments of pathological efforts. The fundamental violation of physiological law is in the dissipation of the sex-energies and prostitution of life through sensual gratification. Every electro-magnetic physician, after acquiring a knowledge of this fact, has the physiological right to contend for immunity or exemption from the prostitution of the waste of the sex-energies or electro-magnetic forces—these being the very resource of life and health itself. If you want to be a genuine electro-magnetic physician, in conjunction with whatever else you may employ, you must conserve these sex forces, for they are the true and only electro-magnetic healing and life-forces of man.
5. Also the patient should be taught to conserve it. If he does, he can be healed instantaneously. Let me illustrate this by an instance of the Great Physician, healing a woman who had uterine hemorrhage or bloody flux. The record states that the Great Physician knew himself that out of himself “virtue” had gone out. The Greek word rendered “virtue” is dynamic, which means psycho-pneumatic fluid, force, power, strength, sex-potency or energy. Electricity and magnetism are generated by the expansion and contraction of the myriad of brain cells and by vibration, agitation, friction, tritition, and consequent disintegration

*Abstinence or retention cannot be practiced merely through restraint, for that is harmful and destructive. It must be done by substitution, and that substitution cannot be anything but love. This love must be concentrated, centralized and focalized in one object, and that object must be the God of Love. Therefore, pure religion is the very heart of life and health. Religion is a Latin word, and means “to be tied back to God.” Sick humanity is divorced from God, and married to something else. Love has the power of healing. Love is in its essence mental magnetism. Intellectually is in its essence mental electricity. These two forces of the mind are transmuted to physiological healing-force.

of matter-substance to force-substance. Knowing this to be a fact, by investigation, experiment and trial, then it must be the same force. Dynamis or psycho-pneumic force or electro-magnetic potency did proceed from the Great Physician. And in this instance, what made the force (virtue) proceed from Him? He only knew of the departure of the virtue or dynamis by His experience of the sensation? I will answer: "The woman's desire to be healed attracted the dynamis or potency from the Great Physician. But if there had been no surplus in the Healer, there would have been no giving of in response to the woman's desire."

Mark this: The healing was the result of the union of the force proceeding from the Great Physician and the substance of the woman's desire (for desire is the substance) generated in the patient. In this case the desire was active and the surplus-force in the Great Physician was passive.

However, the process of healing does not always depend upon this special relation of the forces. Oftentimes, the physician must be active, and always, when the desire of the patient is passive.

Let me illustrate this by taking, for instance, the case of an infant. The child has no outward conscious desire to be healed, but there is a passive vacuity and a tendency to absorb that which may be consciously transmitted. When the physician is called to the bedside of the sick child, he will find the mother in an intensified state. Her groaning and anxiousness for her infant darling are unutterable. This first step for the physician is to quiet the mother's fear, and if possible, both by lovable argument and treatment, bring her into a state of supreme hope and confidence. When she becomes pacific, then it is time to treat the child. The physician may transmit now his surplus vital-force, the electro-magnetic dynamic; the psycho-pneumic potency to the sick child, and the effect will be marvelous.

THE REQUIRED CONDITIONS OF AN ELECTRO-MAGNETIC PHYSICIAN OR THERAPIST, IN ORDER TO BE ABLE TO TRANSMIT THE VITAL HEALING FORCE

1. In order to transmit or communicate the vital force to the sick and afflicted, the physician must have rigidly carried the former two points, and having fulfilled them, then, and not before, he is ready to transmit. To generate the vital healing force is the first and chief point: to conserve the vital force is the second important point, and the third and last point is just as important as the former two. Besides, these points must follow in regular order and succession.
2. The physician or therapist must always be in a state or condition of rest, so far as his own part is concerned: that is, every organ and every function must be in a normal relation and action. This is always rest,

I do not mean by this, inactivity. A person may be constantly active and yet always resting. Normal activity is always restful. Let me illustrate this by the teeter-board. Let two seat themselves balanced, that is, on the two ends of a plank resting across a bar. They may teeter for hours and not become exhausted. But let the board be moved from its poise or equilibrium and the enjoyment of the restfulness is at once dissipated, and fatigue will be the consequence of a continued exercise or activity. The activity in the one case is enjoyment and a recreation in the other case is irksome and exhaustive.

If a physician is perfectly normal, that is, in perfect harmony with him or herself, then he is in perfect concord, and none meets a patient in extreme discord or out of balance, for that is what *disease* is, there is at once created an agitation of mind. If the physician who is balanced should be thrown out of concord or balance by the discordant or unfavorable relations and conditions in the unbalanced patient, the sick one would not be benefited by the agitation and the normally well physician would be made sick by the discord of the unbalanced patient. A thoroughly balanced physician is not supposed to be thrown off guard or out of balance or concord by the agitation of his unbalanced patient. When a physician is normally well, he may remain so by observing the chief law of his physiological being. This is the result of watchfulness and a desire to be virtuous and to do righteously. Such a person is constantly on guard, because constantly surrounded not only of unbalanced or discordant patients, but also by the influence of evil, which operate as temptations. While in such a society and surrounded by the influences of the fleshy lusts and the determining of the animal and lower human propensities, one must keep a continuous guard in order to maintain an equilibrium. If the well-informed and balanced physician or therapist is always balanced (and every genuine physician or therapist is always balanced) meets his diseased patient, the physician at once must perceive the discord or want of harmony between the parts, both anatomical and functional, of the patient. The tendency of such a state of functional disturbance existing in the patient, and revealed to the physician or therapist, is to disturb or disquiet the mind of the physician, because in proportion to the harmony of the mind of the physician or therapist is the dissonance or discord of the repulsive patient. This is because concord cannot be in agreement with discord. Concord does not agitate. Concord is reduction to equilibrium. Discord is the cause of agitation, and this causes to be a trial to the physician or therapist. If the balance of the physician or therapist is sufficiently great, as to maintain the normal equipoise or state of rest, resistance is offered to the state of the diseased patient, and all the forces of the patient are aroused

- (agitated, vibrated), and a force is generated as the result of the agitation which must be controlled by the physician, therefore preserve your equilibrium.
3. In order to be in a position to transmit the vital force favorably, be resigned to circumstances which you cannot control, but aim always to make the circumstances as good as it is possible for you to make them, so far as under your control. Let there be no conflict between your conviction of truth and your desires pertaining to what you regard as the right thing. In other words, make your affections, desires, or will harmonize with what your intellect tells you is right. That is, desires (loves) or affections or wills to agree with your convictions of truth (wisdom or intellect), and health will be the result to yourself, as well as to your patient. And not only that, but you will, also, always carry a surplus of vital force with you, wherever you may go or be, when called to see a patient.
 4. Another qualification or required condition is this: let your desire or wish or the well-being of your patient be unbroken in its continuity. The more continuous aspirations, the more efficacious the desire, wish or thought, and thought is substance! The desire, the affection, which is love of the thing you desire, is generated in the will of the physician by its efforts, this is the psycho-pneumic or electro-magnetic healing-force. It is really the light wisdom and the heat or affection (love) which constitutes the sex-potential substance of healing, and can be continually generated by the continuity of thought. Continuity of exaltation and elevation of the thoughts means continuity of expression and contraction of the brain cells, and this means generation of healing force. It is only by such continuity or continuation of your desire, affection or love for a given object that your desire is gratified. Desire without ceasing until it is gratified!

The laws of healing must embrace a knowledge of how to generate, conserve and transmit the vital force.

There is but one way to develop the vital healing force of real virtue, and that is to exercise every faculty of mind and every organ of the body virtuously, and dynamic or vital force will be generated in abundance.

The normal state of the body and mind of the physician or therapist is essential to success in the generation or production of electro-magnetic potency.

If the medical profession would devote its energies as exclusively to the higher principles of physiology and the sources of its violation, as it does to the microbe-hunt, and so forth, it would be of service to the human race.

If you want to be a genuine electro-magnetic physician, in conjunction with whatever else you may employ, you must conserve these sex forces, for they are the true and only electro-magnetic healing and life-forces of man.

This first step for the physician is to quiet the mother's fear, and if possible, both by lovable argument and treatment, bring her into a state of supreme hope and confidence.

The physician or therapist must always be in a state or condition of rest, so far as his own part is concerned: that is, every organ and every function must be in a normal relation and action. This is always rest, I do not mean by this, inactivity.

If a physician is perfectly normal, that is, in perfect harmony with him or herself, then he is in perfect concord, and none meets a patient in extreme discord or out of balance, for that is what "disease" is, there is at once created an agitation of mind.

In order to be in a position to transmit the vital force favorably, be resigned to circumstances which you cannot control, but aim always to make the circumstances as good as it is possible for you to make them, so far as under your control.

That is, desires (loves) or affections or wills to agree with your convictions of truth (wisdom or intellect), and health will be the result to yourself, as well as to your patient.

The desire, the affection, which is love of the thing you desire, is generated in the will of the physician by its efforts, this is the psycho-pneumic or electro-magnetic healing-force.

THE SOUL UNDER THE LAWS OF SUGGESTION

by Johannes Heiniger, Ph.D., Ps.D.,
author of *Dynamopathic Philosophy*

The Naturopath and Herald of Health, VII (5), 177-179. (1906)

A REVELATION OF THE MYSTERIES OF THE REAL "SELF" OF HUMAN BEINGS

SUGGESTIONS

God's Providence brought the human mind with its untiring conscious and subconscious activity under the law of suggestions. A suggestion is whatever causes an individual to think. All without men is suggestion; all within him is sensation and ideation.

When his ideation or thought-action is manifesting its power it will in fact become a conscious and intelligent factor in the determining of the environment and in the unfoldment of the *Self*. The process ends in his becoming superior to environments, through his ability to control his thoughts. This control is manifest in his decision as to what thoughts, derived from environments, he will awaken in him. I am that which I think I am.

Environment is generally that which I think it is. Potentially, I have the power to think which I choose to think, when we learn through suggestions the power to think, we shall become self-controlled—shall become real men, we shall become the conscious director of our life through auto suggestions.

In conscious deliberating reasoning *will* is the motive power and causes mind to be cautious in the acceptance of impressions. In sub-consciousness, the mind is confident and accepts any suggestions; hence undisturbed faith in suggestions is the peculiar subjective magnet that attracts the energizing power of thought and is in this respect triumphing over reason. Sound reason is submitting under the powerful influence of faith, that opens our *hearts*, the door to our *thoughts* and directs these mental angels, *thoughts*, and directs theses mental angels, *thoughts*, to accept and also to project theses God-given vital forces.

The mind in its subjectivity is in possession of unlimited power because it is an emanation of the omnipotent, omniscient and omnipresent God.

Therefore, when suggestions demand of the mind any feat, it will be accomplished unless that subject stands under the guard of the spirit that is being in possession of the image of God then only beneficial suggestions will affect such subjects. But when subjects through rejecting the spirit's guard are open for any kind of suggestions, bad consequences may be the result but that is not God's, but man's own fault.

God is omnipotent, but his omnipotency does not interfere with the free agency of men, else God would antagonize his own plan, and the real felicity of the soul. As long as suggestions keep in line with God's will then we can depend upon their efficiency.

Men can choose their thought, can tap anywhere, and for any purpose, then infinite thought current will obey him.

By controlling his thoughts, he controls his life. This control lies in the application of the law of suggestions or better affirmations, *what I affirm myself to be, that I am.*

What I affirm I can do, that I do under the law of affirmations, says Henry Harrison Brown in *Unfoldment* in August number of *Suggestion*, 1903. Affirmations are caused by fascinating the attention to such a degree that the subject's attentions become totally taken up by the idea suggested to them.

In this enthitemized (fascinated) state the subjects reasoning, doubting, opposing, etc., are in abeyance and there exists a perfect agreement between the subject and the suggestionist.

Both are of the same intention to carry out the idea proposed. This shows that thought-power is remarkably increased when two or more minds agree to concentrate their thought upon one purpose. It is this which Jesus mentions in Matthew, chapter 18th, verse 19th: "Again I say unto you, that if two of you shall agree on earth as touching anything, it shall be done for them of my Father who is in Heaven!"

Intention, says Weltmer, initiates the mind in the positive state; for the more positive the operator and the more passive the subject, the better will be the result, because total passivity causes receptivity and positivity results in attracting or enthitemizing the attention of the subject to the one idea. Suggestions are therefore the statements of agreements.

Manipulations (strokes, passes, massages, rubbing, etc.) are instrumental helps to direct thought-power.

Intention influences the nervous system, while vital magnetism and natural electricity influences the mind along the physical plane, on the physical side it is based upon the law of vibration, on the mental side upon the law of psychology or thought-peer.

Thoughts without power by intention and willpower are but shams and people who pass their time without directed thought are generally called dreamers. They never will serve *self* and others effectively.

DIFFERENT KINDS OF SUGGESTIONS

Suggestions may be either:

1. Hetero suggestions, i.e. suggestion given by one person to another person.
2. Conscious suggestions, i.e. suggestions per impressions upon the mind of which we are aware at times they are made.

3. Unconscious suggestions, i.e. impressions made of which we are not aware until their effects become apparent.
4. Auto-suggestions, i.e. suggestions given by yourself to yourself.
5. Oral suggestions, i. e. impressions made upon the mind by words, your own or others.
6. Larvated or histologic suggestions, i.e. impressions made upon your mind by touches, laying on of hands, strokes, passes, rubbing, etc.
7. Therapeutic suggestions, i.e., health suggestions in order to direct thought to cure diseases in one's self or others
8. External suggestions, i.e., all outside impressions upon the mind.
9. Hypnotic suggestions, i.e., suggestion with the intention to induce sleep in one's self or others.
10. Enthemizing suggestions, i.e., suggestions given with the intention to fascinate the attention of the subjects or patients to the thought they intend them to hold, hence to make same their own thoughts that wills to act accordingly.
11. Telepathic suggestions, i.e. suggestions to transfer our thought to some other persons and thus making impressions upon their minds.

These suggestions may be of different natures. They may be health suggestions, disease-causing suggestions, fear suggestion, working suggestions, rejoicing suggestions. They may also cause absent friends to think of us, to do this and that for us, for others as for themselves.

12. Environmental suggestions, i.e. impressions made upon the mind by its surroundings or environments.
13. Hereditary suggestions, i.e., impressions made upon the mind through the governing thoughts, habits, character, passions, affections, etc., of our ancestors.
14. Prenatal suggestion, i.e. impressions made upon the mind previous to birth, especially by the mother's thoughts, words, actions, passions, affections, etc., during pregnancy.
15. Postnatal suggestions, i.e., impressions made upon the mind after the birth while objects being in the infancy state.
16. Post-suggestions, i.e. suggestions to take effect at some future time.
17. Post-hypnotic suggestions, i.e., suggestions to take effect after the subject is awake or conscious again.
18. Suggestions while in somnolence (in the sleeping condition), i.e. such suggestions are of greater importance than people generally believe.

Dr. J. C. Quin, Ph.D., L.L.D., says in the *Magnetic Leader*: "It has been demonstrated that the child's mind can be trained, and the adult's mind improved during somnolence. The mind of a child is very pliable,

and therefor easily impressed, and parents have ultimate opportunities to give strength, character good or bad habits, passionate or gentle tempers to their offspring during the hours devoted to sleep. Sleep in itself is what we call the subjective condition of the mind and as mind never sleeps, it is amenable to accept any kind of suggestions while in the sleeping state.

Through suggestions we are pouring in the sleeper's mind new light, new incentives, new methods, that may form the character, cause strength and self-guidance, and bring to the mind fresh terms of activities.

Thence springs the motives which stimulate, the will to actions according to suggestions received while sleeping.

19. Religious suggestions which are hetero-suggestions, i.e. suggestions given by one person to another. We will mention them here, as well as the three following religious suggestions generally given in form of instructions, sermons, prayers, examples that have a most powerful influence upon the human race. They are the basic principle of a noble, pious course of life. Of course, each religious sect influences their disciples according to their creed, views and opinions and thus shape their religion principles. We ought not to be too narrow hearted in our judgments about people of other denominations. If we had been under the same religious suggestions as they, we might have the same principles.

Certainly, everyone has his own intelligence and reason to judge for himself about the acceptability of suggestions. We must never forget that even our intelligence and reason are generally guided by the religious suggestions we received in our early years. It is, therefore, very important under what kind of religious suggestions we place our children.

20. Political suggestions, i.e. suggestions concerning the political affairs of the different countries or the different parties in our own country. Our politicians are all aware of their importance, therefore they are always endeavoring to secure good orators in order to influence the public.
21. Social suggestions, i.e. suggestions which we receive through the societies we belong to. These suggestions are of the utmost importance. Bad societies and social friends have a corruptive influence upon us, good and noble friends and societies have a good moral influence upon us. Consequently, we should take good care what societies we choose for ourselves or for our children, etc.
22. Parental and family suggestions, i.e. suggestions given by parents to their children or by elder brothers and sisters to their younger ones.

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This control is manifest in his decision as to what thoughts, derived from environments, he will awaken in him. I am that which I think I am.

In sub-consciousness, the mind is confident and accepts any suggestions; hence undisturbed faith in suggestions is the peculiar subjective magnet that attracts the energizing power of thought and is in this respect triumphing over reason.

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MIND AND NATURE

by H. Spencer Lewis

The Naturopath and Herald of Health, VII (9), 291-292. (1906)



Butler, New Jersey was the site of Louise and Benedict Lust's Youngborn.

PSYCHOLOGICAL ASPECTS OF THE RETURN TO NATURE

So much has been said of late regarding the wonderful cures made through the system of Nature healing that scientists and physicians everywhere are forced to recognize the claims made for it.

Scientists are trying to analyze the system; medical men are trying to annihilate it but still the good work continues, and is growing stronger in results every day.

From a psychological point of view, *mind* plays a very important part in all of the cures and benefits derived from the nature system and it is to briefly show in what manner this is so, that I have written this article.

In the first place, those who seek treatment under this *new* system are commanded to "return to nature." To return to Nature means to live as God intended we should live; to give Nature an opportunity of doing that work of which she has proven herself so capable: to give *mind* the unhampered privilege of functioning properly.

Mind controls the body and all its faculties and their functions. This we have been taught for hundreds of years. Mind, as well as Nature, is opposed to disease, pain and suffering. Without interference, mind and nature would give us strong, healthy and magnetic bodies. Then why interfere? Why not let nature and mind perform their duties—their RIGHTS?

Truly, we have drifted from the right course into the narrow stream

of torment, pain, suffering and ill-health, and all through our mania to advance—to progress. *But have we progressed?*

The simple *natural* life is one of health and happiness. We note this many times when we visit the farms, the outlying country towns, the quiet little *god's places* among the hills and valleys. We have every evidence that the *natural* life is the *only* healthy one.

This command then, to *return to nature*, immediately suggests health and happiness, and herein lies the first fundamental psychological principle of the *nature cure*.

A suggestion of this kind, picturing so clearly, so strongly, *health* and *strength*, is vital to any system of healing, for, the mind, the great control, readily grasps the ideas brought to recognition, and immediately prepares to act in accordance with them.

It is a well-known fact, absolutely proved that in the system of healing through suggestion, known as "Suggestive Therapeutics," if the proper suggestions are given to the patient, absolute cures will follow.

The reason is most obvious. The mind is always ready to receive suggestions, and if these be in accordance with its *natural* duties and functioning, it will act upon them.

Suggestions as to health, are therefore, most readily accepted by the mind, and action in this direction is begun at once, for, as I have said—Mind and Nature are opposed to disease, pain, suffering, and all that is UNNATURAL.

Adolf Just in his book, *Return to Nature*, which has done more for suffering humanity than all the medicine the world ever knew, says:

The fact that in nature undefiled and pure everything is good and beautiful, that is, sound, and that in man, too, in the degree in which he again returns to Nature and avails himself of her remedies all disturbances and deviations from his original ideal state of body, mind, and soul can be overcome and repaired faster or slower in proportion to his defects and his remaining vitality.

The author is positive in what he says. "In the degree in which he again returns to nature, all disturbances and deviations from his *original* ideal state of body, mind and soul, can be overcome and repaired." Mr. Just clearly means that if we return to the original conditions in which we were born, and give nature and mind an opportunity, we can be as God and nature intended us to be.

To live the lives *unnaturally* is forcing upon us constantly, suggestions of ill-health, unhappiness and suffering. Although the mind is ever willing and anxious to receive health-giving suggestions, it is constantly amenable to those which are disastrous to our health.

Mind has the power, and if given an opportunity, will discriminate between the proper and improper suggestions, but our present day unnat-

ural lives have placed us in such conditions that we receive *one thousand* of the improper suggestions to every *one* of the proper kind.

They may raise the question as to whether *suggestions* and mind alone can cause us to suffer, to have pain and disease. I believe that such is possible, and more—for, behold—do we not see evidence of this fact every day?

We feel a slight pain; we do not know what it is. We do not feel sick—but, still, we have a pain; very slight to be sure, but there it is. We think little of it until we happen to read an advertisement of some patent medicine. We read a long list of *symptoms* clearly indicating a *terrible trouble*, or *disease*, and at last find one *symptom* (there is *always* one in these kind of ads), which explains our pain, and then—to be sure—feel that we are sick and have the terrible trouble described by the symptoms.

We brood—we think—we give ourselves suggestions, and whereas we had no feeling of sickness before—we now feel that we are *deathly* sick (the ad says so), and we call in a medical doctor who examines us and does his best to have us believe that we are surely sick, and need his services, thereby strengthening our suggestions, and then—lo! WE ARE SICK.

Strange, isn't it, but how true.

In regard to this, Adolf Just makes the following statement in his book:

"I know of a case where a physician, who is regarded as an authority, told a man after he had examined him that he was very ill and would surely die, within a few weeks. The man was stricken with fright, and immediately began to waste away until after a few weeks he died. Now, granting that he was severely ill, it is evident that the positively expressed opinion of the physician aroused such a firm conviction in the man that it aggravated the disease and hastened his death."

"Many diseases that did not exist before have been caused by such examinations; light diseases have become serious and portentous."

How all powerful then are these suggestions, and how absolutely necessary is it for us to force ourselves from the bondage of unnatural conditions and surroundings and *return to nature* and give nature, mind and God the opportunity of exacting *their laws*.

To return to Nature means to live as God intended we should live; to give Nature an opportunity of doing that work of which she has proven herself so capable: to give mind the unhampered privilege of functioning properly.

The simple natural life is one of health and happiness.

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THE FOOD AGE

by Elsie J. Lole

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All progress is cyclic in its nature; that is, of alternating periods of darkness and light corresponding to the night and the day. In the night of time, the forces are generating to produce the day, which reaches its zenith at high noon, then to decline for another resting period, and so on through the long evolutionary processes of Nature.

About two thousand years ago a wise man, who understood the workings of the inner law of Nature, remarked "The night is far spent and the day is at hand," and later in describing the condition of sleeping humanity, he says, "The whole creation groans and travails in pain together until now, waiting for the redemption of the body.

That new day has dawned, and the sun is rising above the mental obscurity which has clouded the brain of the race these many long years and a new day of activity is starting lines of progress in every possible direction.

All the arts and sciences are awakening to new life and clearer vision, and man is perceiving the broader outlines of a new and better religion, which will ultimately bring about the real, actual brotherhood of man.

Conspicuous in this new twentieth century dawn is the pure food movement, and the recognition of the true relation of food to man physically, mentally, morally, and spiritually. A great wave of thought is passing over the civilized world, touching every brain that is ready to respond,

and awakening man to the recognition of the fact that body and brain are but instruments of the soul's expression and must be built up on more scientific lines. In other words, man must understand the more scientific method of *body building* if he would redeem it from the thousand and one ills that flesh seems heir to, while the soul sleeps in oblivion of the mighty power which lies latent within itself.

At the beginning of every new period or day, pioneer souls stand as focusing points in Nature, singly or in groups, to receive, to transmute and to diffuse knowledge in every conceivable direction along all lines of progress. These epoch souls are men and women whose brains are prepared to receive a larger measure of understanding upon any subject which will give an impetus to uplift humanity along that particular line of progress. Previous to a pure food movement must, of necessity, be an Edison who shall give out to the world such statements as *all is vibration*, and *everything carried a certain rate of vibration*. At first glance, it might seem that two such subjects could have little in common, but in reality they are so closely connected that the one merges into the other.

Like everything else in Nature, man's body is composed of the four fundamental elements: oxygen, hydrogen, nitrogen and carbon, and according to the rate of vibration of these elements, man's body as an instrument, is either coarse or fine, that being governed by the intelligence within, which attracts out of Nature either coarse or fine particles with which he builds his body.

Electricity is the highest force in Nature and is everywhere present. Every drop of water, and every atom of food with which man builds his body is permeated with electricity and represents a certain rate of vibration, while the nervous system with his millions of hair-like tubes ramifying and traversing the whole organism is composed of the very finest electricity which carries the thought messages, not only to every part of man's system, but from mind to mind, distance being no object, and when under conscious control of an intelligent operator is limitless in expanse. The Marconi wireless telegraphy is but the outer expression of that inner law.

Nutrition, in the true sense of the word, is the first step in the ladder of spiritual evolution. Body and brain must be built up in accordance with the law of man's nature, and "[without the blueprint necessary to] build the house, the labor is in vain in them that build it."

This is the food age. The time, energy and thought expended on the subject of pure food is time, wisely and purposefully employed to emancipate the race from the thralldom of the grosser physical forces which have kept man enslaved in his animal appetites and passions. Happily man is learning that he must respond to Nature's demand for finer and better instruments of expression, or else pay the penalty of his own negligence and ignorance.

The war still rages between appetite and hunger, but day by day hosts are joining the great throng who are moving upward to better conditions.

Material medica has fallen from grace, and Mother Nature is making her penalties for transgressed law sharper and sharper, so that man is being fast pushed into a recognition of the necessity of more attention to the all-important subject of nourishment.

Within the last ten years many companies, both genuine and bogus, have started business, ostensibly to propagate pure food ideas, and never before has so much attention been given to analysis of foods, and to warfare against adulterations.

This has been called the *tin can* age, but that term of opprobrium will sink into insignificance beside the fact that it is also the inauguration of the natural food age.

Food designed by Mother Nature for the true nourishment of man covers his triune nature—physical, mental and spiritual. That food was from the beginning, and is “every herb bearing seed and every tree in which is the fruit of a tree yielding seed,” and as soon as humanity perceives the fact that nuts, ripe fruits, cereals and green foods express the highest vibrations of the vegetable kingdom from which true man derives his sustenance, the race will begin to manifest the strength and power which are inherent, and require only the right conditions to outwork them.

Human bodies represent many grades, stages and differing rates of vibration and the supply of food is always equal to the demand. For whatever man desires, with sufficient concentration, that which he will ultimately embody; for the intensity of his desire is that which attracts the thing desired.

The average man of today is painfully aware of the fact that his physical forces are inadequate to the nervous strain under which body and brain are being bent. That very fact itself is awakening a new desire for knowledge which will give a clearer and better method of building a body capable of storing more life and vitality.

During the last ten or fifteen years, the magazines have teamed with advertisements and articles on deep breathing and Physical Culture, all pointing to a better and more healthful method of living till finally, the bedrock has been reached in the recognition that deep breathing and moderate physical exercise combined with the right kind of food are the three essentials to the building up of the finest instruments through which man may express his higher powers.

The scientific building of the body, if men would express those higher capacities, is just as absolutely essential as that the lamp glass shall be free from dirt and smoke to give it a clearer light, for body and mind are but mediums of expression through which man lets his light shine in the world and upon his fellowmen.

Now while the analysis and scientific diagnosis of food may still belong to the realm of man's mind, the study and preparation of food is essentially the woman's domain, and I would here especially impress upon women and mothers to cultivate the art of setting the right kind of food before the family. Since upon her devolves the great responsibility of the practical side of building up of a race of men and women who shall not disgrace a nation by its one-sidedness. The perfect animal body is essential as a foundation for the expression of mental and spiritual strength, and when Emerson remarked that the height of the pinnacle was regulated by its base, he but voiced a universal truth and one which will be forced more and more upon the minds of the coming race.

This magazine is read by a good many people who teach, preach and practice divine science, new thought or mental healing. These good friends have often called us materialistic because we use water, herbs, clay, heat and cold, and the like, in effecting the countless marvels of natural healing. A word about this is therefore in order.

We've been too busy establishing the positive claims of Naturopathy to keep denying the negative opinions concerning it. Naturopathy is intensely spiritual but it is *spiritual science*. And true science excludes nothing from its category of beneficent things. A book has at last been written which reveals the soul-side of Naturopathy in a way to satisfy the most unbending mystic. Indeed, the work has already been compared with the writings of Emerson, Whitman, and other world-known philosophers. And competent critics have pronounced it immortal literature, no less than a perfect manual on the subject whereof it treats.

Edward Earle Purinton evolved the book out of his own experience, discovery and observation. *The Philosophy of Fasting* is the title, and the scope of the treatise is human wholeness in its entirety—healing for body, mind, heart and soul *simultaneously* but particularly for mind and soul. This work belongs on your shelves alongside those of Kneipp, Just, Bilz, and the other pioneers of Naturopathy. Especially does it explain, sanction and supplement the wonderful teachings of Adolph Just. Indeed the regime Mr. Purinton recommends is really a further development of the Just Cure. Only carrying the treatment through the physiological, into the realms psychic, mental and spiritual.

We earnestly advise you to order today *The Philosophy of Fasting*. First for yourself; second for any friend who is sick or suffering; lastly for the doubter who distrusts Naturopathy because he can't see all sides at once.

"HAVE A GOOD DINNER?"



Folks often ask you that. Probably because they didn't have and want company for their misery—we always eulogize most our own emptiness. Good dinners are rare among hygienists—same as good laughs.

Sanitarians appear sore perplexed whether to taste the poor things they're eating or the fine things they don't dare eat. Oh, fudge, fury and fiddlesticks; if germicidal means suicidal, let's keep the germs and half-way live ourselves. It's absurd and it's pathetic how people make their palate martyr them instead of delight them, under the hear-say delusion that a chip in the mouth and a chip on the shoulder is the proper food and attire for man.

We Naturopaths believe in food that is good, abundant and satisfying—if you're a man you'll agree. We serve food that is simple, wholesome, scientific and inexpensive—if you're a woman you'll agree. We sell foods that please our friends so well no expressage bill stands in the way of orders from the far west or south. And now we've put the whole food-story in the new

GOOD DINNER COOK BOOK

compiled by Mrs. Louisa Lust and her staff of expert assistants.

This is the first strictly Naturopathic guide ever offered in the choice, preparation, and consumption of food. Each recipe tried and proven unexcelled on the table of our Nature Home. The flesh-pots simply cease to attract under the savory spell and tasty appeal of this

kind of cuisine. It's more than vegetarian; it's sane. Everything desired for Breakfast, Luncheon, Dinner, Supper, or a bite between.

Send a dollar before you eat again. And if the book doesn't make your palate and purse dance together for joy, we'll ask you to take your dollar back—quick. Descriptive leaflet for a stamp. Don't let your stomach get panicky when it's so easy, natural and right for you to have every day a good dinner. Address

BENEDICT LUST, Publisher - 124 East 59th Street, New York City

All the arts and sciences are awakening to new life and clearer vision, and man is perceiving the broader outlines of a new and better religion, which will ultimately bring about the real, actual brotherhood of man.

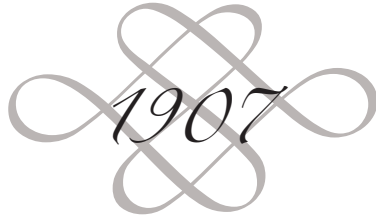
Conspicuous in this new twentieth century dawn is the pure food movement, and the recognition of the true relation of food to man physically, mentally, morally, and spiritually.

Nutrition, in the true sense of the word, is the first step in the ladder of spiritual evolution.

This has been called the "tin can age", but that term of opprobrium will sink into insignificance beside the fact that it is also the inauguration of the natural food age.

As soon as humanity perceives the fact that nuts, ripe fruits, cereals and green foods express the highest vibrations of the vegetable kingdom from which true man derives his sustenance, the race will begin to manifest the strength and power which are inherent, and require only the right conditions to outwork them.

This work belongs on your shelves alongside those of Kneipp, Just, Bilz, and the other pioneers of Naturopathy. Especially does it explain, sanction and supplement the wonderful teachings of Adolph Just.



WOMEN'S FREEDOM AND PURITY
BENEDICT LUST, N.D.

Throw Away Your Medicine Live Longer and Happier



No more drugs, injections or operations. Become immune to all diseases by removing the cause of disease—an amazing discovery and remarkable treatment! Used by leading health authorities for prolonging life.

The BLOOD-WASHING PROCESS washes your blood free of all diseases—by nature's own methods. Biologically correct. Restores health and robust vigor.

In the privacy of your own home you can treat yourself with this marvellous Blood-Washing Process. Installation inexpensive. This is the identical treatment written of in recent issues of **NATUROPATH**. This wonderful Process must not be confused with new-fangled "cure-alls" treatment on the market. It is strictly ethical and has the highest and most praiseworthy, genuine endorsement. I personally have had remarkable results with my patients. On receipt of \$1.00 I will

send complete instructions for home treatment.
(This is merely an introductory offer.)

DR. BENEDICT LUST

N 110 East 41st Street

New York City

WOMAN'S FREEDOM AND PURITY

by **Benedict Lust, N.D.**

The Naturopath and Herald of Health, VIII (9), 270. (1907)

Our time is the woman's age. From slavery and submission, she shall free herself by her own personal efforts; but she wants the man to demonstrate her rights before the world at large. One of the finest and best champions she has found is Mr. Moses Harman, the editor and publisher of *Lucifer*. In this magazine, the editor has bravely and fearlessly proclaimed the most natural right woman has to claim and which, from the beginning of the existence of humanity, has been denied her, for the only reason that she was physically weaker than man and the latter, profiting by this circumstance, has assumed rights that were not his, and to vindicate these becomes at last woman's duty.

Many and varied are the efforts made for the sake of woman's liberty. One of these, we would call it the chief one, is living up to Nature as taught in the columns of this magazine and in books published on this subject.

As soon as man has mastered these teachings and has applied them he will no longer find it difficult to control his passions; his sex desires which are thoroughly justified will then appear as regularly as those of any animal. Woman, the superior to man, at least, so it was meant by the Creator, will first of all develop her psychic abilities and gifts and then attain to such perfection in regard to soul, mind and body. For the body is built out of the soul, that she, naturally longing for her stronger half, will attract the right mate, thus making her own selection without in the least impairing her feminine pride and self-respect.

Out of such unions of superior healthy—physical and superior—healthy psychical endowments, entered by the free will and ardent desire of both parties, will then come forth a new, healthy and stronger generation as the world has not yet seen before.

This is the condensed resume of Mr. Harman's teachings, for which he has been punished by long imprisonment in the penitentiary and by

LUCIFER—Son of the Morning.

A fortnightly Journal of Radical Thought—Devoted mainly to the Emancipation of Womanhood and Motherhood from Sex Slavery, and to the Right of the Child to Be Born Well. Send 25 cents in stamps to 500 Fulton Street, Chicago, for a three month's trial, and get a Catalogue of books and pamphlets in the line of Sex Reform.—**Samples Free.**

This advertisement for *Lucifer Magazine* appeared in Lust's publications in 1905.

the confiscation of his magazine, which means taking the bread out of the mouths of those depending on him (in jail one gets free living).

This has been done by men who see in Nature's arrangements in regard to man's pro-creation downright sin. These gentlemen ignore the fact that as soon as man has returned to Nature's laws, pure and simple, free from passion, man will in this respect soon follow animals, which follow their instinct and never make a mistake.

Man in his perverted taste and supposed refinement, his pretended chastity and purity, has covered the most natural process with secrecy and mystery. Because of this secrecy and mystery the curiosity of childhood and youth is roused and because this curiosity is not satisfied by a clear and sincere explanation, the first transgression against this natural law are made. If the method to procreate our race is a sinful one why has God then not furnished us with another way? Why do men and women not grow on trees, or why are they not ready-made, fished out of some water? As we have to take things as they are, we have to make the best of it. This is done by following Mr. Harman, by propagating his views, by getting away from prudery, by looking at things from a natural point of view.

On Christmas Eve, Mr. Harman was released from jail; on New Year's his friends gave him a reception in one of the halls of the Masonic Temple in Chicago, and he again took up his war against the immoralities in married life and proclaimed the pure relations between men and women, which certainly by ardent desire on both sides should be as pure and as sacred as those of many of our finest specimens in the animal kingdom. Of the eagles, the naturalists say that during all their life they have but one mate; when one dies the other soon follows. Man ought to be able to do likewise. Remain true to the one and only one chosen for a lifetime, chosen by virtue of the law of attraction.

In this magazine, the editor has bravely and fearlessly proclaimed the most natural right woman has to claim and which, from the beginning of the existence of humanity, has been denied her, for the only reason that she was physically weaker than man and the latter, profiting by this circumstance, has assumed rights that were not his, and to vindicate these becomes at last woman's duty.

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Remain true to the one and only one chosen for a lifetime, chosen by virtue of the law of attraction.

Are You Sick, Weak, Depressed? *Let us help you back to Real and Lasting Health, Strength, Happiness.*



N. V. SIMMONS
Expert
Psychologist

No matter what your trouble—how severe, nor how long you've suffered—you must travel Nature's route if you would find true health; if you would drive the disease from your system. The more one has "doctored" and drugged and doped himself, the more he must appreciate that medicine never cures, but only makes his condition worse by adding to the poisons or waste matter already in the body. Nature's method is to eliminate the products of disease entirely, by strengthening the whole organism, building up body and brain to normal, restoring natural functioning of all organs—then there can be no disease.

The Dr. Keeler-Simmons' Physio-Mental System

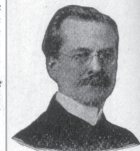
Is based upon Natural Law. This is the reason for its remarkable success in curing all ailments—curing where all else fails—even so-called "incurable" cases. It is a complete system of health. It recognizes the relation between mind and body—that when one is ailing physically he must be ailing mentally, also, and vice versa. It aims at removing causes of disease and weakness, rather than symptoms alone. It prevents as well as cures. Unlike artificial methods it does not produce merely temporary "cures"—it cures for good. Because of all this—because perfect health and vitality are the basis of happiness and success, no matter what one's occupation or position in life, whether married or single, young or aged, the value of this treatment cannot be overestimated. No one can fail to be benefited. No one can be dissatisfied. Results are assured.

Among the ailments that have been cured by this system, cured to stay cured, are the following: Dyspepsia, Constipation, Diarrhoea, Kidney, Bladder and Liver Affections, Heart Weakness, Enlargement of Heart, Bronchial and Catarrhal Troubles, Nervousness, Hysteria, Neuralgia, Nervous Prostration, Scrofula, Rheumatism, Gout, all Blood Troubles, Diseases and Weaknesses Peculiar to the Sexes, etc. Here is a sample testimonial:

FEELS LIKE A NEW PERSON.—"After having suffered many years with Dyspepsia, Chronic Constipation and Sick Headaches, I was finally prevailed upon to take your complete course in Physio-Mental Cure; am happy to state that at the end of one week a marked improvement in all these troubles was very manifest, and that at the end of one month the distressing ailments were entirely removed, and I feel like a new person, with renewed ambition and courage."

The above is only "one of many." The treatment, being natural and scientific, simply cannot fail. It co-operates with the laws of Nature and builds Health, Strength, Happiness. You have no right to be discouraged, nor are you fair to yourself, until you have investigated what we have to offer. Send for our Free Booklet, and read the reasons why. You will not regret doing so. Write at once.

Dr. Keeler-Simmons' Physio-Mental Inst., Dept. B.—3457 Indiana Ave., Chicago



H. KEELER, MD.
Medical
Director.

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Phrenology	Physiology
Physiognomy	Anatomy
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In connection with "The Life" is a Metaphysical School, conducted by A. P. Barton and C. Josephine Barton. They give both a Home Course and a Correspondence Course. Write for terms. There is no other course like this one in thoroughness and results, in enabling students to do the work of bringing others as well as themselves into perfect health conditions. Mr. and Mrs. Barton also give treatments and instructions for healing and for self-help in all the avenues of success. Terms made known on application.

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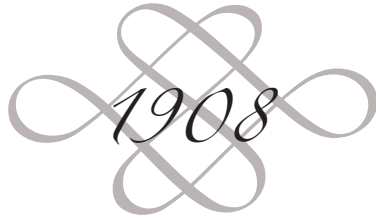
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THOUGHTS AND THEIR PHYSICAL EFFECTS

ROBERT BIERI, N.D.

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is a high grade monthly periodical devoted to **Oriental Occultism, Psychology, Metaphysics and Philosophy.** It is the only Magazine, edited and published by a native of India.

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Not by appealing to the superstition of man nor by luring him on to unattainable Chimeras but by **Reason, Study and Concentration** does the Swami seek to bring to his patrons the **Light Power and Truth of the East.**

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Glen Stuart Scotland.

Dear Sir:—

It will give me great pleasure to be allowed to place my name on list of A. P. W. Any organization that endeavors to link human thoughts should be welcome. Let all thoughts be such as shall make mankind kind and just.

Lady Florence Dixie.

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Students Should Bear in Mind That
The Palmer School of Chiropractic is presided over by Dr. D. D. Palmer the discoverer and developer of this science. It is the *parent school*, always was and always will be. It is the *only school* that is equipped for successfully teaching Chiropractic. This school is headquarters for genuine Chiropractic, no adjuncts. It is the *only school* teaching *Chiropractic Orthopedy*. This school has a pathological collection, that of unequalled. Chiropractic cannot be taught without the use of such a collection. Send for our



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DISCOVERER
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Do you want the cause of your disease removed, and get permanently cured in the quickest possible time? *Chiropractic Releases Pressure on Nerves.* Chiropractic uses nothing but the manual adjustment of the vertebral column, which is done in a most unique and scientific manner by the hands. Do thousands have done, come to our infirmary and return home without crutches, invalid chairs, braces or an ache or pain, in a comparatively short time. If you are sick send for our free booklet

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Teaches the Science of Life and the Mastery of
**SIN, IGNORANCE, POVERTY, DISEASE, SORROW
FEAR AND DEATH.**

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Price \$1.00 per year in the U. S. A. Published Monthly. Sample copy free. Foreign subscription \$1.25. Address:

SARA THACKER, S. E., Editor.

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THE WORLD'S NEW THOUGHT JOURNAL.

Published in the west—full of western push and energy. Devoted to all questions of **MIND.** A magazine of Instruction. **TWO** courses of practical lessons now running, i. e. Suggestion and Psychometry. Its name is "Now." It teaches Health, Happiness and Opulence through right thinking.

Popular magazine size, printed on clear (antique) paper, with beautiful brown cover done in **colors.**

Introductory Offer:

Three months trial subscription, 10 cents. Let's get acquainted.

"NOW" Folk Publishers, 1437 Market st., San Francisco, Cal.

This 1905 page of advertisements shows the enthusiasm for New Thought literature.

THOUGHTS AND THEIR PHYSICAL EFFECTS

by Robert Biéri, N.D.

The Naturopath and Herald of Health, IX (9), 276-277. (1908)

It was on the beautiful Lac de Neuchâtel, in Switzerland, that some years ago I read in *La Tribune d'Yverdon* a little article, which lesson has never faded in my memory.

It was all about a man and a dog. The dog had bitten the man and two months later that man died of hydrophobia. I knew at that time of queer things being told about mad dogs and the terrible results of their poisonous bites. But the startling news was that the dog that bit the man was not mad at all. The bitten man thought he was, and you remember, dear reader, that King Solomon told us long ago that as a man thinketh in his heart so is he.

This poor man for two long months had thought the dog that bit him was mad. Physicians came to him, and he was told that the dog was all right and there was absolutely no danger. But he did not believe the physicians. Worse than that, he did not even believe Nature. Nature healed the wound in the course of time, as she will do with all wounds when we give her a chance.

The poor Swiss in Yverdon kept ever before his mental vision the idea that he was to have hydrophobia. He was sure he could not escape. His heart was filled with fear. And, you know, we get what we fear in the measure of that fear, just as we get what we desire in the manner of that desire.

Instead of cleansing his body with thoughts of health, Mr. Roussillion, the name of the bitten man, poisoned his mind with the thoughts of disease. The first thing we need for perfect health is right thinking. The man who thinks disease is diseased. Thoughts are things. Good thoughts will have their corresponding effects in our bodies. The monumental thing is that patients under our care at the *Yungborn* get on much better and quicker if their thoughts are directed to planes of health, vigor, strength and happiness. Bad thoughts in our minds are the most lamentable and deplorable things to have. Their results can be anything from the undesirable domestic scene most trivial, to the depths of mental disorder which will bring the strongest and most fittest among us to the asylum of the electric chair. Mr. Roussillion was afflicted with mental indigestion, and there is among the long columns of diseases not one that more quickly renders a man a candidate for the has-been class than indigestion.

In spite of the wrong thoughts the wound of this man healed. But that did not stop the thoughts. The man decided that he could not escape hydrophobia. He could not, and as sure as death Mr. Roussillion did not

escape it. He was like a boy learning to ride a bicycle, who runs into the object he particularly wishes to avoid.

Now, the thinking and firm belief of the patient that he had, or was going to have, the deadly disease brought about symptoms similar to the real ones. The poison slowly but surely generated in his system. The fear loomed larger. Great depression followed. Fear and anxiety grew daily. The scar of the bite became sensitive again, got red and bluish and broke open anew. Pains in the throat and nape; great difficulty in breathing. The cramp-like contractions of the throat became alarming. Anguish and convulsive efforts to breathe increased, until the poor hypochondriac became raving mad. Physicians were called. In their bottles and powders was nothing that could overcome the chemical of bad thought. They considered it a very interesting case! Perhaps they were puzzled, but certainly powerless. Mr. Roussillion died. The doctors called the disease "mental hydrophobia". But he did not necessarily die in vain. He has taught a great, important lesson to thousand who will read his story. By his death he may have redeemed others, although he did not save himself.

There are thousands who are afflicted with mental diseases, and daily in them is being generated the poison that one day will result in their death. The death they will suffer may be physical, mental or spiritual. But Nature always delivers the goods ordered when the price is paid.

Many people are living happy, healthy lives because they believe that all is well. God is in heaven and sees that everything that comes along acts for the good of His children. They say the world is all right, and nothing the matter with us! Others around them of the type of Mr. Roussillion are asking themselves how their neighbors *do it*. But all the time fail to recognize that belief is contagious, just as hate is. Honesty is contagious, just as dishonesty is. Courage is contagious, just as fear is. Happiness is contagious, just as sorrow is. Love is contagious, just as hate is. Health is contagious, just as disease is.

When we think thoughts of love our whole being is tinged with love. The price paid to the man who loves is love. In the mental world, and in the spiritual world, we get paid back in the same coin we invest.

We need no more than this to emphasize the immediate necessity of watching our thoughts. All the chemicals in the land, even if given to us on golden spoons by physicians to royalty cannot overcome the more powerful mental chemicals of wrong thoughts. We must learn to overcome obstacles by overcoming our own wrong thoughts.

Cultivate thoughts that will act as therapeutic agencies when the human mechanism gets out of gear. When trouble comes, when doubt benumbs our hearts, misfortune is knocking at the door and heavy clouds are gathering round, dear reader, don't let us give in. Find in nature the great heart into which our troubles, cares and sorrow can be thrown,

where in the sunshine of life we will find constant solace. The price of success is the constant overcoming of obstacles.

Therefore, work, believe, love and do not despair.

And, you know, we get what we fear in the measure of that fear, just as we get what we desire in the manner of that desire.

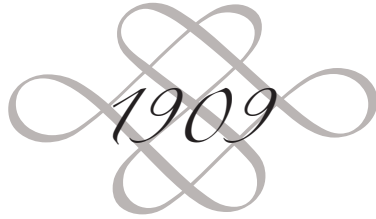
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THE LIFE OF CONCENTRATION

FREDERIC W. BURRY

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About Remembering

by Elbert Hubbard



Without his notes he is helpless



Education is only what you remember



He never misses a face



If you want to enlarge your arm, you exercise it. The same with your mind



The man whose memory plays tricks



The strong man who stammered and sucked air and gurgled ice water and forgot

FOR some long time I have been promising myself to write up my good friend, Mr. Henry Dickson of Chicago, and I have not forgotten. Mr. Dickson is teaching a Science or System, whichever you choose to call it, which I believe is of more importance than the entire curriculum of your modern college.

MR. DICKSON teaches Memory.

Good Memory is necessary to all achievement.

I know a man who is fifty-five years old. He is a graduate of three colleges. But this man is neither bright, interesting, learned nor profound. He's a dunce.

And the reason is that he CANNOT REMEMBER. Without his notes and his reference literature, he is helpless.

His mind is a sieve through which sinks to nowhere the stuff that he pours in at the top.

§ § §

EDUCATION is only what you remember.

Every little while in business I come across a man who has a TRAINED MEMORY, and he is a joy to my soul.

He is the general manager of a great corporation in a Western city. He never misses a face. If he sees you once that's enough. The next time he'll call you by name, inquire about the folks at home.

He told me how he did it. He told me that he studied memory-training with Prof. Dickson of Chicago. Also, he said a lot of nice things about Prof. Dickson, that I hesitate to write down here lest my good friend Dickson object.

§ § §

This Dickson System of Memory-Training is very simple. If you want to enlarge your arm you exercise it. The same with your mind.

You must put your brain through a few easy exercises regularly to discover its capacity. You will be surprised, when you go about it the right way, to know how quickly it responds to you.

To the man or woman whose memory plays tricks, I especially recommend that you write to Prof. Dickson to send you his literature. It will cost you nothing, and if his credentials and recommendations and the facts he sets forth do not convince you, you are not to be convinced.

You do not know when you will be called to stand on your feet and tell what you know; then and there a trained memory would help you.

§ § §

You've sympathized with the little girl who stuttered her "piece." But you've wept for the strong man who stammered and sucked air and gurgled ice water and forgot, and sat down in the kindly silence. In the child it was embarrassment, but in the adult it was a bad memory.

Write and ask Prof. Dickson to tell you how he trains the memory.

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De luxe edition handsomely illustrated, richly bound. Is exactly suited to meet the needs of the man or woman who desires to be a successful public speaker.

The price of this 1911 de luxe edition is \$2.00. I will, however, present a copy absolutely free to every student who enrolls for my course of memory training within ten days after reading this offer.

PROF. HENRY DICKSON

Principal, Dickson School of Memory

516 Auditorium Bldg., CHICAGO, ILL.

Send me free Booklet "How to Remember," also full particulars how to obtain a free copy of "Dickson's How to Speak in Public."

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THE LIFE OF CONCENTRATION

by Frederic W. Burry

The Naturopath and Herald of Health, XIV (3), 163-165. (1909)

One has heard a great deal concerning the consecrated life—and this is really the concentrated life.

Concentration suggests business. It is the fashion among a certain hyper-psychical class to decry anything connected with business—as if it were something anti-spiritual and even profane. But business can be a sacred affair, just as righteousness may be applied to things secular. And one can consecrate the daily doings of life as well as concentrate on the spiritual side of things. Did not Jesus say he must be about his Father's business? Is it not possible to do all things to the glory of God?

That is to do all things well. So that there will be the worthy praise of "Well done, faithful servant: enter into the realm of Joy."

Happiness is the result of a proper exercise of one's creative powers. One must lead a life of concentration. One must be consecrated for the time being to the task in hand. Enter in with all your mind, soul and strength. Thus it is to find immediate pleasures and subsequent profit.

One has to give up many of the lower things. The stomach has often to be denied for the sake of the brain. The flesh must be kept in subjection that the spirit may be allowed a more glorious manifestation. All within reasonable limits. No starvation or unduly prolonged asceticism. Self-denial without self-repression. One then simply sacrifices a fraction and gains the unit. Climbing above the foundations, and building noble super-structures.

Concentrate on your ideal, whatever it is. Success follows in its train.



The Celestial Life

A New Book by
FREDERIC W. BURRY

Mr. Burry writes for the thoughtful—for those who seek the realization of the ideal. In his usual convincingly sincere language, he has presented in this book his very latest and best thoughts. The following lines are from the "Introduction;"

"Life and more of it is the first and final desire of every soul. And we want a Celestial Life, even an Existence nothing short of all that is suggested by the word Heaven. The race has ever been seeking for this world among the mere externals or placing it beyond the grave somewhere—heedless of the teachings of the great Masters and Philosophers that it is all Within."

Following are some of the chapter headings; Concentration—Freedom—The Educational Process—Healing—Attitude Versus Platitude—Society and Solitude—"The World Is Mine!"—Success—Courage—The Principle of Attraction—The March of Man—In the Silence—Expression—Memory—Celestial Illumination, etc.

The book is printed on antique laid paper from new type with initial illumination, and contains 144 pages handsomely and durably bound in fine art cloth, stamped with gold. Price \$1.00 postpaid.

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This is the law. Possibly when you achieve your desire, it will not be found just what you want, after all. But there will be newer goals disclosed for you—one step leads to another. Yes, the road to attainment is to go on. The genius is patient, and even invites failure and danger, for the sake of experiment. And thus great things are accomplished—possible for every soul.

It is not sufficient to fix one's mind on a set of words, an affirmative formula—though, to be sure, this has its value. But the deed must follow quickly on the thought. It must if the thought is earnest. Concentration is a life. Ideals are to be lived.

How quick the moments fly when you are engaged in something interesting. And you can make anything interesting; only govern your viewpoints. Choose to see all things in the light of Opportunity. Not as final goals, but as mile-posts on the endless path of life.

It is false attitude to be forever declaiming against things as they are, to be continually protesting and fault-finding. This is not the true spirit of reform. The actual reformer is something more than an iconoclast. He has the definite plans of a new building in his brain before he pulls down the old one. He makes the most of even the débris of life, and uses the meanest of means for his ends. There is no scarcity of material, no poverty for the man who recognizes the universal goodness—he discerns possibility in the most simple and humble conditions of life.

Has not everything unfolded from infinitesimal germs? Does not the atom contain the potency of the whole—since life is one?

A life of concentration is a life well-balanced. A life of economy allied with expression. A life for the moment and a life for eternity. A life of stillness and of change—of repose and action.

Attention is the word. The Present! Do it now!

Don't mind the past so much. Trust, trust your ideals—you have not done so before as you should—or you would have nothing to complain at. Never mind, there's no use crying over spilt milk. You can right now commence to *lead a new life*. Here is no can't phrase—it means something to you if you will only obey its suggestion. Just like so many other of the hackneyed words and sentences, which have largely lost their original significance, because the spirit enshrined in the letter has not been recognized. Such words as Love, God, Truth, the Kingdom of Heaven, turning a new leaf, being born again—they are practical words—just think what they imply. But words are only symbols. The mere letter killeth, the spirit giveth life.

The life of concentration is the simple life and the joyous life. The fashion is to look upon work as a disagreeable medicine, a necessary evil. Consider it in the light of exercise and it transforms its character to you. By concentration you soon eliminate the undesired features, you get over

your task rapidly, and pass on to something else, something better—having learnt something by experience.

The man of concentration builds up new systems. He has the laws of life in his grasp. He knows how to use them. He lives consciously. He swims—instead of sinking or merely floating. He is the master—the motif of life's vibrations.

Are you that man? You can be. You ought to be.

Friends and relations and thoughts and conditions are not to limit your career in any way. Habits, bores, companionship, affection must not keep you down. Let Love reign; but Love's surname is Reason. All people are equally valuable to the Cosmos. So expand—and maintain your Individuality.

It is glorious to be masterful, and all without conceit or egotism. To exercise a will of iron, yet gentle and peaceful; never mistaking the means for the end.

We must not always be straining for ends, for results. Practical patience is the keynote of success. It is sure to win the day.

Do not be sidetracked in your evolution by foolish make-believes of conviction. Be ready to change your mind, to see the new views. Concentration is not a fixture, it is pliable. Relaxation is power rather than tenaciousness. Strenuousness should be the exception to the rule of Composure.

Life is a stream. Keep calm, and allow the strong currents to flow rhythmically; allowing the dead cells to continually pass out, and the new ones to come in. Life is change—and all is well.

Oh, let fear be abandoned. All worry laid aside. Be your own law-maker. Have your own ideal sympathies, habits, methods. All gathered, to be sure, from the past and precedent, but changed and reformed by your own initiative. Be original in some way. Add your own quota to the consciousness of the race.

Get nearer the Center, where always resides the "I," forever at peace, in the Silence—from whose infinite resources your world, your universe, are mystically evolved and manifested.

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But business can be a sacred affair, just as righteousness may be applied to things secular.

Happiness is the result of a proper exercise of one's creative powers.

Concentrate on your ideal, whatever it is. Success follows in its train. This is the law.

There is no scarcity of material, no poverty for the man who recognizes the universal goodness—he discerns possibility in the most simple and humble conditions of life.

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SMILE RECIPES

by Edward Earle Purinton

The Naturopath and Herald of Health, XIV (3), 170-174. (1909)

The only man-made concoction worth the bother is a cooked-up smile.

And I suppose our earnest friends of the raw food proletariat would take offense even at this. Indeed, to look at some of their faces we must conclude that anything with a flavor of humor to it disagrees with their strange constitution. Verily, smiles that be fresh are sweeter and wholesomer than evaporated smiles taken out of storage. But the season of natural smiles is so short—they are planted before birth, they blossom in babyhood, bear fruit in childhood, scatter their seeds on the winds of hope, and to the eager grasp of weeping men and women yield only empty husks of memory. He has provided most for his soul who has saved his smile unimpaired from babyhood.



Edward Earle Purinton

The simple **science of optimism** is more important to the welfare of the human race than all the moldy textbooks piled helter-skelter in the labored curriculum of the world's greatest colleges. The final test for wisdom is to exchange in a moment a tear for a smile, or a smile for a tear, and to find each as precious as the other. Tears are but smiles in solution, and we are not skilled in the chemistry of the soul until we can transform every drop of sorrow into a bit of joy firm enough to endure. There never was a tear but a smile lay in its depths, and they who waste their tears are throwing away their riches.

Now the distinguishing feature of a cookbook is that the second syllable doesn't count. People who are born cooks do it without the book—and people who aren't make a mess of it, anyhow—this regardless of the merit in the recipe or the ingredient. So in preserving the fruit of optimism we should hold the cook responsible for success or failure in the undertaking. The burnt smile of the cynic, the pickled smile of the pessimist, the stale smile of the drone, the watery smile of the sentimentalist, not one of these grew so, but each was made so by the ignorance or artifice or malice of a human agency. Evaporated smiles, like evaporated fruits, have their flavor best brought out by a pinch of salt or a dash of lemon—the saline of experience, the acid of disappointment. And the smile that you feel lacks **character** was prepared by a novice in life.

Here is a recipe for preserved optimism out of the notebook of one who has tried it: pluck a smile from the tree of innocence before earth-life has spotted its cheek, leave it high in a sheltered place where the sun of sympathy falls upon it, pack it tight with its shrunken fellows deep in the press of a human hold, shatter its case when the soul is starving, snatch the hardened shapeless morsel, soften it well in a ferment of tears, drain it clear of its quickening moisture, sugar it over with aspiration, then just taste how refreshing it is while you watch the fire of human need die to a cinder. For the anguish that stirs in our scalding tears will restore life to a smile if we know how to bring them together.

And the gist of the parable, stripped of its rhetoric, runs like this: that he alone is master who can summon a smile at will and have it do his bidding. One by one, the crises of life narrow down to a single problem: can we see the beautiful outcome or, not seeing, can we trust? And whichever the answer, a smile goes with it. Only the joys we have **consciously earned** are ours to keep. That is why the pleasures of childhood vanish so soon. That is why the miseries of manhood remain so long. That is why the numbness of old age is divinely ordained to make us forget our failures at happiness and once more enter the larger life with the spirit of hope in command. Any pleasure we are able and willing to pay for is ours forever. Optimists are the creditors—pessimists the debtors—in the savings bank of Life.

Sanity consists in smiling twice in the same place—once without looking and once with the eyes open. There is no merit in being either a happy child or a wise parent; the virtue is in adding to what a parent knows all that a child believes. He is wise who smiles in the face of Death, weeps in the lap of Life, and stands unmoved in the presence of Eternity. Such a one must be man, woman, child, altogether. And a radiance immortal blends the smile with a vision until wherever we look we greet a golden dawn.

Here are some ways to get hold of a baby laugh when we need it the most of anything.

TOUCH ANYBODY'S HEART

I think the smile of sympathy is the only one with a taste of immortality. Really, to be downcast is a proof of insufferable conceit; we have turned to explore our own shadow instead of keeping to the sunlit path ahead. We suffer that we may understand, but when we do understand we lose our own sorrow in lifting the burden of others. **Feeling** that is genuine both precedes and concludes Fate. Find the dear, sad, hopeful human heart of people and you grasp the divine incentive whose promise ensures mastery of all adverse conditions.

THINK HOW MUCH WORSE IT MIGHT BE

A good way to provide everlastingly against depression is to enumerate the worst misfortunes that could possibly happen, and prepare in your mind a remedy. Death? Death is only a secret passage into the mansions of Life. Dishonor? The possession of character renders dishonor a myth. Friendlessness? We are always lonely until we claim the birds and stars and flowers our next of kin. Poverty? Fast thirty days, as I have done, and smile at the folly of eating, cooking, marketing, polishing silver and scrubbing kettles and giving such trumpery good house-room. Old Age? But when it comes we shall be in our second childhood, we shall muse and prattle, and laugh with the fairies, and forgetting how stupid we were to grow up we shall again know ourselves blessed babies forever. Whatever the cause of anxiety, the cure lies in the soul. Discover the soul and have the secret of perennial youth.

COUNT YOUR BLESSINGS

Of course, they aren't really blessings, because you have earned them every one. But until we have the courage to realize we must earn those, God lets us think of them as gifts. The greatest blessing is just to be alive—and unless we feel it so we aren't alive. This beautiful, terrible, stupendous thing within us that makes us go on and get perfect whether we will or not—to thank God for that is the ultimate of recognition. For in the end divinity appears just the strength to endure, and having won that the glorious ministry of angels is at our command through eternity.

LISTEN CLOSER

The violation of instinct, the neglect of intuition, the repression of emotion, or the barring of inspiration, constitute the source of all human worries. And the proverbial happiness of childhood is due to the fact that the finer voices of the soul have not yet been choked dumb by the harsh, cold, cruel hand of civilization. The one cure for regret is refinement. Nothing can disappoint us, nobody can fail us, if we have held the right relation toward that person or that thing. Peace resolves to a nicety of adjustment between the soul and the materials it works with. Fiction? Too little soul, or too much soul in one place. Get clear within and you own a cloudless horizon.

TURN AROUND AND WALK THE OTHER WAY

This means for gentlemen to cultivate frau-frou and chocolate fudge, while the ladies talk politics and whittle without biting their tongues or cutting their fingers off. The farther you go in the **only** straight path, the worse tangled up you get. Are you sentimental? Acquire sand. Are you religious? Embark in the test-tube business. Are you logical? Do some-

thing utterly foolish. Are you metaphysical? Become a stock breeder. Are you horribly serious and freezingly good? Go see Chinatown with Chuck Conners. Whatever you are—or were before you knew better—forget it and have a smile of relief on yourself.

WORK UP A SWEAT

You wouldn't believe it until you had tried, that cobwebs on the brain can be swept out quickest through the pores of the body. But this is a fact you may prove any time. Much that passes for poetry is megrim, and many folk who call themselves *spiritual* are so thick in miasma they can't read their own names to mansions in the skies. Healthy animals never keep a worry over night—and if we refuse to be healthy animals we had better get off the earth. Your brain needs a rest? Put all your soul into your muscle. You have the fidgets? Get absorbed in your lungs, which are the centers of liberty. You wear blue spectacles and you wish you didn't? Join a gymnasium and evolve some idiotic flip-flaps for the entertainment of the irreverent populace. Buy a buck-saw and become a sociological tramp. Take boxing lessons and be thumped over the head by somebody who doesn't know half as much as you. Hire a *rubber* in a Turkish bath to pummel you till you call for help. Dance a jig in the woodshed, do a sprint by stealth under cover of night, get mad and throw things, chase a cat, maul the cook, or castigate the butcher-boy.

SANDPAPER YOUR "SENSE OF DUTY"

A cat is not a noble bird. A cat has *feelers*. All people that have moral feelers are ignoble animals. This is the kind of logic they taught us at college, and I trust you are impressed with its aplomb. A *sense of duty* serves creepy humans the same purpose a set of hirsute antennae does their feline relative. Anybody moved by his sense of duty is either a ninny or a coward. The only thing a fellow ought to do is to do what he ought not to. The quicker you realize the ethics of this proceeding—which we haven't space to explain here—the sooner you'll smile good and plenty.

READ THE FUNNY PAPERS

Especially at meal time and during a visit from your doting relatives. Anybody who dotes is dotty. If he's out of hearing we may laugh at him, but if he's circumambient we've got to laugh anyhow, so we must laugh with him. People are such caricatures on themselves—haven't you noticed it? And Mr. Dooley is quite as true a delineator of life as Lord Sri Krishna ever dared be—although they differ somewhat in style. The idea of justice is a joke—the idea of a joke is justice. Thus the breadth of our understanding centers at last in the point of our humor. I have always envied the king's jester his easy job—because a king just to look at is enough to

make a fellow laugh himself to death. The funniest thing on earth is any sort of complete paraphernalia. And we're all wearing a set in the eyes of our neighbors.

HAVE A GOOD CRY

Particularly if you are a man—and absurdly proud of the fact. I think men display their chronic obtuseness nowhere so violently as in refusing to consider the downright luxury of a protracted weep. Nothing but the air of a desert will dry a woman's tears—and you know we cannot live in a desert. Emotional waste is the inevitable precursor of spiritual calm. Such a multitude of psychic films, moral masks, mental veils, and intuitional draperies hide us from ourselves that nothing short of an emotional cyclone can distinguish us from our swathings. To cry on a woman's breast and seek new inspiration is the manliest thing a man can do. The hardest thing in life is the lip that quivers but will never give way. Don't be ashamed to break down and have it out—if at the close you stand straighter.

BORROW A BABY TO PLAY WITH

There is no real tragedy to a woman but to feel that her time for having babies is past. And if none has been given her, then the whole of life is a tragedy. We are all mothers in our hearts—if we are anything worthwhile. Nothing makes us so happy as to croon and dream and smile over a dimpled mite of humanity unaware of its own greatness. Every children's game is a lesson for grown-ups. And the varieties of life are established in our consciousness only as we rival the little ones in their frank simplicity of joyousness and faith. If we mother the world we can forgive it anything. Because then we know the world never meant to do wrong, it was only ignorant, impulsive, unprepared to use itself. So we give it a smile and a summons back.

GO ON A MILD SPREE OF EXTRAVAGANCE

The only time it's natural to be perfectly contented is when one hasn't a cent in the world. For then one has oneself, and that is everything. If ladies earned the money they shop with, throwing it away would be a highly moral act. But as things are the solitary virtue of the arrangement occurs Saturday night, when the wage-earning man practices the doctrine of nonattachment on half his salary before his wife has a chance to demonstrate her disbelief in non-interference. To grow happy all of a sudden, try cutting off another needless thing. Seeing how much one can do without is a most profitable exercise. The secret of satisfaction is to want less not more—and by the time you've found out what this means you'll have forgotten all your other troubles.

PRAISE YOURSELF SOME

And the less you deserve it the more you need it. You can do this by thinking what a fool you were yesterday—and what a wise man you will be tomorrow; then repeat daily, *ad infinitum*. Never compare you with your neighbors, but only you with your former self. Deductions must be consoling, since there is no going backward anywhere in cosmos. And the very fact that we analyze our motives denotes their improvement. Our schooling of self should be relentless—if we take a frequent recess to play in the sun with our good fairy.

DO THE HARD THING

There is no humor in this—but there is much joy after. Men do not laugh at sweat and blood and the uncut path of the pioneer. But only they that have trod the virgin forest and garrisoned the lonely outposts of Truth realize the sweetness of a human home-coming. What makes us weep most is what we have oftenest failed to conquer. And the greatest perils we escape when we resolve to make a headlong plunge into divine possibility. A will that nothing on earth can swerve is the ultimate instrument of godhood enfleshed.

RUN AWAY AND HIDE IN YOUR DREAM

This is not being cowardly—if it is don't do it. But there may be such a thing as striving too incessantly; and whenever our soul-sinews declare a feeling of strain, it is time to let go, to watch the world pass in review, to smile at the babel of anxious toilers, to seek repose in the vast domain of dusk, to tell the stars all about it and sleep with their benediction while earth is tossed just the same on the infinite ocean of space. Music bears us best to the mystic land serene. And the thrill in the delicate role of a poignant symphony is God's own whisper to stir the soul attuned.

LOVE MORE

Did you ever hear a plaint of the birds or a protest of the flowers or a curse evoked by the sea? Whoever, whatever, **expresses** fully, unafraid, unashamed, acknowledged, secured, poised and resourceful, attains therein a sense of elation that lifts the soul clear of its earth-trammels and places it in a sphere where life is a song of rhapsody unending. Overflow yourself with your soul and the points of human irritation melt away. Breathe with a spiritual buoyancy and you smile as you take firm hold on immortality. Love infinitely and eternally you rejoice.

The final test for wisdom is to exchange in a moment a tear for a smile, or a smile for a tear, and to find each as precious as the other.

We suffer that we may understand, but when we do understand we lose our own sorrow in lifting the burden of others.

We are always lonely until we claim the birds and stars and flowers our next of kin.

Discover the soul and have the secret of perennial youth.

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HARMONY

by **Christian D. Latson**

The Naturopath and Herald of Health, XIV (9), 560-561. (1909)

To be in harmony with everything, at all times and under all circumstances, is one of the greatest essentials to the new life. So extremely important is continuous harmony that nothing should be permitted to produce confusion or discord for the slightest moment.

Discord wastes energy, while harmony accumulates energy. Therefore, if we wish to be strong in mind and body, and be in the best possible condition for the best possible work, harmony is indispensable.

The person who lives in perpetual harmony with everything will accomplish from ten to fifty percent more during any given period of time; a fact that certainly makes the subject worthwhile.

When harmony is absent, there is always more or less mental confusion, and a confused mind can never think clearly. Therefore, makes mistakes constantly. To establish complete and continuous mental harmony will reduce mistakes to a minimum in any mind; another fact that makes the subject worthwhile.

To live the good life, the ideal life, the beautiful life, we must be at peace with all things, including ourselves. Every thought, word and deed must be harmonious.

Whatever we may wish to do or be, to sacrifice everything for the sake of harmony is perfect wisdom. Though, when we do this we find that what we were willing to sacrifice as not taken away. Nothing is lost by him who gives harmony the first place, and feels harmonious towards all persons and things.

"My own shall come to me," is a favorite expression in these days. Many are waiting and watching for their own to come, wondering in the meantime what can be done to hasten the coming. Many things can be done, but the most important is harmony.

The person who lives in perpetual harmony will not be deprived of his own very long, whatever their "own" may be. Whatever you deserve, whatever you are entitled to, whatever belongs to you will soon appear in your world if you continue to live in perfect harmony.

To enter the state of harmony is to enter a new world, where every-



Christian D. Latson

thing is better; where opportunities are greater and more numerous, and where persons, conditions and things are more agreeable. You will, therefore, live in a better world. That is not all, your attitude of harmony will relate you so perfectly to the good things in all the worlds that the best from every source will naturally gravitate to you.

A person who dwells serenely in the beautiful calm, is a perpetual benediction to everybody. To be in his presence is to come one step nearer the Beautiful.

Harmony is the foundation of happiness and health, and is one of the greatest essentials to achievement and success. When we look into the past and try to number the good things we tried to secure because we fell into confusion and discord, we shall no longer doubt that harmony is one of the greatest things in the world.

The mind that works in perpetual harmony does more work and far better work, and such work is exercise conducive to higher development and growth. All harmonious work promotes development of mind and body; while work that is carried on in confused attitudes of mind will weaken the entire system, and produce final failure.

We often complain that we have no time for self-development but if we live in harmony when we work we are growing every moment. This development will not be confused to those muscles or faculties that we use directly, but the entire system, the mentality especially, will steadily gain in power and worth.

In the presence of these facts, it is certainly folly to permit discord, disturbance or confusion at all; but the majority declare they cannot help it.

However we must **learn** to help it, and we **can**. There is no reason why our minds should be excited nor our nerves upset at any time. We can prevent this just as easily as we can refuse to eat what we do not want.

In the first place, we must apply **reason** to this subject. We must understand that the wrong will not be righted because we "fly all to pieces", and that to become nervous over a trouble does not drive the trouble away.

To live in a constant strain will not promote our purpose, nor arrange matters the way we want them. Yet, nearly everyone who has some great undertaking in hand does this very thing. We feel that it is our religious duty to be as excited as possible, and to string up all our nerves as high as possible whenever we are passing through some uncommon event; therefore, we spoil most of it, and bring all sorts of ills upon ourselves.

It is seldom that an extraordinary occasion passes off smoothly; there is nearly always something that turns out wrong, falls flat, or disgraces the participants. The reason is discord, confusion and the absence of perfect harmony.

It is not difficult to understand why so many undertakings fail because the art of being in perfect harmony under all kinds of circumstances, has not, as yet, been acquired by the many.

To be in harmony, and to do your best will give you success every time, and will prepare you for the greater opportunities that are sure to follow.

That intelligent, well-educated people almost daily break down over mere trifles, is almost too absurd to believe. That it is the truth leads us to ask the reason why. They should have known better.

Modern education, however, does not teach us how to use ourselves. We are learning how to mix the material substances so as to satisfy every imaginable taste. We are learning how to use the tangible forces of nature so as to construct almost anything we like in the physical world, but we have not learned how to combine the elements of mind so as to produce happiness, strength and brilliancy. A few have made the attempt, but the elements of mind will not combine for greater efficiency unless the mind is **in** harmony.

All of us have learned to remember, but few of us have learned to **think**. To repeat verbatim what others have thought and said is knowledge and with such borrowed knowledge the majority think they are satisfied. The reason is they have not discovered the art of thinking thoughts of their own.

Original thinking is the secret of all greatness, all high attainments and all extraordinary achievements; but no mind can create original thought without being in harmony.

But how is harmony attained? We all want to know, and we want methods that all can apply with success.

In the first place, we must bear in mind the great fact that it is not what happens that disturbs us, but the way we **think** about that which happens. Our thought about anything depends on our point of view. The way we look at things will determine whether the experience will produce discord or harmony and it is in our power to view things in any way that we like. When something happens that usually disturbs the mind and upsets things in general, we should immediately turn our attention upon the power back of the event, with a view of finding the better side of that power.

Every power has its better side, its ideal side, its calm, undisturbed side; and the mere desire to gain a glimpse of that better side will turn the mind away from the disturbance and cause attention to be centered upon the calm that is being sought.

This will decrease the discord at once if we permitted any discord to be felt. Though, if we apply this method, the very moment we are aware of confusion in our environment, we will entirely prevent disturbance in our minds.

To meet all circumstances and events in this way, will develop in us a harmonious attitude toward everything and when we are established in this harmonious attitude towards everything, nothing whatever can disturb us. No matter what may happen, we will remain in harmony; and will consequently be able to deal properly with everything that does happen.

The mind that is upset by confused circumstances will lose his ground and fail; but the mind that continues calmly in harmony with everything, will master every occasion, and steadily rise in the scale of life.

To live the good life, the ideal life, the beautiful life, we must be at peace with all things, including ourselves. Every thought, word and deed must be harmonious.

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THE PATH OF PURITY

by Khursedji J. B. Wadia

An address delivered at a meeting held by the Order of the Golden Age in Bombay, on March 5, 1908.

The Naturopath and Herald of Health, XIV (9), 564-566. (1909)

Blessed are the pure in heart, for they shall see God.

—Jesus

Of all the wise sayings of the Prophets of old, none, I think, is so sweet and true as the one quoted above—"Blessed are the pure in heart, for they shall see God."

Before we consider the spirit of this noble precept let us differentiate in the first place between the man as we see him, and the man as he is. Let it be understood once for all that there is a body, and there is a Soul that guides that body; that man is a Soul that guides that body; that man is a Soul and has a body—not that man is a body and has a Soul.

Unfortunately in these days, people at large often forget their birth-right, and scarcely care to bestow a thought on the sacred subject of building up their bodies—both physical and spiritual. We live in delusion and make the mistake of recognizing this physical body as the complete man, and are slaves to it at every turn. It should not be so.

What Count Leo Tolstoy said recently is perfectly true. "Our real life is by no means in our body, but in that spirit which lives in our body; and our welfare consists not in pleasing the body, and doing what it wants, but in doing what the Spirit—which is one and the same in us and in all men—desires."

And what a wonderful mechanism the human body is. To lay hand upon the Human Body, and someone, is to touch God Himself. Really of all wondrous works of Nature none is greater than Man, who alone seems to have the power to feel God and to know God.

Few care to know God in their heads and feel God in their hearts. The majority of mankind are nowadays so much engrossed in worldly allurements, are so much submerged in the mire of earthly existence that they do not care to rise above it.

Every day of his life almost, the man of the world is so much in bondage to his own personal petty self that he forgets his divine origin and his divine end. The result of it all is pain and sin, sorry and suffering.

It is in order to bring man to realize these things, to set him free from some of his transgressions, that various spiritual societies—like "The Order of the Golden Age"—exist in the world today. It is with the object of making man realize his high position in the realm of Nature, and the

noble destiny that he has to work out in the future, that societies like these proclaim their message of Health and Hope and Peace to those who listen to them.

Sometimes, our Society meets with temporary disappointment and individual failure, but it **works on** because of its high Faith and noble Mission. With great and beneficent Aims and Objects before it, our Order **works on**; and great indeed is its Motto: "Thy Kingdom come! They will be done! On Earth—as it is in Heaven."

When and where that Kingdom will completely come is no question for us. It is enough that the Kingdom Divine is so nigh to us, that we have simply to awake from our slumbers and realize the glorious beauty of its life within and around us.

When and where the Divine Will shall be done concerns us here and now—because the doing of that Divine Will lies with our individual self, however humble we be. Only a sincere effort is required on our part to develop obedience to that Will here below, and it will lead us to the fuller life of obedience to that Will in the Beyond.

Oh! If each man on this blessed Earth were to realize his own glorious destiny and opportunity in this matter, and were to recognize the universal kinship of man and bird and beast! The whole world, which now seems to be so chaotic, would be bathed with angelic beauty, and our life would become full of Love and Light, Order and Harmony.

How long, therefore, my brothers, are you going to be contented with our present wretched conditions? When are you going to seek freedom from Sin and Sorrows? The opportunity is now at hand. Will you not embrace it? Every chance is there now for us to **rise**. Will you not respond?

For the Golden Age is **now** and **everywhere** attainable, if only we have the intuitive wisdom to apprehend and **know** it.

PURIFICATION ESSENTIAL FOR ALL

The first object of our life must be to purify ourselves; to purify our whole nature. The very first lesson that a good child learns at its mother's knees is that of Purity, and likewise the first instruction that a disciple gets from his Master is also that of Purity. Purity is the highest good: happy is he whose purity is most complete. "Purity is for man, next to Life, the greatest good. It is that which is proclaimed by the Law of Mazda as the reward of him who cleanses his own self with good thoughts, words, and deeds."

This is the golden message of Lord Zarathustra to the people of every land and of every Age; and his ethical sentiments are echoed and re-echoed in the writings and teachings of every Saint who followed him.

Out of the seven jewels of the Good Law in the Buddhist Order, the

jewel of Purity holds the first and foremost place; and when every disciple of Lord Buddha completes the course of initiation for the Perfect Life, he is instructed to wear this noble Jewel of Purity.

In his monumental work *Manusmruti*, Manu, the Law-giver of ancient India, declares the precise rules for the purification of the Body in these terms: "The body is cleansed by water, the internal mind is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by true knowledge." (V-109/110)

The same truth is stated thus in the Holy Bible also, "Seek ye first the kingdom of God and His Righteousness (Purity), and all these things shall be added unto you." (Matthew v., 33) "Blessed are the pure in heart—for they shall see God." (Matthew v., 8)

All the prophets, saints, seers and sages have proclaimed from time to time the same truth; and more, they have practiced it. And they want all of us to do the same, so we may also rise in glory and die in peace.

But, let us come to the point. To begin with we will take this physical body first and see how it can be purified. Purification of the body? What do we mean by it?

"The body," says Mrs. Annie Besant, "is an instrument which is to be refined, to be improved, to be trained, to be molded into such a form and made of such constituents as may best fit it to be the instrument on the physical plane for the highest purposes of man." (*Man and his Bodies*, p. 12.)

This is the process to be borne in mind by every neophyte. It is through the physical senses only that our various feelings of joy and sorry are ventilated. It is well, therefore, to keep the windows of our soul in the best possible condition. There is really a wonderful relation between the different organs in the human system, and to keep them in order is the first law of self-preservation which Herbert Spencer speaks of in his book on Education.

The various organs of the human body—which is rightly called the Living Temple—must be kept in regular order by a free circulation of the blood which is the vehicle of vitality. It is now undoubtedly a matter of knowledge that **purity** of blood **must** be maintained by every one of us.

"For the making of pure blood," says Dr. J. H. Kellogg, "the first essential is pure food, and not blood, or blood-containing food." Yet few people know how to keep their blood pure.

We all know that there is a close and wonderful sympathy between the stomach and the brain, yet how many of us fill our stomachs almost every day with filthy food and drink. We can easily quote a regular list of diseases from impure food, impure air, and impure drink. Many instances are also quoted of persons dying of excessive alcoholic drinking and smoking.

The great scientific fact that purity of food tends to promote purity of Character was well known to our ancient Teachers.

The first duty, therefore, of every wise man is to purify his body—a body which is one of the marvelous creations of God. “Know ye not that ye are the temple of God and that the spirit of God dwelleth in you.” Let us therefore, “Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Corinthians, vii, I.)

And the first essential condition to be attained by every man who wishes to lead the life-spiritual is perfection of physical health. Physical **strength** should not be mistaken for sound **health**. Sound health is **pure** health and vice versa.

For acquiring an exhilarating peace of mind, an exhilarating health of the body needs to be kept up. It is merely a question of vibrations. “A man **must** be healthy before he can be holy (whole).” There is no doubt as to that. We should keep our bodily health in such a sound and vital condition thus it would naturally respond to the higher and subtler vibrations of higher and subtler planes. And sound health can only be maintained by taking simple and pure food, and by living under the best and most cheerful conditions.

I am not going to speak here at great length upon this most important question of Food Reform. It has become now almost an established fact that food makes the body, and the body makes the mind; and it is the mind that manifests various sorts of emotions and passions. To speak on the relation of Diet to Mind and Character might exhaust your patience—it is **obvious** to all. *Mens Sana in Corpore Sano* is a positive truth. It follows, therefore, that the purification and perfection of the human mind depend very much upon the purification and perfection of the physical body—the best of all God’s creation. “There is but one Shekinah in the universe,” said St. Chrysostom, “and that is the body of man.”

Our body is something like a house of glass, but it is full of dust and dross. The more we clean it the more transparent will it be; and the light within will shine without with double energy. That will enable us to recognize and realize our oneness with God and His whole glorious creation. As St. Paul says, “Now we see through a glass darkly but then face to face.”

We may remember, in passing, that he speaks about “a natural body and a spiritual body.” We have to cleanse both. We have not only to build up our body, but we have to build up our character. There is no hope of gaining strength and wisdom and peace and joy so long as we are submerged in the muddy water of transgression, but once we are free from it then joy and peace, happiness and benevolence can be ours.

Without the process of purification there is absolutely no chance of final emancipation. Pure gold is gained out of the fire of purification

when the dross is cleared away from it. Likewise, Peace is only gained when we eliminate from our bodies those things which are impure, and clear away from our hearts the dross of passions which hinder our life's true progress.

Fortunate is the man who sings from the bottom of his heart:

"My strength is as the strength of ten, because my heart is pure."

HOW WE MAY HELP THE WORLD

What a blessed thing it is to create almost every moment of our life good, healthy, and benevolent thoughts. The whole progress of the world, seemingly at least, is a course of pain and suffering. What a blessed thing it is to be able to uplift fallen humanity!

What a joy it is to **love**! When pure thought flows from the **head**, pure love flows from the **heart**! It is said that the love of Heaven makes one heavenly; and equally true it is to say that the love of Purity makes one pure.

Every man should always keep before him this high ideal; for the ideal of today will be the realization of tomorrow. Hence the desirability of associating with persons of high and noble character. Nay, more. The reading of lofty and sublime books, the admiring of Nature in her full glory, and the living of a life that will enable us to realize the unity of God and man.

Are we not warned in the Bible that "he that walketh with wise men shall be wise, but a companion of fools shall be destroyed?" (Proverbs xiii, 20) "He who associates with the impure," said Gautama Buddha, "is like sweet kusha grass in which putrid fish has been placed; the kusha also becomes putrid."

Who does not know the sweet little story from Sadi's *Gulestan*? "One day, in a bath, a piece of perfumed clay came to me from the hand of a friend. I asked, 'Art thou musk? Art thou amber?' It replied, 'I was a worthless piece of clay, but having for a season associated with the rose, its beneficent virtue has penetrated me; without that I should still be common earth.'" When by God's decree a common rose has the power to turn common clay into a thing full of fragrance, what may we poor mortals not achieve if we ever seek the company of the great and good?

And now, Brothers and Sisters mine, ye who are afflicted, I want to speak to you a helpful word. Are you unhealthy and sick of heart? Never mind. Have courage, have faith! Come join our fold and find peace. Cease to lament for your mistakes done in the past, which can never be undone. Act in the present, for a brighter future lies before you.

If until now you have harmed yourself, if you have harmed humanity, if you have harmed God's poor dumb creatures; in short, if you have been thoughtless and unrighteous—**amend your ways**! God is great and good and merciful; and there is no respect of persons with Him. Do

away **now** with your transgression, **bury** your selfishness and childishness. Act **wisely** and walk obediently in the fear of God and do His Will.

Since the advent of Christ, people have been preaching a religion of Love, but the important question is, when are we going to **practice** it? When are we going to **manifest** in our hearts the piety of Zarathustra, or the Compassion of Gautama Buddha, or the Love of Jesus?

With Love comes Wisdom pure and simple, and out of the nuptial of the two is born true Piety; and these three—Love, Wisdom and Piety—illuminate the narrow way of Righteousness, which leads a world-weary pilgrim to the feet of God, in whose bosom dwells the Peace Divine—that Peace *which passeth all understanding*, and which the whole world is seeking.

In the Light Eternal joy ever abides; and there “Mercy and Truth are met together, Righteousness and Peace have kissed each other.”

Such is the Law which moves to Righteousness
Which none at least can turn aside or stay,
The heart of it is Love, the end of it
Is Peace and consummation sweet
Obey!

Let it be understood once for all that there is a body, and there is a Soul that guides that body; that man is a Soul that guides that body; that man is a Soul and has a body—not that man is a body and has a Soul.

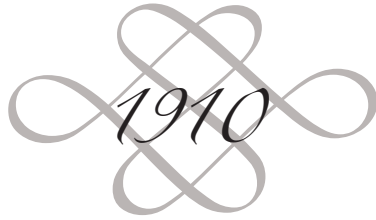
The majority of mankind are nowadays so much engrossed in worldly allurements, are so much submerged in the mire of earthly existence that they do not care to rise above it.

Purity is the highest good: happy is he whose purity is most complete.

“The body is cleansed by water, the internal mind is purified by truthfulness, the individual soul by sacred learning and austerities, the intellect by true knowledge”

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MENTAL FASTING

DORTCH CAMPBELL

THE SPIRIT OF CHRISTMAS 1910

DR. HENRY LINDLAHR, M.D.

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OR ARE YOU JUST DRIFTING
ALONG WITH THE CURRENT?

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This 1909 advertisement reflects the growing interest in mental science motivating Benedict Lust's publication of ten lessons available for his readers.

MENTAL FASTING

by Dortch Campbell

The Naturopath and Herald of Health, XV (2), 71-73. (1910)

“The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.”

—The scriptures.

Swedenborg says that the carnal mind is surcharged with error, lust, falsities; filth. More than 100 years before Mrs. Eddy established her science, she said the human mind and body made one in actuality. The purpose of this article is neither to prove nor disprove this; for the purpose of this article at least we must accept it as true. Fasting—the abstinence from food—affects the mind as well as body; a mental fast affects body as well as mind, because mind-body make one.

A mental fast? Who ever heard of a mental fast? I agree with you entirely—who ever heard of humankind abstaining from thinking, even for an instant, especially in this complex 20th century? Not only do men stuff the body, they also cram the mind. They study science, but do not learn Omniscience—with study “they block the threshold of consciousness so that the soul cannot pass in and out freely.”

Did you ever hear of anyone thinking themselves into health? I never did; moreover, I believe literally the words of him “who spake as never man spake ... which of you by taking thought can add one cubit to your stature?” I grow weary and heavy-laden with the jargon of new thought and old theory.

So, therefore, I propose taking a mental fast, sometime.

Is a mind fast simply a happy way of expressing nothing, somewhat like unto the present day metaphysical hocus-pokus?

Mental fasting is not a theory, but a practical, actual means of cleaning out the accumulated mental dust, filth and cobwebs of time. It is almost as good as a physical fast.

Mrs. Eddy says fill the mind so full of Love that evil cannot enter therein. This, it seems to me, is wholly unnecessary. Clean the human mind of its impurities, poisons, etc., and **you cannot keep Love out**. Personally, I prefer the more human or animal (if you will) method for cleansing the body and mind—food fasting. Yet this is unpopular—men are in the clutches of food-habit. Mind fasting should prove popular.

What ails the ailing? For the most part a constant struggle to get good health. Like drowning men who grasp at straws, the sick sink from their very efforts to get good health. If the sick would lie down and rest, internally and externally, simply doing nothing, fasting mentally and physically—why men would not be sick, and Health Culture would turn its attention to ushering in the millennium.

Immortal Shakespeare said: "Yon Cassius has a lean and hungry look. He thinks too much; such men are dangerous." Dangerous not only to their friends but to themselves. Cassius could have found many congenial spirits in this day and generation. Men not only think too much, but they do not fletcherize their thoughts, but they use, moreover, dead, devitalized, thought-over thoughts, and, worse still, they think against Love, when they should think with it. The natural mind is a yeast-pot of hate, lust, lies, air, falsities, insanities, envy, worry, weakness and ill-health.

Men ought to clean out their mind at least once a year. Its murky sides should be swept clean of useless thoughts. The dark and dusky corners should be laid bare and the good husbandman should be sent to its native nothingness. Whole brood of unwise emotions. All that hinders, all that is unlike good, should be sent to its native nothingness.

I suggest a complete mental fast. Not only should hate's filthy brood be sent to final oblivion, but the mind should be permitted "to escape somewhat from itself." I advise, in other words, mental rest. Nothing should be taught or read. Not even newspapers. The thinking business should be suspended. The carnal mind should be permitted a vacation. Peace should supersede worry. Silence should reign instead of noise. Dreams should play in the mental garden of theory.

Men and women should fast mentally and physically often. Filth is the opposite of Good, therefore, a cause of disease. If you cannot be well all day long, why not be well for an hour—at peace? My poor, weary friend, think you that you cannot do it? For a moment I will steal the thunder of the New Thought: HE CAN WHO THINKS HE CAN.

For one hour a day "go into the silence," if your New Thought tendencies ask you to call it that—forget all. I forbid you "rising up on the wings of the morning and thinking deliciously optimistic thoughts." I want no affirmations. I want you to forget you exist. No need to fill your heart and mind with love during rest hour. Simply clean out your think-tank, to use Elbert Hubbard's word. Love will then steal in unperceived.

Send the thoughts of worry, hurry, sickness, weakness a-hurrying. If you are an office-worker, troubled with brain-fog, drop your head into your arms, on the desk, for a moment, two moments, a minute, two, three, and forget.

Do you know what ails the ailing? It is **remembrance**. Could men forget there would be less illness and that which comes would be short-lived? The greatest minds are those which also possess the talent for forgetting. Forget that you are ill, for an hour a day, for several days in the week, several weeks in the month, and several months in the year always!

When one fasts one does not do anything—simply gets off the job.

Sometimes, one aids in the elimination. An affirmation of peace, silence, rest once in a while may aid the mind to eliminate some of the impure thoughts that clog, bind and burden it. Do not use **patent thoughts**, however; they are deadly as drugs. Use natural means, like frolic with the children, or a little pleasantry with your fellow-worker.

I am serious. I know of no greater panacea than Rest.

Which leads us to the point: follow instinct, intuition, that little guiding light that shines with omnipotent power in the hearts of men. The inner voice is **God speaking to you. Will you not listen to the voice of God?** Those who rest follow instinct—it's the soul's warning that you have done a-plenty. Men are warned by this inner guard to rest mind and body, internally and externally. Mayhap, if you do not obey you will rest **eternally**.

What are instinct and intuition? They are the voices of Infinite Mind, the intelligence of Love. Love points the way to all things blessed. Persistent desire, say the metaphysicians, is the key which unlocks the golden gates of happiness, health and success: persistent love, they should say. Follow thou me—Love, but **be sure it is Love calling**. What one loves really and truly to do is good for one. We are on the borderland now of metaphysics. Let us pass over for a few minutes and see if there is good grazing. I have a sister who is a Christian Scientist and, by the way, she is in good health. She is a Christian Scientist mentally; physically she obeys instinct and intuition, though she doubtless is not aware of this fact. She rests when she is weary, eats when she is hungry, drinks when she is thirsty, and thinks and loves by the light of intuition. I said she enjoyed good health. She would be perfect physically if she would train instinct and intuition thoroughly: if they would always call true, and this they would do, if she always listened.

I believe in Christian Science—for the mind. I believe in Christ's Science for everything. I believe that Mrs. Eddy has touched the sore spot of ill existence—the mortal mind is the cause of it.

I believe one should think good health instead of ill health. Why? **Because the highest inner voice tells us that disease is an illusion.** It is a thought-image made manifest [in flesh]. The deepest impulse within the soul gives this mandate: "Take no thought for your life, nor yet for the body." Take no thought for disease. Overcome evil with good. Love your enemies. Love."

It is a spiritual impossibility to be ill, when one follows the voice of Love. The voices of the soul lead Godward. Instinct and intuition, the lowest and highest, passing straightway from the realm of Love, exclaim: "Follow thou me."

Fasting—the abstinence from food—affects the mind as well as body; a mental fast affects body as well as mind, because mind-body make one.

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THE SPIRIT OF CHRISTMAS 1910

by Henry Lindlahr, M.D.

The Naturopath and Herald of Health, XV (12) 734-736. (1910)

GIVING IS GOD'S WAY OF ACCUMULATING

Giving Himself freely and unceasingly, the Creator has accumulated innumerable solar systems, with their myriads of men-bearing planets, until the abysses of space sparkle with the stars as thickly as the morning grass with dew drops. From the great central sun the race of life and power shoot outward until they become solidified and individualized in the ultimate forms of matter. In these, the over-soul loses its self-consciousness. The Creator becomes the created; the positive becomes the negative. "God sleeps in the mineral, breathes in the planet, awakens in the animal, and becomes self-conscious in the soul of man."

When man becomes the master, the angel and the God, the great snake of the cosmos swallows its tail, the circle of being becomes complete. Involution and evolution have run their varied course.

This is the *immaculate conception*. The word of God takes on the flesh of the matter. The formless and nameless rays of life and power return to their source laden with individual experiences. Thus, God by giving accumulates His earths, His heavens and His myriads of angelic beings.

LOVE IS THE FULFILLMENT OF THE LAW

If the message of brotherly love and of conquest by surrender, delivered to suffering humanity by the gentle Nazarene had been taken seriously by those who profess to be his followers the millennium would be here and now.

But in order to compromise with mammon and to enjoy the favors of the might they have proclaimed from his alters and in his name the law of might as the law of right, they have invoked God's blessing on the sword of the conqueror and upon the lash of the oppressor. We have been taught that in this brutish struggle for existence, we can exist only by grabbing. Is it any wonder that the dogma of materialism is the survival



Henry Lindlahr, M.D.
(1862-1924)

of the strongest and most vicious? For many the most serious business of life, their study by day and by night, is how to take that which belongs to their neighbor. While this may increase stores of gold and strengthen the nature of the brute, it will starve the higher, god-like faculties, capacities and powers. On the higher planes of spiritual life accumulating by giving becomes more and more by the law of daily life. Grabbing and holding developed only the heavy earthy magnetism, and affinity for the things of earth. The selfish soul will not and cannot rise from the scenes of its conquest and its treasures. It is earth bound. A starved and miserable miser, it grovels for ages among its stores and banks and factories.

Unselfish, cheerful service alone can overcome the gravity of the earth and allow the soul to rise into higher realms of spiritual existence.

THE SOCIAL PROBLEM IS AN INDIVIDUAL PROBLEM

If all people would give as freely as they take, if they would work for their neighbor as honestly as they work for themselves, we would not have to pray and hope for a future heaven. Where would be the need of police courts, prisons, standing armies and dreadnaughts? Would there be a *social question* to worry the souls of statesmen and reformers?

Laws, constitutions and reformers are never going to create the millennium. As long as selfishness is the ruling motive of men's lives, they will find a way to oppress the neighbor in spite of the most perfectly devised laws and systems. This does not imply that we should not work for the betterment of the social conditions; it is only through such work that you can lift yourselves above the blood soaked planes of self. But while you are giving your life blood for the cause, do not expect to see your Utopias materialize in this hell of selfishness. If we would like to find ourselves in more original surroundings and in better company here or hereafter, we must ourselves become better. We must adopt God's way of accumulating, not the brute's way.

We do not deny the necessity of maintaining our own in this bitter struggle for existence; but let us fight to live; not live to fight, to conquer and oppress.

I am often asked, "How can I best develop healing magnetism? Will I not deplete and weaken myself by treating others?"

AS YOU GIVE SO YOU SHALL RECEIVE

The magnet answers this question. It is a fine illustration of the spiritual law of giving and receiving. The more the magnet is used the more it gains in power; the more it gives, the stronger it becomes.

Rub with a horseshoe magnet in succession hundreds of pieces of iron, each one becomes magnetic; still the magnet does not lose its power; on the contrary, it becomes stronger. The only way to weaken it is not to

use it. If you wish to preserve its power when not in use you must attach to it as much weight as it can carry.

Thus it is with vital magnetism. The more we give to those who are in need of it, the more we receive, provided we keep this instrument for the reception and radiation of vital currents in the right condition; provided we live in harmony with the law on all three planes of being.

If your own physical, mental or moral vibrations are weak and discordant, they cannot strengthen and harmonize others. The quality of the life determines the coloration of the aura, and the tone qualities of the vibrations.

The vibrations of every person are keys to a dominant note. If the life is in harmony with the constructive principle in Nature, then all vibratory activities are in harmonic relation with that keynote. When we play in tune with Nature's symphony of life, our own being will be full of harmony, health and strength. We are in condition to transmit these harmonizing and invigorating vibrations to those with whom we come in contact, and especially to the weak and ailing who we wish to benefit.

Keynote and ability of vibration determine whether another is sympathetic to us or not, whether we feel attracted or repelled.

Do not fear to give and to give freely of your life currents. You are not giving your own; the life in you is the life of God; you are only a receiver and transmitter. The more freely you give, the more freely you receive. It is said that Nature abhors a vacuum. You will empty yourself by the pouring out of love and sympathy.

The entire universe is a reservoir of love and life which replenishes faster and more abundantly than you can give.

Life is love, the warmth of love, radiating through space from the great central sun of the universe. Capacity for life is capacity for love, because the two are identical in Nature. The love nature relaxes and opens the channels to the influx of the life currents.

Show me a crabbed, selfish, miserly spirit and I will show you a weak and sickly body.

In our work of healing, we find that the good natured and hopeful patient responds more readily to treatment. He possesses great *recuperative powers*, while the skeptic, pessimistic, fault-finding patient responds but slowly to the efforts made in his behalf and the influences of Nature's healing forces. The latter weakens his resistance to the inroads of disease, and hinders his own recovery by freezing the channels of the influx, thus shutting himself off from the great cosmic reservoir of life and love.

In the lower rounds of evolution, the law of conquest, the survival of the fittest seems to be the law of progress. From a higher point of view, progress is based on sacrifice, involuntary, compulsory sacrifice. In the higher realms of evolutionary development conscious and volun-

tary sacrifice and service becomes the means of advancement and to self-completion.

The spiritualizing power of fatherhood and motherhood lies in the unselfish service which it compels. Christmas is the apotheosis of sacrifice and loving service, of giving and receiving. The undeveloped, animal nature of the child delights in receiving. The spiritual nature of the adult finds its greater happiness in giving.

When the Christmas spirit rules human hearts every day in the year, the sin and suffering shall have an end; the millennium will be at hand.

Christmas Greetings and Blessing from Our Center for Power

*May the Serenity of Perfect Trust and Love
Fill Your Soul with Peace
and Your Body with the Vigor of Health.*

"God sleeps in the mineral, breathes in the planet, awakens in the animal, and becomes self-conscious in the soul of man."

Unselfish, cheerful service alone can overcome the gravity of the earth and allow the soul to rise into higher realms of spiritual existence.

If all people would give as freely as they take, if they would work for their neighbor as honestly as they work for themselves, we would not have to pray and hope for a future heaven. Where would be the need of police courts, prisons, standing armies and dreadnaughts?

The more freely you give, the more freely you receive. It is said that Nature abhors a vacuum.

Life is love, the warmth of love, radiating through space from the great central sun of the universe. Capacity for life is capacity for love, because the two are identical in Nature.



BUILDING THE NEW CONSCIOUSNESS

HENRY LINDLAHR, M.D.

I CAN'T

S. T. ERIEG

Dr. Lindlahr's Sanitarium

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CHICAGO, ILL.

In 1907, Henry Lindlahr launched his own publication, *Nature Cure*. The monthly magazine was written by Lindlahr and contained very few advertisements. This is from the January issue, 1907.

BUILDING THE NEW CONSCIOUSNESS

by Henry Lindlahr, M.D.

The Naturopath and Herald of Health, XVI (5), 285-287. (1911)

Will is the builder that fashions consciousness into the temple of human character; into a sanctuary for the divine or into a habitation for devils.

We have seen that will and consciousness evolve and develop our latent functions, capacities and powers by creating organs of expression for them in the sensitive films of brain matter.

The making of these brain centers for the expression of our voluntary physical, mental or moral activities is analogous to the making of phonographic and kinoscopic records, and by comparison with these ingenious contrivances we shall endeavor to explain how will creates the voluntary brain centers and controls the subjective and objective minds, which are, as we have learned, the same consciousness in passivity and activity. As the sensitive recording cylinders and films of the phonograph and kinoscope receive and register vibrations of sound and motion, so consciousness receives and registers impressions from its physical, mental and spiritual surroundings.

Early in life all impressions are involuntary and automatic. In the lower animals they remain so. In man, awakening reason, judgment, discernment, willpower and self-control, determine, more and more, which impressions shall be received, tolerated and impressed upon the sensitive films of consciousness and which of these records shall become active and play their tunes.

It is the teaching of the masters that those records, once created, can never be completely effaced; that the master or angel endowed with celestial vision can lead them, his own as well as those of other souls. Thus is verified the saying of the master Jesus: "Beware of hypocrisy; for there is nothing covered that shall not be revealed, neither hid that shall not be known. Whatsoever we have spoken in darkness shall be heard in the light, and what ye have spoken in the ear in closets shall be proclaimed upon the housetops."

If we cannot efface the records already made, we can at least determine which of them shall play their tunes and display their scenes in the silent chambers of our souls and we can see to it that in the future good and beautiful records only are impressed upon the consciousness, records to which we need never be ashamed to listen, in privacy or in public.

CONCENTRATION OF ATTENTION

Our readers will say, "We have heard such platitudes many times

before. We have the desire to develop our latent capacities and powers, but how can we do it? It is easy enough to say 'concentrate on what you wish to accomplish'. The more we try to concentrate on a subject, the less we seem to grasp it."

We know from personal experience how well founded these complaints are. When the writer became acquainted with New Thought teachings and "development by concentration," the idea fascinated him and it seemed easy of execution. But the more he endeavored to grasp a subject by concentrating upon it, the more it seemed to recede, and the more meddling and disturbing extraneous vibrations seemed to intrude.

Gradually the truth dawned upon him that the acquisition of knowledge and of new capacities and powers is a passive, receptive process, which concentration is active, aggressive and in a measure repressing. How, then, are the perceptive and receptive qualities of the soul awakened? He questioned, and the answer came, *through attention*. Attention is passive, perceptive and receptive; it does not try to seize and conquer the object desired. It simply allows the object to impress itself upon the receptive films of consciousness.

Not concentration but attention is the key to development of self-mastery.

Acquisition of knowledge, of new faculties and capacities, is a receptive process, not an active, aggressive one. Knowledge, new ideas and inventions cannot be gained by forcibly taking possession of them; they must be allowed to take possession of us.

Non-resistance rather than active conquest overcomes evil and is the open door to wisdom and achievement. This may seem paradoxical to those who rely on concentration for the acquisition of knowledge, for the restoration of health and for the achievement of success.

In fact, concentrating upon the melody or scene to be recorded would distract his attention from the all-important necessity of excluding interfering sounds and actions.

Let us see if phonograph and kinetoscope can shed some light on these problems. The maker of phonographic or moving picture records. He merely pays attention in order that no sounds and scenes except those desired for preservation gain access to his recording cylinders or films.

Similarly, when endeavoring to assimilate useful knowledge, new ideas or inventions, or when trying to develop certain talents, capacities or powers, the thing to do is not *to concentrate* upon the tasks to be accomplished but to pay close *attention* in order that every subject except the desired one may be excluded from our consciousness, so that the coveted knowledge, idea, capacity or power can unhindered and deeply impress itself upon the receptive films of consciousness.

The clearer and more vivid in our minds the picture of the thing

desired and the more sensitive and receptive the recording medium, the clearer and more lasting the impressions.

It is pitiful to see a child striving with all his might to memorize a lesson, when the more he strives the more blurred and indistinct the impression become. If he was taught to cease struggling and to quietly allow the lesson to impress itself upon the receptive films of consciousness, how much heartache could be prevented and how much faster the child would advance in knowledge and in the development of his voluntary capacities and powers!

Attention keeps open the door to knowledge; concentration often closes it. The greatest diplomat, the best judge, the shrewdest business man and the most reliable diagnostician is always the best listener.

Leisurely, calmly, he allows the images of things, persons and events to present themselves from all possible points of view. Deeply, they engrave themselves upon the records in his brain and, with all the data clearly recorded, judgment becomes spontaneous.

Intelligent and persistent application of these simple principles is the "stone of the wise men" which turns dross of human ignorance and weakness into the pure gold of character, wisdom and power.

THE MAKING AND THE MASTERY OF HABITS

It becomes apparent that the subconscious mind is the record cabinet of the soul. It is the sum total of all the impressions of the past. It is the substratum of thought which has become habitual with us. It prompts spontaneous unconscious activity and creates our habits. The only way to change habits is to create new soul records and to discard the old ones.

Let us see how this is done. Like the phonograph, consciousness has two functions; it receives and it gives forth again that which it has received. This is the double function of giving and receiving. As the records of consciousness give forth their impressions, the will acts on them. When the same impressions are repeated over and over again the impulse to action and action itself finally become spontaneous and habit is formed. If the habit thus formed is continued for a sufficient number of successive generations, it finally becomes involuntary action or race habit over which the individual has little or no control.

An infant playfully touches a flame. Consciousness, over the afferent nerves, receives impressions of heat and pain and communicates them to the voluntary centers in the brain. The motor centers in Rolanda's area respond to the call of distress and over the efferent nerves send back the command to the hand, "Withdraw, keep away from the fire; it hurts you."

This, then, constitutes a reflex arc; an afferent nerve which conveys impressions from periphery to center, a voluntary or involuntary motor

center which receives impressions and accordingly directs action and an efferent nerve which conveys and executes the commands of the governing center.

If the infant repeats this experiment a sufficient number of times the experience becomes so deeply engraved that at the sight of fire the brain records at once begin to play, "It is hot, it hurts, leave it alone," and thus gradually sensation and resulting reaction become spontaneous and thought habit is formed.

One of our former patients was hereditarily and prenatally impregnated with fear thought. Tendency to worry, melancholia and hypochondria were marked family traits.

In our patient, the family fear thought took the form of fear of germs, microbes, bacteria and infectious diseases. Her sensitive brain records greedily absorbed all impressions of that sort. Although full of dread and fear of these subjects she would, by fascination of her interest, dwell upon them, listen to them and talk about them, until every nook and corner of her brain was permeated with fear thought, until every brain film was seeing, hearing, playing, talking, singing nothing but germs, microbes, bacteria, contagion and infection in the most dreadful forms of larvae, visions and torturing delusions. This describes the genesis of monomania, egomania and fearmania.

Did we advise this poor sufferer to fight and struggle against these obsessing ideas, to oust them by force of will and concentration or to overcome them by denial? Not at all; such a course would have intensified and magnified the impressions. Even denial would call up and vivify the destructive vibrations. Every recall—every memory of them would tend to keep alive and deepen their grooves on the brain records.

Our injunction to such a patient is non-resistance. "What," he exclaims, not resist these impressions? Why, then they will surely overpower and destroy me."

Not so; fighting and struggling with powerful enemy does not subdue him it only exhausts yourself. Avoid him, ignore him, flee his presence as far as you can and seek shelter and protection among your friends.

In a similar manner, throw away the old discordant brain records with their destructive vibrations of fear, worry and apprehension, bury them deep in the rubbish heap of forgotten memories, then diligently and persistently make new harmonious records. Your willpower corresponds to the maker of phonographic and moving picture records. It must keep away meddling and disturbing vibrations which would blur the new records, and it must allow the thought pictures of health, strength, immunity to disease, supremacy and victory over every evil to impress themselves deeply on your brain films. Presently, the new records begin to play harmonious tunes. At first, for a few minutes at a time, then for

longer and longer periods. Finally, they become dominant and entirely overcome the old discordant and destructive vibrations.

This, of course, cannot be accomplished in a few days, weeks or even months. The older the evil records, the oftener they have played their discordant tunes, the more automatic and involuntary has become the spontaneous activity of the reflex arc, the more persistent must be the effort to efface and cast aside the old records and to create new ones.

Determined and persistent exercise of willpower and the wakeful consciousness is required to select the right impressions, to shut out undesirable ones, and to allow the right ones to impress themselves.

This process of development therefore, although it implies non-resistance to good, is in no sense negative or subjective.

In man, awakening reason, judgment, discernment, willpower and self-control, determine, more and more, which impressions shall be received, tolerated and impressed upon the sensitive films of consciousness and which of these records shall become active and play their tunes.

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I CAN'T

by S. T. Erieg

The Naturopath and Herald of Health, XVI (8), 501-502. (1911)

I can't is a tyrant that is holding many persons in abject bondage, who otherwise would be enjoying freedom. And consistent with the tyranny of their master, its subjects are obliged to bow their heads to tasks that are both humiliating and grievous to be borne. Were it possible to eliminate this phrase from all languages and at the same time obliterate its influence, there would be much more happiness and contentment in this world. In all stages of life this tyrant makes its presence manifest, from young to old.

When any new project is presented or a new field of endeavor offering greater opportunities, this tyrant is almost sure to make its appearance. And this individual disposition is due to lack of confidence, a lowering of one's ability. As I look back over my school days and recall my acquaintances, there is presented a field for deep reflection. The I can'ts are content with what the world is disposed to give regardless of individual endeavor, while others strangled to death this tyrant, and are occupying positions of trust and honor. Never say you can't, no one knows what he or she is capable of doing until an attempt is made. Should there be an offer made to you that seems above your ability, do not say that you can't, but set to work and try.

It is perseverance that counts in this world. There are many shining lights in this world who attained such positions because they were not afraid to try, but with a strenuous determination set about to win success. If everyone would have said I can't, the world would now be a wilderness, and the nations would be living in caves, wearing skins of animals and gnawing roots and eating acorns. Can't never does anything to better the world, but simply a chip tossed into the water, is carried along with the current. All great inventions and achievements came from those who tried.

"Go to the ant, thou sluggard; consider her ways and be wise." Even so, small insects as the ant and bee can teach us valuable lessons. If we have a task to perform we should set about it with determination and not fear for the result; let the result take care of itself. If, though, a few difficulties surround us, they should not lead to discouragement. Reverses in life are not without their good result. Like the polishing of the diamond increases its value and brilliancy, so reverses will tend to make man strong, to bring to the surface the latent good qualities.

Never say I can't, except when evil temptations beckon you; then come out with your negative. If you cannot accomplish any task in the

first few efforts, try until you surmount your difficulties and stand victor of the situation. Should it be your misfortune to meet those whose business it is to discourage rather than encourage (for you are sure to meet such) pay no attention to them, but try. Above all, do not bewail your station in life. If your life does not suit you, try to improve it. Do not say I can't, but say I can, I will try.

Not only is weakness of endeavor a bar of improvement in our everyday life, but in our spiritual and physical life as well. Some besetting sin deters one from raising from a low to a higher life; from taking part and assisting in the great redemptive work in the world. Perhaps there is an infirmity in the body or mind, a good brain clouded or a body racked with pain or physical imperfection, and all because the individual can't give up some bad habit, some indulgence that makes both mind and body sick.

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BELIEVING.

Desire, hope, belief, faith—the knowing; these are the rounds of the ladder by which we reach the goal of our aspirations.

First comes the longing for something, we hardly know what. We are conscious of something lacking, something needed to round out our lives, to make us contented, satisfied, at ease, of a vacancy rather than of the want of some specific thing. But by and by this longing materializes as it were into something definite—a want to which we can give a name; something that appeals to us as the one thing necessary to our happiness, and as we dwell upon it, Hope, the child of Desire, is born in our hearts; the hope that, somehow, sometime, the desire may be gratified. We do not see the way by which, or in which, it will come; indeed, it seems at first impossible that it should come, but in spite of the seeming impossibility, we hope until from hoping we pass to belief; we believe that our desire will be gratified. This is evolution, the evolution of desire into belief.

But belief is not faith. Faith is the fully developed flower of which believing is only the half opened bud that may yet be nipped by the frost of doubt. Faith opens its every petal to the sun and the breeze and does not close them when night sets in and the rain descends. And from the blossom comes the fruit; knowing comes through faith as faith through believing; believing from hope and hope from desire. It is the law, the mental law, of evolution. All forms have their inception in the mental, and that which is conceived in the mental must have birth in the physical if it perish not in the womb for lack of nourishment.

This piece was found in Helen Wilman's book, *The Conquest of Death*.



INTRODUCTORY LESSON ON PSYCHOTHERAPY

CHARLES F. CONRAD

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Chicago, Illinois**

INTRODUCTORY LESSON ON PSYCHOTHERAPY

by Charles F. Conrad

The Naturopath and Herald of Health, XVII (7), 450-451. (1912)

Psychotherapy means mental healing as practiced by the *regular* or allopathic physicians, and all other physicians, for that matter. While such practice has been advocated ever since prehistoric times by physicians of the most common-sense intellectual class everywhere, it is only within the present generation that that feature of it known as *hypnotic mental suggestion*, has received the endorsement of the *regular school*, that is, the American Medical Association. Today that regular school has a place where *regular* physicians are taught how to practice it.

So, much as an introduction to the very great subject.

All sorts of organizations have taken up the work of relieving patients' symptoms by means of changes in their mental state.

We have the various forms of New Thought, of vitalistic cults, of mental fads, of psychic experts, and hypnotic pretenders, and then we have the religious sects of Dowieism [Taoism] to Eddyism, all with many adherents.

The most interesting feature of this phase of present-day life is the fact that suffering people—mental and physical, or with some physical basis—are relieved by the above-mentioned treatments or persuasions and convictions that their sufferings are unreal or can be overdone by their mental state.

Include every Oriental and heathen religion known to man, for all of them have had a basis for the gaining of converts precisely the same practices of healing, and each and all of them have done the people just what is being done today.

The aforesaid cults are not new; they have had many interesting forbears. Even in New York State, the middle last century, in the middle Hudson region, may be found interesting chapters in psychologic, magnetic and other forms of mental treatment that "were supposed to accomplish wonderful results".

A case is cited of a special school, in Poughkeepsie, where one of its professors succeeded in obtaining the ears of Congress and obtaining a public hearing.

The effect produced, is through the mind and influence that it can exert upon the body, but it is startling to note how many patients have made the rounds of (failure among) the *regular* practitioners of medicine have been cured in that way.

The history of therapeutics, the influence of the human mind can readily be seen to have more influence than all drugs, hence it is little wonder

that the so-called *regulars* appropriated it and included it in the *practice of medicine*, with the usual effect and result as was clearly shown in New York State, where they convicted, with a jury, a Christian Scientist.

The mental suggestion that is given at the time medicine of any kind is given is more efficient than the medicine itself. Indeed, not infrequently, medicine proves afterwards to be rather harmful than helpful, yet medicine serves its use only in affording an opportunity for the favorable mental influence to go with it.

Those last words likewise explain whatever use there may have been in the doctrines of the above-mentioned cults.

Patients must be aroused out of the discouragements into which they sink. Unfavorable mental suggestions must be removed, and the same principle as applied in trade which causes the tradesman's prosperity must be adhered to in order to be a successful practitioner.

The most important form of favorable mental suggestions is that which comes from the relief of symptoms that have been giving discomfort to the patient. Very often those symptoms have nothing to do with the underlying disease, but are consequent upon such conditions as confinement to the house, loss of appetite, disturbance of digestion, and the like.

The bringing of mentally consolation keep patients from using up their strength in worry. The increase of resistive vitality which results is often extremely helpful. And this field of possibilities applied to organic disease is as yet too little cultivated, but is full of promise.

There are many odd *cure-alls* that have performed magical cures; once, a *cure-all* performed upon the members of the British Parliament so many wonderful results that that organization bought the secret and published it to the world for the benefit of mankind. It was only an ordinary liniment, however, and just as soon as the secret of its composition was made known it ceased to work anymore magical cures.

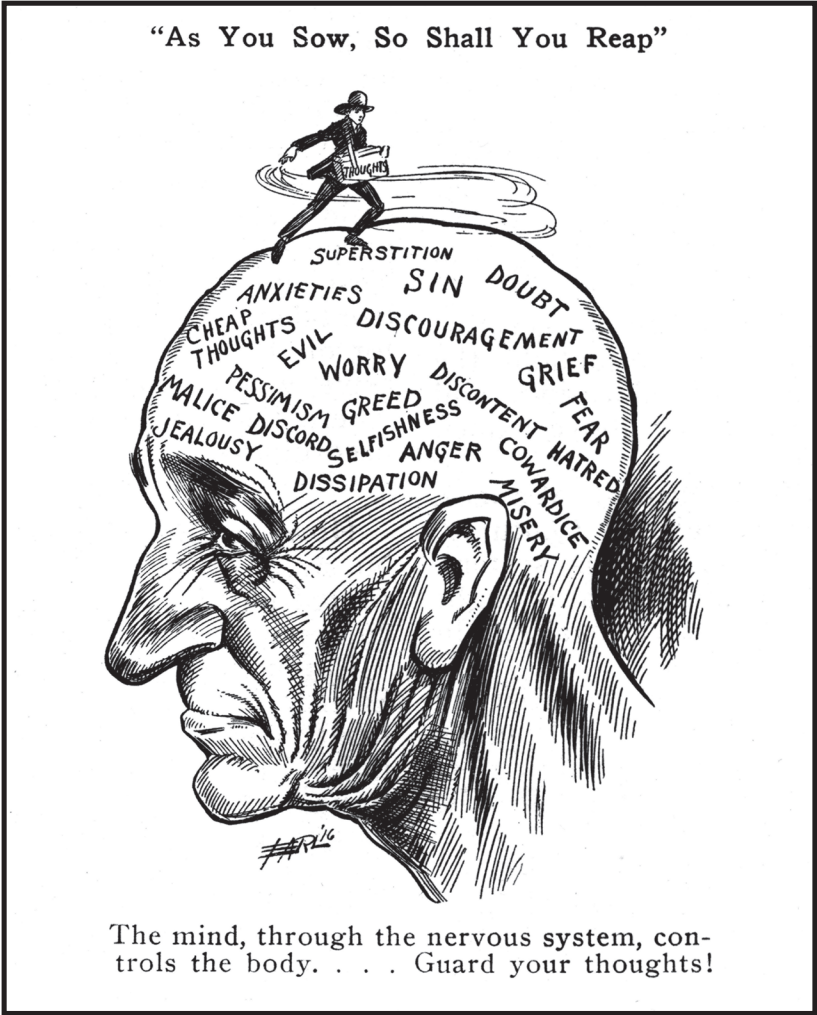
Therefore, we are perfectly justified in saying it was not the liniment, but the mental suggestion of the operator upon the minds of Parliamentarians that caused the cures. Considering the necessary mental normality of the individual members, of the English legislative body, it is safe to predict that Psychotherapy will be the *medicine* of the future.

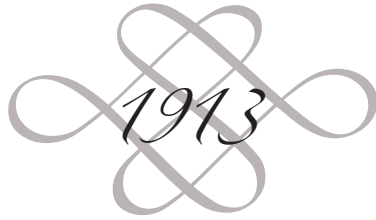
—Atlantic City, New Jersey

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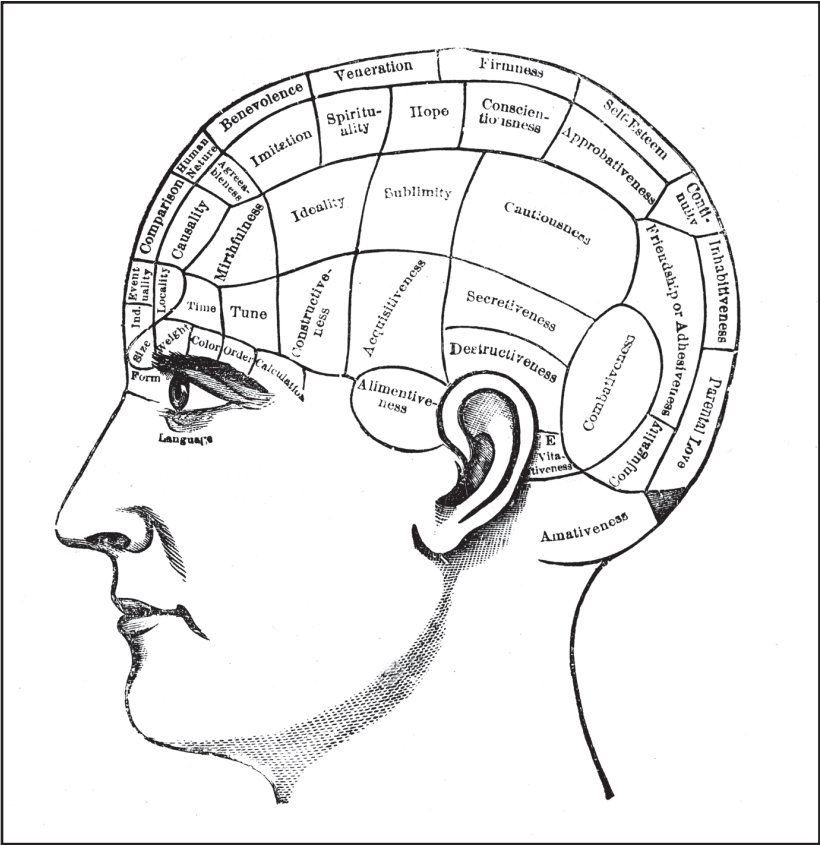


THE GROWTH OF PHRENOLOGY

J. M. FITZGERALD, M.D.

THE AMERICAN INSTITUTE OF PHRENOLOGY

JESSIE ALLEN FOWLER

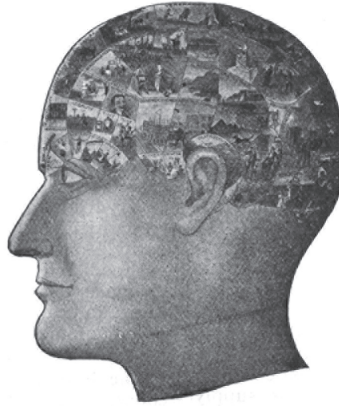


The shape of the skull held the secrets of a person's potential.

THE NATUROPATH AND HERALD OF HEALTH'S

PHRENOLOGICAL SECTION

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ITS EDITOR
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New York City

JULY, 1913

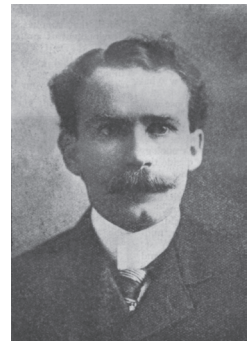
THE GROWTH OF PHRENOLOGY

by J. M. Fitzgerald, M.D.

The Naturopath and Herald of Health, XVIII (1), 45-46. (1913)

In connection with the growth of phrenology, I have noted the general spreading of phrenological thought during the last ten years and a more tolerant attitude of mind of the medical profession toward phrenology as a possible mental science, or at least, a factor in the interpretation of human mentality.

Fifteen years ago, my experience was to meet with hostile opposition, this from at least seven out of ten physicians, but physicians in this particular, as in others, have grown broader in their conception of the things they do not know or with which they have had but a cursory acquaintance. In regard to their attitude, as well as the attitude of other people respecting phrenology, I believe it is due to two causes. First, the phrenologists have passed through the sec-



J. M. Fitzgerald, M.D.

President of American
Institute of Phrenology

ond phase of the development of this science and that it is becoming more apparent that shapes of head, as well as shapes of body, have a definite meaning. Second, recent investigations into the brain and especially the many benefits that have been derived from trephining of the skull of those who have been injured and have been rendered incapable of conforming to law previous to the operation, subsequent to it assuming fairly normal relations to the social order, furnishes an absolute proof that different portions of the brain sub-serves special mental functions. There might be a third cause mentioned, that is, that certain phrenologists are capable of rendering service that no other professional man feels competent to give.

There has been a certain general public feeling that some phrenologists, at least, possess ability to read character, presumably from the shape of the head and expression of the features. It has been found that criminals have many so called stigmata of degeneration or deviations from the normal in regard to shape of head, proportion of brain, form, proportion and size of the various features of the face and of the organs of the body. This has calmed the mental attitude of physicians toward a possible further study into structure and functions of the brain and as to the general appearance of each individual.

Biologists too, are studying individuals rather than classes, thus a change with respect to phrenology as a science, had taken place within the last ten years. We find that Church & Petersen, in their most recent edition of their work on the mental and nervous diseases, have a chapter on the shape of heads and faces. They are not yet willing to recognize individual localization of the brain, etc. Other medical books are taking this up to a more or less extent, hence today, the phrenologist can get a respectable hearing where ten years ago he would be ridiculed, except by a few thoughtful people. There is a general desire of the public to know more about phrenology, to consider its principals and its proofs. The up-to-date newspapers and magazines are all tending toward a study of human nature. Business men are recognizing that without knowledge of human nature or the ability to read character and disposition, a man cannot be continuously successful, even though he may have a master knowledge of materials and understanding conditions relating to costs, manufacture and distribution, etc., much has done toward stimulation of scientific study in business, especially regarding salesmanship. All that the public, and even later the scientific world, will accept of the advocates of phrenological psychology is thoroughness in the mastery of their work. No slipshod or blatant students will be given respectful hearing. A conscientious thorough painstaking student of phrenology will today find little opposition if he is able to state his thought in plain language and demonstrate merely the excess or unusual qualities of each individual so that it seems to me the future of phrenology is assured, though additional laboratory psychological methods may be utilized in connection with phrenological data and interpretation.



The museum of the Phrenology Institute containing a wide range of skulls.

I have no hesitation in saying that to the earnest, conscientious, thorough man or woman who has a reasonably well balanced brain and who weighs well what he observes, phrenology should offer an acceptable field for the employment of his talents and time with a reasonably sure compensation though the days of the faker in phrenology are past except where he may have an unusual personality.

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THE AMERICAN INSTITUTE OF PHRENOLOGY

by Jessie Allen Fowler*

The Naturopath and Herald of Health, XVIII (8), 561-562. (1913)

On Tuesday evening, May 6th, the regular monthly Conference of the above named Institute was held, when the subject of the evening was: "Phrenology from its Infancy to the Present Day, and the Scientific People who have Supported it." Dr. Henry S. Drayton, former editor of the *Phrenological Journal*, was the speaker of the evening, and gave in his interesting way a resume of Phrenology from its incipency, and closed with some references concerning scientists who have made experiments upon the brain in recent times, proving, as they do, that the localization theory is correct.



Jessie Allen Fowler
[1856-1932]

Miss Fowler spoke on "The Intellectual and Perfecting Types of Character," and together with Dr. Drayton, gave some readings of character of persons present.

Miss Butler sang several delightful songs and gave evidence of her natural talent and cultured style of producing her voice.

Dr. Drayton said in part that there is nothing new under the sun, and referred to the early times when ancient philosophers studied this great subject of mind analysis. Gall, though recognized as the father of Phrenology, was not the first one to make an attempt to classify the elements of the mind, for have we not on the Delphi Temple this old Greek idea expressed in the simple words, "Man, know thyself?" And have we not heard, he asked, how the Chinese were practical Physiognomists from the earliest times? We also find that the Greek philosophers, including Socrates, were Physiognomists. At one time Socrates, himself, was giving a lecture to students, and a Physiognomist came into the room and began to demonstrate his art by examining the character of Socrates. He did not know who he was examining, and made some rather startling remarks, which were not altogether complimentary, of the great professor. The students did not altogether like the idea that their teacher was being criti-

*In 1908, Jessie Allen Fowler, a galvanizing force in phrenology, began writing a monthly column, "Department of Scientific Character Reading", in *The Naturopath and Herald*. In 1912, the column reappeared with a brand new name, "Phrenological Section". The column ended in 1913. —Ed.

cized, but the great philosopher said, "Let him alone, what he is saying is the truth, and many of the characteristics he has pointed out I recognize in myself even better than you can."

Dr. Drayton then spoke of how Aristotle and Plato took up the study of the human mind, and located many of the elements of the human brain by dividing it up into sections, including Memory, Judgment, Perception, etc.

He also mentioned how Demosthenes and Pythagoras were authors on this subject, and demonstrated the localization theory.

Coming to the period of 1800, Dr. Drayton mentioned the demonstrations of Dr. Gall, and how he was received in Germany and France; also how his pupil and afterwards associate, Dr. Spurzheim, joined him at the commencement of the century and carried the Science to Paris where they settled, and finally interested a large number of physicians and scientific men, including the celebrated Dr. Broussais. Dr. Gall was a very energetic man, and was anxious to be sure of his ground before he expressed any opinion concerning his brain localization. He studied the brains and characters of many animals to verify his localization theory.



Franz Joseph Gall
[1758-1828]

He then spoke of Dr. Spurzheim and his work in this country, and of the work that he did in Boston. He worked very hard in that city and gave himself so heartily to his lectures that he prematurely exhausted himself and took pneumonia and soon afterwards passed away. To show the profound respect that the people of Boston had for him the whole city went into mourning. Flags were placed half-mast and window blinds were pulled down on the day of the funeral when Dr. Spurzheim's remains were buried in Mt. Auburn Cemetery. In an account this illustrious man Dr. Capen spoke of him as the most Christ-like man he had ever met, and an embodiment of the truths he promulgated. In closing his interesting remarks Dr. Drayton explained that Phrenology pointed out our faults and explained our good points. It helped us to make the best use of our talents not only for our own sakes but also for the sake of others.

CORRESPONDENCE

P. J., Oregon

You ask if we can tell you why your son does not get on so well in school. We believe that in his case the matter is simply one of lack of

Concentration. He is bright enough when he likes to study as you say, but he does not keep his mind fixed on his work. This is a crying need among our American school children today, and many fail through lack of this element of mind instead of a lack of talent. A special effort should be made to try and get this lad to think solidly on his work. Whenever children's minds are inclined to wander they should bring them back to the subject or the study with which they are occupied, and parents cannot do more good work for their children than to help them in cultivating to increase this desirable element of their minds. Behind the Concentration is willpower that is the great sustaining force without which nothing can be done.

A. S., San Francisco

You ask if we find much difference in the development of children in one family. In reply, we would say that very often children in one family are as different as though they belonged to two distinct ones. Only the other day, a father and mother brought their two boys to us for an examination. One lad of twelve was a bright little fellow, full of zeal and ability. He could do almost anything and would be able to sell anything, while the other boy who was seventeen was unable to do very much for himself. He had had many drawbacks and much sickness as well as falls which had kept him from enjoying the same amount of health as his brother; consequently, he was unable to compete with him. As he was delicate we suggested that he should take up horticulture and landscape gardening as he was quite artistic, and the outdoor exercise would be of immense benefit to him. His father said that he had thought seriously of sending him to an agricultural college to get some training in scientific farming and believed that the horticultural idea was a good one.

A. D., Wisconsin

You ask if the mind is composed of one memory or many. In reply we take pleasure in explaining that the article you saw in a current number of a *New Thought Magazine* was entirely wrong in its statement when it said that a certain science of the mind used to hold to the opinion that we have but one memory and that was to be found in the organ of Individuality. This is an error on the part of the magazine writer, as Phrenology has never held to the opinion that the memory was condensed into one center of the mind. Every organ of the mind has its memory. If we want to recollect tunes, or figures, or places, or names, or dates, etc., we find each has an organ that explains the phase of mind that recollects each special object. Therefore, if you are lacking in any special memory endeavor to cultivate the faculty that makes it possible for you to use this element of your mind.

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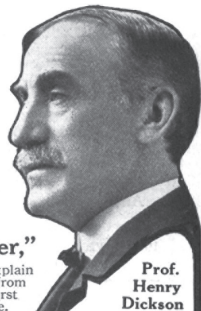
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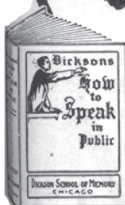


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YOUR MEMORY: ITS FUNCTIONS, EXERCISE AND TRAINING

by M. N. Bunker, D. C.

The Naturopath and Herald of Health, XIX (6), 405-408. (1914)

Involuntary attention is possessed in varying degree by different persons, and may, as already shown, be developed to a far greater extent along some lines than along others. In the same way, some persons may originally have a greater degree of involuntary attention than others. Some persons seem to have a natural “bump of curiosity” and thus a greater field of interest and attention. In either case, however, the faculty of involuntary attention may be increased and developed if rational methods are employed, possibly the most important of which is the exercise of voluntary attention.

Voluntary attention is the ability to study and examine and consider anything, without interest or desire to learn about that particular thing or circumstance. It is the power of concentrating the thoughts along any line of effort, and keeping them within a certain defined limit. It is strictly speaking the control of the mental faculties through the exercise of the willpower. A high degree of voluntary attention is indicative of a well-trained mind; it is the force that makes possible the centering of the attention on any one subject, to the exclusion of all else, and in that way forming a clear picture on the absorptive tablets of the sub-conscious mentality. Even a little thought will show that such a control of the mental faculties is rare.

Very few men or women possess the power to concentrate their attention on anything in which they do not have a strong interest, either constant or momentary. There are those who may appear to be giving close attention, yet the test of having to repeat what they had heard or seen or read would show how false the appearance of attention was. They appeared to be listening—they would assert that they had been giving the very closest attention—but they were not. Stray thoughts were wandering through their minds. Fleeting ideas conjured mental pictures, far removed from that to which they were giving their apparent attention, and these passed in review before their mental vision; strange sounds reached the membrane of the ear. And thus, on and on, conscious mind questions what the untrained mental forces of the listener were scattering. And these conditions are not few but numberless. It is the condition of every untrained mind of the vast majority who have thought that they could remember perfectly, when in fact their sub-conscious minds were possessed of mere outline pictures.

Anyone who wishes to test his own power of concentrating his thoughts may do so in many ways. An excellent test is to try to read

a book that has no attraction for the reader. If anyone will do this he will soon prove just how faulty is his power of controlling his thoughts and attention. The words may be read faithfully but no matter whether they are or not, the untrained mind will wander away from the subject of the book—will never gain the thought of the author—and will follow channels which have been most frequented. The reader has been giving apparent but not actual attention—his physical forces but not his mental powers have been brought into play. In the same way a musician may execute the notes of a selection for the first time without giving them the least thought or attention. Stenographers, linotype operators, machinists, telegraphers—in fact, men and women engaged in every known line of endeavor—perform work without giving it attention, and after it has been completed are utterly unable to give any information regarding it. They have failed to keep even the slightest mental record owing to the fact that they did not give any heed to their work. At the same time, they may be able to tell exactly what they have been thinking of while performing the action, which they have failed to note. All of these failures to make a mental record are not mere caprices of the subconscious mind, but they are the result of not employing Attention. The worker has not concentrated his thought—he has not made a mental picture—and so there cannot be anything for the subconscious mind to file in the chambers of Memory.

Continued non-use of the powers of Attention will cause them to atrophy, or become useless, in just the same way that any member of the body becomes useless when not given its natural functions to perform. The ability to give attention, to concentrate thought, was never intended to become useless. Instead it should be given much work to do. This work should be varied enough to exercise the mental faculties along many lines, for on such exercising rests the future of the powers of Attention of each individual. It has already been said that voluntary Attention is brought about through the exercise of willpower. This, too, is the keynote for the successful building of the powers of Attention. Simply willpower. The “I will do it” spirit. You simply will to give attention, to concentrate the thought on anything, and then will hard enough. When the will to give such attention exists, there must be absolute adherence to the purpose of that will. You must center your thoughts on that which you wish to give attention. It is possible to follow this practice in almost numberless ways. Take up a paper in which you have no interest; not its size and shape; find out the number of pages; study the front page; the second, and so on throughout the entire paper, be it large or small. Think about the paper, study it. After you have made a mental picture, or think you have, of the paper, in its different parts, then make a mental picture of it as a whole, and then put it aside. Take a sheet of paper and pencil and write down the things which you have seen. Bring before your mental eyes the picture of

the paper, and use its outlines to help you remember each part. Then after you have written all that you can remember about the paper compare the list that you have made with the paper. See how many deficiencies there are on your list, and all of the time center your thought on what you are doing. Make a mental picture of what you have omitted and join it to that which you have remembered, and then lay the whole thing away. The next day get your paper and pencil and endeavor to make your list without referring to the previous list, and without seeing the newspaper itself. Make use of your mental record to help you fill in the vacancies. After you have written all that you can, refer again to the printed paper and note your omissions. You will find that what you omitted the day before will most likely be remembered but what you thought of first in making your previous list has been partly left from your new list. The reason of this is that the things which were omitted in making the first list were not deeply enough impressed on the mental vision, but when they were brought out in relief by the second study of the paper, they were raised around the surrounding impression and so were more easily brought into the thought. After you have finished your lists lay them aside and take up something different. Have it as different as possible from things that make up your daily routine of thought and at the same time have it something different from the previous day's subject. Study it just as you did the paper in the first place; make a mental record of every peculiar point about it; study it from every viewpoint; know it so that you can shut your eyes and see it. Then make a list just as you did in the case of the paper. Follow the same course throughout, and then lay it all aside just as you did the paper. But remember—give your subconscious mind orders to not forget that which you have been studying. Then stop thinking about it for the day; you have made your first impression, and can safely change your thought into any channel which you desire.

Then next day repeat your work with the paper, and also include the new object. Make lists for each day in the same manner that the first and second lists were prepared. Study the different errors you have made in naming the different characteristics of each subject which you are endeavoring to remember. Endeavor to engrave on your mental vision a more accurate picture than you have had by supplying the little details that you had overlooked in previous studies of the objects. You will find that each time you do this, that something new will be found, for the simple reason that your mental vision is becoming more alert; it is developing and enlarging its ability to see things. After you have made your lists for the objects which you have, take up another subject, and study it just as you have the other; make a similar list and text. In fact, follow the same plan that you used in the first day's practice and that you have used in dealing with each new subject. Then when you have done this, and have a clear

mental idea of what you have seen, you are through with your third day's exercise. Repeat, beginning with the first object, all of the list-making and study on the fourth day. Continue from day to day, devoting as much time as you can to the course outline. After one object has been learned thoroughly, omit it, and devote more time to the others. Let several days pass before you do anything with the one that you leave out first. Then go back, and review it; give it just as thorough a review as if you had not quit going over it daily. After completing your review, take up the work that you have on your regular subjects, and practice them just as though you had done nothing with the other. Add a new subject each day, and proceed with each as you did at the very first. Select things in which you have absolutely no interest—things you do not care about. Then exercise your will—make yourself want to know about them; compel your mind to give attention to each new object; force it to study the strange points of each and to make a mental picture of each part, and then of the thing as a whole. Do this by the force of will—by the exercise of the *never to be beaten spirit*. Think that you want to know—never that you do not want to know. Never be lax in your decision to know the subject, for if you are, accomplishment is deferred just that much. Do not omit a day; event if you can give but a few moments to the study and review, do something—a few moments are better than nothing, and you retain the habit. More than that, do not let such occasions occur frequently, or you will find that your effort—or lack of it, rather—has not visibly increased your powers of concentration.

Continue the practice of studying one new subject each day for a month, and you will find that your ability to give attention to any subject, no matter how difficult or distasteful, has increased by leaps and bounds. Each day will show improvement, and the difficulty of seeing things mentally, or of visualizing, will grow less and less with each practice bout. Besides these benefits, the willpower itself will have vastly improved by the constant practice which such a plan affords. A weak, vacillating will when once started on the road to improvement needs nothing more than just such regular employment as is afforded in the study of the new subjects each day, and the review of those which have been gone over previously. The willpower under such conditions responds to the requirements made upon it, and expands naturally and readily through such treatment, while its growth and increased power make it able to cope with greater problems. There is an educational value, too, in thus taking up a new subject each day and studying it from its various angles. The constant review brings out many interesting points which might otherwise never be discovered, and the subject in its entirety takes on an aspect never before accorded it. History, biography, science and a hundred different lines of effort each with its thousands of examples, serve as sufficient

scope to gain much training while developing and training the powers of Attention. This increase of knowledge about different things and subjects reacts upon the memory by giving it more things to remember; each subject opens up many avenues for the mental consciousness and these, when followed, divide and subdivide until not only is the memory faculty given employment, but the varied work furnishes interest and in turn involuntary attention. And this is what every effort to develop voluntary attention inevitably does—it strengthens the involuntary as well as the voluntary attention. The sub-conscious mind reaches out and records many things which would otherwise have been passed unnoticed, while when the voluntary attention is called into requisition, it is capable of giving immediate responses and constant service during the time that it is required.

All of these things though are impossible unless there is a *will* to give *attention*. *You must* make up your mind that you will not let your mind wander—that you will give attention. Then give attention—that is all; it is the secret of developing the faculty of voluntary Attention: there is nothing else—no mustery—no magic—just WILL. That's it. And the vernacular of the day: “it is up to you.” You can make a complete failure if you will do so, but it is just as possible to will Success; just will hard

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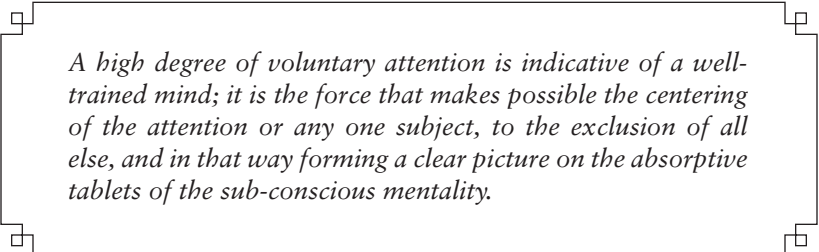
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THE THAUMATURGE*

by J. Waterloo Dinsdale, M.D.

The Naturopath and Herald of Health, XX (3), 164-171. (1915)

Miracles have been defined as the natural effects of exceptional causes. The immediate actions of the human will upon the body, or, at least, that action exercised without visible means, constitutes a miracle in the physical order. If we would be advanced far enough in the higher and deeper knowledge we would know that the Will, rightly exercised, would bring about almost, if not every result that would be wanted, but this would have to be both Will and desire (prayer) without fear or doubt; half a doubt will kill a full desire (prayer). We must always remember that in all things where we exercise the Will, where we want to gain a certain object by the strength of our desire and our Will, fear and doubt dare not enter into our minds or what would be a better and more fitting expression, is that fear and doubt dare not enter our innermost being, our Soul, while we are working along any line where the Will is brought into play. The student of the Occult should always remember that the first thing to do in order to gain a certain point by the force of Will and desire is to learn to kill fear and doubt, to set aside and forget it, remembering nothing but the very object that is desired. This can be done by practicing concentration daily. It is, at the same time well to remember that nothing should be desired or prayed for, that might in any way hurt another, or in any way cause grief to any human being. If he does, then the one calling these powers into force will find that he will be utterly ruined in time to come, as he is practicing Black Magic, and the suffering and grief caused to another will but turn a hundredfold stronger than they were originally sent out. It is my intention to speak plainly on both White and Black Magic, so that the student may not say that he did not know with what forces he had to deal. The time is at hand when we must teach the truth in all things, no matter what the results may be. If the student knows both sides and is warned as to the wrong and its results, and still follows the wrong, then he has no one to blame but himself.

The influence exercised upon will or intelligence, either suddenly or within a given time, and capable of subjugating thoughts, changing the most determined mind resolutions, paralyzing the most violent passions this influence constitutes a miracle in the moral order.

The common error concerning miracles is to regard them as effects without causes, contradicting nature, sudden vagaries of the Divine mind,

*The Thaumaturge, as taught and practiced by Eliphas Levi and all the other Occult Masters, is the natural method of healing and all brothers have ever been told to heal their fellow beings by this system.

not seeing that a single miracle of this class would destroy the universal harmony, and reduce the universe to chaos. It is the fashion of the common mind to call those things which it cannot comprehend, works of the devil. It seems strange to those of us who have learned to think for ourselves how it is that a people who claim to believe in a just God to attribute all those things that they cannot understand, as work of the devil, and in many cases claiming that nothing but the devil could do such things, forgetting that God only is great and that whatever is committed is committed by natural law. Not only is this all, but by allowing that the devil could do such great things, although evil, they at the same time allow the devil can do more than God can. They do not take time to think that the devil is not a being, but is personified evil, having no other existence except in the hearts, soul and being of man, and when it is rooted out of a man's being and good (God) implanted instead, evil disappears from that man, hell is no more a reality in such a regenerated being, but instead, God and Heaven hold sway, and the sooner man comprehends these things, the better for humanity. Remember, "Ye are the temples of the living God."

There are miracles which are impossible even to God, namely, those which involve absurdity. Could God be absurd for one instant, neither Himself nor the world would be in existence the moment following. Many followers of priest craft and churchism claim that God could do anything. This is not true, for should He do anything not consistent with law, chaos would follow, and utter ruin and darkness would follow and no man would remain to tell the awful tale.

To expect from the Divine arbiter any effect having a disproportionate cause, or even no cause at all, is what is called tempting God; it is casting one's self into the void. All causes have their effects, and all effects have their causes; nothing should be asked for or willed for, unless the effect has been carefully studied beforehand.

God operates his work in heaven by angels, and on earth by men, and the God that rules and moves through all things in heaven and earth, is Love, the cause that works what is known as evil or the devil in heaven or earth, is Hate, and its attending evils. God is Love. Human love—there is nothing like such a thing; Love is Divine, never human; passion is human, but Love, never. Love is Divine—God, wherever found. Hate is evil—the devil, even if found in heaven, it is still the same.

Hence, in the circle of angelic action, the angels can perform all that is possible for God, and in the human circle of action man can dispose equally of Divine omnipotence, but it must be done by and through Love. A good deed becomes evil if done for a selfish motive or for gain! In the heaven of human conceptions, it is humanity which creates God, and men think that God has made them in His image because they have made Him

in theirs. How true this is. Each man has a different opinion of what God is. This proves that man makes God and not God man. Man shapes God after what he thinks God should be, therefore man makes in the image it suits him. Were this not true, then every man would think just the same as to what God was. God has no form, for Love cannot have a form. If form is given to it, it then becomes material not Divine. The domain of man is all corporeal and visible nature on earth, and if he cannot rule suns and stars, he can, at least, calculate their motion, compute their distances, and identify his will with their influence. He can modify the atmosphere, act up to a certain point upon the seasons, heal or harm his neighbors, preserve life and inflict death, the conservation of life, including resurrection in certain cases, as already established, but man, to do these things, must have rooted selfishness and greed out of his being. He must be free from malice and fear, and be a man in the true sense of the word. Love must be the power in his being.

The absolute in reason and volition is the greatest power which can be given any man to attain, and it is by means of this power that he performs what astonishes the multitude under the name of miracle.

The most perfect purity of intention is indispensable to the Thaumaturge, and in the next place, a favorable current and unlimited confidence. The man who has come to fear nothing and desire nothing is master of all. Why? Because wanting nothing, he has everything he wants. This is the meaning of that beautiful allegory of the Gospel wherein the Son of God, thrice victor over the unclean spirit (selfish motives, hate, malice, jealousy, etc.) is ministered unto by angels in the wilderness. Nothing on earth withstands a free and rational will. When the wise man says: "I will," it is God Himself who wills, and all that he commands takes place. It is the knowledge of the physician, and the confidence placed in him, which constitutes the virtues of his prescriptions, and Thaumaturge is the only real and efficacious remedy. Hence, occult therapeutics are apart from all vulgar medication. It chiefly makes use of words and insufflations, and communicates by will a various virtue to the simplest substances—water, oil, wine, camphor, salt, etc. The water of the early Homeopaths is truly a magnetized and enchanted water, which works by means of faith. The dynamic substances added in, so to speak, infinitesimal quantities are consecrations and signs of the physician's will.

If physicians would only know and believe how much they could help their suffering patients by just speaking the right words at the right time, many a poor one would not suffer as they do, but the physician of today is fast wedded to materialism and false science, and will not believe in anything except that which he can see with the eye and feel with the touch not knowing or believing that there is a finer sense than either of these, and that that inner essence of man's being can be reached very easily if

properly understood. Many are awakening to the fact, but are, as yet, in a mass of ignorance and superstition which blindfolds them to a certain extent, but we hope that in time to come, men may learn the truth, and the truth shall make them free.

That which is vulgarly called charlatanism is a great means of real success in medicine, assuming that it is sufficiently skillful to inspire great confidence and to form a circle of faith, in medicine, above all, it is faith which saves. There is scarcely a village which does not possess its male and female compounder of occult medicine and these people are almost everywhere and invariably, more successful incomparably than physicians approved by the faculty, and yet, through laws smuggled through our legislatures, these men and women dare not relieve suffering humanity unless they wish to risk the penalty of so doing, which is either a sum of money, or imprisonment, or in some cases both, and yet we call ourselves a learned, civilized and Christian nation. The remedies they prescribe are often strange and ridiculous, and hence all the better for they exact and realize more faith on the part of the patients and operator. E. Levi cites the case of an old merchant of his acquaintance, a man of eccentric character and exalted religious sentiments who after retiring from business, set himself to exercise gratuitously, and out of Christian charity, occult medicine in one of the Departments of France. His sole specifics were oil, insufflation, and prayers. The institution of a law suit against him for illegal exercise of medicine established in public knowledge that ten thousand cures had been attributed to him in the space of about five years, and that the number of his believers increased in proportion calculated to alarm all the doctors of the districts. This is the case today. If a man makes a marked success in curing disease and is not one of the so-called *regular* school of medicine, very often scientific butchery, the loving *regular* will set a persecution against him and, if possible, ruin and imprison him, all because he cures and therefore takes their business.

He further says:

We saw also at Mans a poor nun who was regarded as slightly demented, but she healed nevertheless, all diseases in the surrounding country by means of an elixir and plaster of her own invention. The elixir was taken internally, the plaster was applied outwardly, so that nothing escaped this universal panacea. The plaster never stuck upon the skin save at the place where its application was necessary, and it rolled up and fell off itself—such, at least, was asserted by the good sister and declared to be the case of the sufferers.

This Thaumaturge was also subjected to persecution, for she impoverished the practice of all the doctors round about her, she was rigidly cloistered, but it was soon found necessary to produce her at least once

a week, and on the day of her consultations we have seen Sister Jane Frances surrounded by country folks, who slept upon the ground, and tarried only to receive the elixir and plaster of the devoted sister. The remedy being the same in all cases, it would appear needless for her to be acquainted with the cases of her patients, but she listened to them invariably with great attention, and only dispensed her specific after learning the nature of the complaint. There was the magical secret. The direction of the intention imparted its special virtue to the remedy, which was insignificant in itself. The elixir was spiced brandy mixed with the juice of bitter herbs; the plaster was a compound analogous to theriac as regards color and smell; it was possibly electuary Burgoyne pitch, but whatever the substance, it worked wonders, and the wrath of the rural folk would have been visited on those who questioned the miracles of the poor nun. The facts to be looked at in this case are these: the sister did this only for a pure love of humanity—student, remember this well—for a pure love of humanity, there was no selfish motive behind it, this was great power. Next, she never doubted, or if she did, she did not show it, and in not working for money and not showing any doubt in her remedy, she got the faith of her patients. In doing so, she established a current of thoughts of health instead of a current of disease. In thinking thoughts of health, they build up the healthy brain cells, and cure was affected. All these things must be taken into consideration. It is the small things that are very often of the greatest benefit.

Near Paris, also, there was an old gardener Thaumaturge who accomplished marvelous cures by putting in his vials the juice of all the herbs of St. John. He had, however, a skeptical brother who derided the sorcerer, and the poor gardener, overwhelmed by the sarcasm of this infidel, began to doubt himself, whereupon all the miracles ceased, the sufferers lost confidence, and the Thaumaturge, slandered and despairing died mad. This again proves to us that the virtue is not in the medicine given, but in the power of faith, and that, in reality, it is the faith that cures and not any medicine. It also proves that to establish faith in another we must first have faith in ourselves, and doubt may not enter. This is again proved by the fact that as soon as the old gardener had lost faith in himself, and when others did not know what had happened, yet, he could no more effect cures. This is another lesson, and is taken from the work of Eliphaz Levi, and these cases show the underlying principles and are good lessons for all to remember.

In the book, *Treatise Concerning Superstitions*, is on record the case of a woman afflicted with an apparently aggravated ophthalmia, having been suddenly cured and mysteriously confessed to a priest that she had betaken herself to magic. She had long importuned a clerk, whom she regarded as a magician, to give her a talisman that she might wear, and

he, at length, delivered her a scroll of parchment, advising her, at the same time, to wash three times daily in fresh water. The priest made her give up the parchment, on which were these words: "*eruat diabolus oculo tuos et repleat stercoribus loca vacantia.*" He translated them to the good woman, who was stupefied, but, all the same, she was cured. I would advise all of those that follow this system of healing to employ a certain agency, impress upon the patient a given thing, give him a certain queer thing to do, this will keep the mind somewhat from the disease and on a cure, the patient will think more of what she or he is to do, and forget the disease, this with the faith in the treatment or system will effect a cure. It must always be remembered that a patient will never go to a healer, no matter of what system, unless he or she has, at least, a little faith beforehand in the system, and it remains for the healer to give the right kind of suggestions, and make the right impressions on the mind of the patient, and he will never fail. The healer should also remember that a system of right living must be taught to the patients. Nuts instead of meat, water or milk instead of tea and coffee, etc.

Insufflation is one of the most important practices of occult medicine, because it is a perfect sign of the transmission of life. To inspire, as a fact, means to breathe upon some person or thing, and we know already, by the one doctrine of Hermes, that the virtue of things has created words, and that there is an exact proportion between ideas and speech, which is the first form and verbal realization of ideas. (For the full and grand teachings of Hermes see the book, *Hermes Trismegistus*, by Dr. Paschal Beverly Randolph.) The breath attracts or repels, accordingly as it is warm or cold. The warm breathing corresponds to positive electricity, and the cold breathing to negative electricity. Electrical and nervous animals fear the cold breathing, and the experiment may be made upon a cat, whose familiarities are importune, by fixedly regarding a lion or tiger and blowing in their face, they would be so stupefied as to be forced to retreat before us. Warm and prolonged insufflation restores the circulation of the blood, cures rheumatic and gouty pains, re-establishes the balance of the humors, and dispels lassitude. When the operator is sympathetic and good, it acts as a universal sedative.

Cold insufflation soothes pains occasioned by congestions and fluid accumulations. The two breathings must, therefore, be used alternately, observing the polarity of the human organism, and acting in a contrary manner upon the poles, which must be treated successfully to an opposite magnetism. Thus, to cure an inflamed eye, the one which is not affected must be subjected to a warm and gentle insufflation, cold insufflation being practiced on the suffering member at the same distance and in the same proportion. Magnetic passes have a similar effect to insufflations, and are a real breathing by transpiration and radiation of the interior

air, which is phosphorescent with vital light. Slow passes constitute a warm breathing which fortifies and raises the spirits. Swift passes are cold passes or cold breathing or dispersive nature, neutralizing tendencies to congestion. The warm insufflations should be performed transversely, or from below upwards; the cold insufflation is more effective when directed downward from above.

We breathe not only by means of mouth and nostrils; the universal porousness of our bodies is a true respiratory apparatus, inadequate undoubtedly, but most useful to life and healing. The extremities of the forefingers where all the nerves terminate, diffuse or attract the astral light accordingly as we will. Magnetic passes without contact are a simple and slight insufflation; contact adds sympathetic and equilibrating impression. It is good and even necessary to prevent hallucinations at the early stage of somnambulism, for it is a communion of physical reality which admonishes the brain and recalls wandering imagination. It must not, however, be prolonged when the object is merely to magnetize. It is the common fashion of the *wise* people of this age to scoff at imaginary things or often someone speaks about something they cannot understand to say that it is only imagination. While this may be true, yet it is also truth itself, that all things, including heaven and earth, had their first part in imagination. All great or small invention, for that matter had their beginning in imagination. The inventor first imagines such an object and afterward puts his image of the invention into material form, therefore, the imagination of man is the most powerful of all the faculties of the mind. It is not one of the senses, but it is a faculty of the mind and soul in combination, and with intuition is the greatest of man or God. By it, man becomes either a God or a fiend, either honest or dishonest, as his imaginations are, so will his life be. Men should learn that imagination is not to be scoffed at. Another thing that is well to remember is that nothing that can be imagined is impossible, because nothing can be imagined that does not have its foundation in truth.

Absolute and prolonged contact is useful when the design is incubation or massage rather than magnetism properly so-called. We have given some examples of incubation from the most revered book of the early Christians; (Christians of today, whom we know as modern Christians, do not follow this grand book, and condemn those that do). They all refer to the cure of apparently endurable lethargies, as we are induced to term resurrections. Massage is still largely resorted to in the East, where it is practiced with great success at the public baths. It is entirely a system of frictions, tractions and pressures, practiced slowly along the whole length of members and muscles, the result being renewed equilibrium in the forces, a feeling of complete repose and well-being with a sensible restoration of activity and vigor.

It is a fact that these systems were practiced with wonderful results in all countries before the so-called Christianity was established, and before the introduction of modern scientific (?) medicine with its poisons, Koch's tuberculin, serums that cause lockjaw, and other fads which are now passing as scientific medicine, when the fact is that they are the direct cause of more deaths and diseases than all else combined. Heathenism is preached about in America and other so-called civilized countries, but in many cases it would be a good idea to go back to some of the practices of so-called heathenism.

The whole power of the occult physician is in the conscience of his will, while his whole art consists in exciting the Faith of his patient. "If you have Faith," said the Master, "all things are possible to him who believes." The subject must be dominated by expression, tone and gesture. Confidence must be inspired by a fatherly manner, and cheerfulness stimulated by seasonable and sprightly conversations. In these few lines we have all that can be taught in the occult healing art, which should be properly known as the *Thaumaturge*. This is the true name of him who follows this grand and sublime art for the sake of the truth, the right and for humanity; not for the sake of greed, malice and selfishness. Anyone who will do as is taught in these instructions, need no other instruments, but he dare not only read them, he must study them and practice them.

Rabelais, who was a greater magician than he seemed, made *panagruelism* his special panacea. He compelled his patients to laugh, and all the remedies he subsequently gave them succeeded better in consequence; he established a magnetic sympathy between himself and them, by means of which he communicated to them his own confidence and good humor. He flattered them in his prefaces, termed them his precious, most illustrious patients, and dedicated his books to them. So are we convinced that *Gargantua* and *Pantagruel* cured more black humors, more tendencies to madness, more *atrabilious* whims, at that epoch of religious animosities and civil wars, than the whole faculty of medicine could boast. Occult medicine is essentially sympathetic. Reciprocal affection, or at least, real good will, must exist between doctor and patient. Syrups and juleps have very little inherent virtue except that they help to establish faith and confidence in the doctor; they are what they become through the mutual opinion of operator and subject. Hence, homeopathic medicine dispenses with them and no serious inconvenience follows. Oil and wine, combined with salt or camphor, sufficient for the healing of all afflictions, and for all external frictions or soothing applications of oil and wine, are the chief medicaments of the Gospel traditions.

They formed the balm of the Good Samaritan, and in the Apocalypse, when describing the last plagues, the prophet prays the avenging powers to spare these substances, that is, to leave a hope and a remedy for so many wounds.

It is a fact that this plague was the outcome of immoral living among the people, and the remedy was, clean and moral living. This being done, nothing else was needed; the cause being removed, the effects must always take leave. It has always been thus. If men would only learn the lesson that right living is the remedy for all diseases. Of course, man must also think right, as many, or nearly all, if not all diseases are caused by wrong thinking in the beginning.

What we term *Extreme Unction* was the pure and simple practice of the Master's traditional medicine, both for the early Christians and in the mind of the Apostle, said James, who has included the precept in his epistle to the faithful of the whole world. "Is any man sick among you," he writes, "let him call in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord." This divine therapeutic science was lost gradually, and extreme unction came to be regarded as a religious formality necessary as a preparation for death, when, in reality, it should be used in all cases of sickness. But there is another reason for this. The people of this century pray louder, talk more, and act more in regards to true religion, and, at the same time, have much less faith in religion, than those of the past times. It is a case of the dog that barks the loudest bites the least. Very few of modern so-called Christians have any faith whatever. This being a fact, they do not believe in the old healing art, and therefore must have a doctor, with material medicine, having faith only in the material, and very little in the spiritual even though loudly praying to a God, that is, to their mind, everything and anything but the God of Love. This being the case, extreme unction was set back as a last rite, and anyone who dares to employ it in the case of sickness, is one of the employees of his Satanic Majesty such is the verdict of the Church and Churchism. They tell you these things were all right in the Master's time, but it is wrong to employ them now. They claim to be the followers of that grand and noble Master, but not being able to do anything that he did, and still claiming to be followers of Him, they must condemn such things to save themselves. Such is modern Christianity.

Also, at the time, the thaumaturgic virtue of consecrated oil could not be altogether effaced from remembrance by the traditional doctrine, and it is perpetuated in the passage of the catechism which refers to extreme unction. Faith and charity were the most single healing powers among the early Christians, but in our time of greed and selfishness, this will not do, and must of necessity, be called a work of the devil, so as to cover the inner being of the Christians of today. The source of most diseases is in moral disorders. This in itself proves how few of those claiming to be converted and true followers of Christ, because so very few do not have to have the doctor so very regularly to attend to their illness. They prate about their large amount of faith and light, but let a little pain start, and all is forgotten about faith, and the doctor with his poisons and material

substances must be called at once to minister to their wants. Oh consistency, thou art a jewel! We must begin by healing the soul and then the cure of the body will follow quickly. Of course, it takes time to teach men the truth, because they have been taught delusions for many years and it is wedded fast to them, taking time until it is torn off, and the truth grown fast, but let us start in the work. Let those who are sick get healed with material and spiritual treatment combined, and after they are cured live a clean, pure and true life, so that they may not move in the same old ruts again.

The passions of the soul which adhere to the imagination may, if they are sufficiently strong, not only produce changes in the organism to which they belong, but also be transferred upon another organism, and thus impressions may be made by the will of a person upon the elements and external things, and thus diseases of the soul or body may be caused or cured. The state of the soul is the principal cause of the condition of the external body. A strong, exalted soul, stimulated by a strong and active imagination, may not merely cause health or disease in her own organism, but also in that of others with which she comes in contact. Evil disposed persons may exert a very evil influence upon others by their look. The invisible forces emanating from the soul through the eye are much more powerful, stronger, loftier, and more active than the emanations from the physical body. The soul force of a person entering within the soul sphere of another acts therein not less strong than it would act if it had originated upon the mind and character of another.

The spirit may accomplish a great deal by the power of the *faith*. This power is a firm confidence or conviction, based upon the knowledge that one can and will accomplish his purpose. It is a strong unwavering attention which gives strength to the work, causing, so to say, an image in our mind of the power which is necessary to accomplish the work, and of the work which is to be accomplished, in, by and through ourselves. We must, therefore, in all magic operations, apply a strong will, a vivid imagination, a confident hope, and a firm faith; all of which combined will assist in producing the desired results.

It is well known that if a rich person has confidence in his physician, he is more liable to be benefited by the latter than if he mistrusts him, and often the presence of the physician in whom the patient has faith benefits the latter more than the remedies he uses. The presence of a spiritually-minded physician who possesses a strong soul, and who desire to help the patient, is a power which is often sufficiently strong to change the pathological activity of the soul elements of the patient (of which the physical processes taking place in the organism are merely the external expression), and thus to restore the patient. Every physician ought therefore to be a magician in a certain sense. He ought not to doubt in the least that he will be successful in that which he attempts to accomplish. He ought

not to even permit a thought of the possibility of a failure to enter his mind because as a firm faith may accomplish wonderful things, likewise doubt disperses the active power of the operator and renders it ineffective. In such a case, the spiritual activity vibrates, so to say, between two extremes. It lacks the projecting impulse to enter the physical organism of the patient, it becomes diffused in space and is lost. The Occultist may thus cure another by the power of his will or cause him to be sick and kill him; he may make him joyful or sad, fill him with fear, admiration, respect, veneration or the opposite.

The root from which all such effects spring is a strong and decided will supported by the spiritual influence coming from and through the heart. An opposing spiritual activity will, if the latter surpasses the former in strength, neutralize or repulse it, or weaken its influence.

If we would be advanced far enough in the higher and deeper knowledge we would know that the Will, rightly exercised, would bring about almost, if not every result that would be wanted, but this would have to be both Will and desire (prayer) without fear or doubt; half a doubt will kill a full desire (prayer).

It is, at the same time well to remember that nothing should be desired or prayed for, that might in any way hurt another, or in any way cause grief to any human being.

It seems strange to those of us who have learned to think for ourselves how it is that a people who claim to believe in a just God to attribute all those things that they cannot understand, as work of the devil, and in many cases claiming that nothing but the devil could do such things, forgetting that God only is great and that whatever is committed is committed by natural law.

A good deed becomes evil if done for a selfish motive or for gain!

He must be free from malice and fear, and be a man in the true sense of the word; Love must be the power in his being.

The man who has come to fear nothing and desire nothing is master of all. Why? Because wanting nothing, he has everything he wants.

If physicians would only know and believe how much they could help their suffering patients by just speaking the right words at the right time, many a poor one would not suffer as they do, but the physician of today is fast wedded to materialism and false science, and will not believe in anything except that which he can see with the eye and feel with the touch not knowing or believing that there is a finer sense than either of these, and that that inner essence of man's being can be reached very easily if properly understood.

It must always be remembered that a patient will never go to a healer, no matter of what system, unless he or she has, at least, a little faith beforehand in the system, and it remains for the healer to give the right kind of suggestions, and make the right impressions on the mind of the patient, and he will never fail.

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SURGICAL HYSTERIA

by Ella Wheeler Wilcox

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During the last fifteen years a surgical hysteria has seized upon the civilized world. Just as the leading men of the seventeenth century in Holland took pride in collecting the largest and rarest numbers and varieties of tulips, so our present-day surgeons delight in recording the greatest number of operations on the human body and collecting vital organs for their laboratories.

It is uplifting and encouraging to the normal mind to read of the success made by surgery in skin grafting; in bone growing; in the cure of spinal curvature; of hip disease; of club feet; and in almost every other phase of deformity or accidental mutilation. Materia medica has progressed rapidly in knowledge of antiseptics and minimized the dangers of blood poisoning which used to menace any surgical operation, with after results. That very sense of immunity has caused a hundred unnecessary operations to be made where but one was absolutely needed. Every year the operating mania has grown, and woman, the naturally equipped mate and mother of man, stands today in greater danger of losing her usefulness, from hysterical surgeries, than she has ever stood in any era of the world from any combination of causes.

All the newspapers and scientific magazines give large space to the successful operations of surgeons, and equal space to the failures of all experimenters, or healers of any kind outside the regular school whose patients die under their treatment. There are laws to punish such men.

There is no newspaper or magazine which gives space to the awful malpractice of regular physicians and surgeons who cause death or life-long invalidism for men and women by the score through unnecessary operations. And there is no law to protect people from these men.

A *regular* who has become a deserter from the ranks because he could not submit to the methods growing more and more customary with surgeons, made the statement that it was generally understood by physicians when diagnosing a case, that if life could be prolonged three months by



Ella Wheeler Wilcox
[1850-1919]

an operation, and death was known to be inevitable at the termination of that period, the operation was performed. This gave the surgeon their fees, the nurses occupation, allowed the regular school to count one more *highly successful operation*, and when after three months the patient died of *heart failure* or *anemia* or a *blood clot on the brain* (the latest catch-phrase in medicine) there was no blame attached to the fraternity. But the patient, who might have found peace in cremation or the grave a few months sooner, had borne the agony of the operation, and the family had paid the price.

In absolute calmness and with no rancor or ill-will, I here do arraign the surgeons of America for needlessly removing the appendix in more than half the cases presented to them; and for needlessly rendering women barren by major operations in more than two-thirds of the cases presented to them, besides depleting the vital forces and injuring the health of women in many ways by serious operations where simpler and more natural methods would have effected a cure.

Informed of five men who had escaped the surgeon's knife, and won the ill-will of the leading practitioners of their towns by refusing to be operated upon for appendicitis and refusing to die in consequence, I personally investigated the cases, and found them all true. They were identical with one which came under my own observation, and is here related. The names and addresses can be given to any desirous of investigation.

A young man who had graduated from a leading college in America was settled in Boston, making great progress in his chosen career. While in college he had felt some indication of trouble with the appendix. A serious attack came on in Boston. The young man suffered from much pain, lost flesh, and after consulting one or two prominent surgeons in Boston came home to his distressed parents and informed them that he was told he must be operated upon in a few days if his life would be saved. Curiously enough, one of his classmates had been given the same information.

The parents took their son to prominent surgeons in their town (a town known in every part of the world). The statement of the Boston surgeons was corroborated.

But friends of the family, knowing of the two men who had been saved from the knife by X-ray and violet-ray treatment, urged the parents and the son to investigate before accepting the ultimatum of the surgeons. The son was particularly skeptical. He said, Boston surgeons of such high standing would know if any treatment but the knife could be used. Relatives of the young man urged him to go at once on the operating table and not risk his life with any *quackery*.

However, the friends finally prevailed upon him to consult a leading specialist who had successfully treated other cases. The result was the youth took treatments of the specialist for about a month, was allowed

to go about his affairs during the days and evenings, to observe a certain reasonable diet, and after the expiration of a month and the payment of one-tenth the amount a surgical operation would have cost, the patient was cured, and remains cured after four years.

Meantime the classmate went through an operation, and for an entire year was out of health, suffering from weakness and exhaustion, besides being crippled financially for some time.

The woman with whose life I have been the most closely associated since early childhood suffered a slight discomfort and felt some pain which had its cause in childbirth, years previous. The head of a prominent hospital, after a few days of treating the case, calmly stated that the knife should be used. "Do you mean to say," asks the horrified woman, "that you would mutilate me in this terrible manner with no more sign of any serious malady than I display?" The doctor answered, "My dear madam, we are operating upon women everyday who have no more visible evidence than you of the malady. It is really a very simple matter, not one to be dreaded at all."

"But I will die, if I must, of this trouble," the woman said. "I refuse to be chopped and mutilated."

"Then I wash my hands of the case and its consequences," the president of the hospital said.

That was three years ago. The woman is in the best of health and vigor today. Consulting an eminent English physician a year after the statement made to her by the American specialist, she was told that not one vestige existed of the malignant malady intimated, a malady which would have ended her life in a year's time at the most if it had existed at all.

The wife of a reputable physician and surgeon was in much distress. No ordinary remedies relieved her, and according to the custom of the profession, other physicians were called in. The head of a well-known hospital declared the woman to be suffering from an infrequent and serious malady which can be relieved only by the knife. The husband doubted, but the consulting physician agreeing, the woman was taken to the hospital. Some symptoms which she developed while preparing for the operation caused her husband to beg a delay of twenty-four hours. He agreed to take all blame from any serious consequences resulting from the delay. Then he set himself to work to clear the system of his wife of all poisonous gases and excretions. In twenty-four hours she left the hospital free from pain, and attended the theatre with her husband the following evening.

One of the hospital surgeons saw her there, and said: "Is this the woman we were to operate on forty-eight hours ago?" He laughed over the incident. It really was amusing! That was ten years ago, and the lady is in good health now.

Two women met in a surgeon's office ten years ago, both afflicted with the same common malady—painful growths in the breast. Both were urged to be operated on at once. One consented and had her breast removed. The growth came on the other side, and that was also removed, and the woman died in less than two years from the time of the first cutting, and after months of anguish. The second went directly from the surgeon's office to an X-ray specialist—a regular physician of the old school who had grown with the times. He assured the lady of a cure in a year's time. She was cured of every vestige of trouble at the expiration of six months. A year ago a small lump again appeared. "Ah ha!" cried the devotees of the butcher system, "you see the surgeon was right and you are not cured after all. Better have been operated on at first." "Why so?" asked the woman "I have had ten delightful years of health. My friend died eight years ago after two years of anguish, and now I am going to be cured again." She is free from every symptom of breast trouble today, after two months' treatment.

An emancipated physician, relating cases of his own, said to me:

The greatest menace and crime against woman kind today is the surgeon's knife, wielded haphazardly with his limited power over life and death, acting alone in the majority of cases as judge and jury over the fate of these shocked and half-crazed victims. The horrors of the result being hidden in the consulting room and protected by professional ethics.

A young girl, single, under 20, was told by a prominent New York surgeon that she must submit to ovariectomy at once, as a lump as large as a billiard ball had developed in the right groin. From sheer distraction she was driven to consult a man opposed to cutting in these cases, and he simply found a swollen appendix, and with heat, electricity, violet light, etc., he cured her in a very few treatments, and the lump, pain, and tenderness entirely disappeared within two weeks.

Pelvic surgery has assumed a craze for exploitation, public notices, fees, etc., with a certain class of men whose vision is distorted, whose judgment is warped, and who have a cock-sure diagnosis for all comers. The family doctor fearful to oppose them, stand helplessly by.

We all die eventually anyway; and if we are allowed several years of robust health and the possession of all our organs, and meantime retain our money for better purposes than paying surgeons, it would seem an added argument in favor of avoiding an operation.

The public is living in blind ignorance of the alarming frequency of death within a year's time of men and women who have been operated

upon. Women especially suffer from the shock to the nervous system and afterward succumb to fatigue, a cold, or other slight maladies, and never is the death laid at the door of the "beautifully successful operation".

That surgery performs miracles of good; that it saves life; relieves permanent anguish by temporary pain; that it is a blessing to the human race, is known and appreciated by the writer of this article. It is also known that men and women rush too blindly into the hands of the surgeon; that they believe implicitly what he says; that they do not sufficiently investigate other methods of being cured, and that they permit themselves to being hacked, and unsexed and deprived of natural organs when they might keep them and obtain perfect vigor if they would wait and look into saner, safer and less expensive systems of cure.

Any physician who is ready to make a positive statement that an operation is the only escape from death for a patient ought to be willing to put that statement into writing. No man or woman should submit to the knife if his physician refuses to do this. Let us present a law to Congress compelling physicians to put the professional statements into writing. Those who jeopardize life should be ready to risk their professional reputation. The law should protect us from the regulars as well as from the charlatans.

Every case cited in this article is known to be true, and the names and addresses, with a score more, can be given to those who desire further proof.

The most stubborn, unprogressive, conservation science on earth is the science of medicine. The mind of the regular physician of the old school is closed to progression. With might and main he combats any idea which does not originate with his school. He would let a patient die rather than see him saved by some impertinent newcomer with unorthodox ideas.

In olden days, all human ailments were treated with bleeding and purging. Thousands and tens of thousands of sufferers were hurried into premature graves through the blind ignorance of physicians. In more modern times similar results have followed the free use of drugs and the surgeon's knife. There has been for the last twenty years an increasing mania among physicians and surgeons to slash the human body and cut out various organs which were causing disturbance to the system.

Civilized society is filled with men and women today who are physically incompetent beings, while the laboratory shelves of every fashionable physician give evidence of the mutilation to which patients have been subjected.

Aesculapius, Hippocrates and Galen, the ancient Greek physicians, were the fathers of medicine and surgery. The Arabians introduced chemistry into the practice. Bleeding was introduced at an early date and continued up to within fifty years. The next great event was the discovery of

the circulation of the blood by Harvey. He was at the time (1619) court physician to King James I and professor of surgery in the Royal Medical College of London, England, which institution is still in existence. His description of the mechanism of the heart and its action, forcing the blood through the body, was scoffed at by the profession. He was maligned unmercifully, and it took him the best part of his life to regain the respect and confidence of his profession.

In the same way, the regular school has met each progressive step in medicine. Homeopathy was derided and abused and makes its way through a path filled with roaring lions. Osteopathy was insulted and ridiculed, and many of its practitioners were forced into courtrooms to substantiate their right to the name of physician. The homeopathic school, which had suffered so much from *Allopathy*, is now united, with its persecutor to *down* [repressed] Osteopathy.

But Osteopathy did not, and will not, be *downed*. It is, on the contrary, very much in evidence, and daily proving itself a blessing to humanity. The water curists, electricity and absorption were all steps forward in medical therapeutics, and were all violently attacked by the older schools. Now comes the latest and best of all—the *Light* treatment, and of course darkness is opposed to light, and the drug doctor and the surgeon with his whetted knife, aching for an operation, object to this newcomer in the world of science.

But the old schools practicing the giving of large quantities of drugs and the free use of surgery are on the wane, and a change is gradually being effected through the Light School of Medicine, which will be of great benefit to mankind in combating virulent and deadly forms of diseases which the older forms of practice are unable to combat.

Occasionally a progressive mind is found in the old ranks. I met an emancipated doctor recently who had given up drugs and knives in favor of light. He said in speaking of the matter:

All light is simply borrowed from the sun and the value of sunlight is beyond compare. Germ diseases lurking in the human system, multiplying in darkness, cannot bear the beams of light thrown upon them anymore than the unhealthy mold and fungus growth in a darkened room, can exist when the windows are thrown open and a hood of God's sunlight thrown in to purify and cleanse.

Even the most dreadful of all disease, cancer and tuberculosis, seem to recede under the powerfully purifying action of these internal sunbaths.

The world is full of prejudice and bigotry still, and the active professional man either has no time to investigate the new order of things or is not broad enough to grasp them.

Light is life, and if this fact is fully appreciated there will be fewer desolate firesides and broken homes than through the old order of practice and drugs. Ten operations are performed here to one in European countries, and the practice has become a menace and a fad.

Dr. Chrisholm Williams, of the West London Hospital, reports ten cases of cancer cured by light. Scores of cases can be found here by those who care to investigate.

The mania of reputable surgeons and physicians to remove important organs from the human body is little less than criminal today. The science of the future will look upon the *operations* of this era with horror, much as the civilized nations regard cannibalism now. It is almost a necessity for a man who wishes to perpetuate his family name and blood to ask a woman before proposing marriage if she has been upon the operating table of any fashionable physician.

The number of young women who in early youth are rendered barren for life by these surgeons is appalling. Not one case in one hundred is necessary.

Other methods would have saved life and sex privileges. I have known a woman who believed in the efficacy of water, given internally and externally, to save a sister woman from the knife, after a consultation of specialists had decided that an operation alone could keep her alive. I have known many cases, after similar assertions, to be cured absolutely by light; others by absorption.

With the discovery of the power of the violet ray and the Roentgen ray to drive out the congestion and cure supposedly incurable maladies, without the aid of medicine and without the touch of the knife, it seems as if the divine command, let there be light, was about to be fully obeyed at last.

A woman was recently carried into one of the institutions where light is used for disease, and in a few weeks relieved of a malady which five years ago would have necessitated an operation by skilled surgeons. I saw her, convalescent and able to walk about, and overflowing with gratitude to God for His wonderful light, which science had turned to such blessed use.

There is still a higher plane for humanity to reach: the plane where the light within each soul shall be able to cast out all disease and cure all disposition. Only now and then, and here and there, do we find one who has attained this goal; just as only here and there is a physician sufficiently advanced to employ light to cure disease.

By and by all reputable doctors will use it in place of medicine or the knife. Meantime, let the great truth be spread broadcast that not one invalid in one thousand today need subject himself or herself to an opera-

tion, if he or she will first investigate the power of Light to restore the body and its troublesome organs to a healthful state.

“Let there be light, and there was light.”

If you, sir, or madam are thinking about undergoing a surgical operation in order to drive away uncomfortable feelings or to cure maladies which you are confident you possess and which your surgeon says can only be cured by the knife, wait a bit. Try fasting for a whole day, drinking only water; then a diet of barley water for two days; then hot milk and water for a few more days and live out-of-doors as much as possible and eat nourishing, simple food.

After two months, perhaps, you will abandon your idea of an operation.

Baths, external and internal; violet and X-rays, deep breathing and regular outdoor exercise (with the persistent belief that you will avoid the knife) will do miracles for you.

Here are some true stories which are worth perusal by all who contemplate surgical operations:

A gentleman in England became ill through worry over his wife who had undergone four hospital operations. His case was diagnosed as “pernicious anemia,” whatever that may mean. Finally a surgeon was called and said there must be an immediate operation for duodenal ulcer. This is a dangerous malady, and the man says:

I was told that the only alternative was to go on being ill until I had no strength left, so I submitted. The case having aroused great interest, six doctors put in appearance when the operation was performed. It got so hot that we were afterward told by the nurses that one of them had to spend her time mopping the face of the operator. What am I to say as to the result of this operation? Finally, the doctors felt quite certain that I should not survive for more than forty-eight hours. (The surgeon some months afterward told my brother this.)

We were, before all, given to understand that he was going to perform a ‘short circuit’ operation, and afterward I had been told that this had been done, but my wife and friends were told that they had found a duodenal (?) ulcer, and that it was as large as half a crown, but that it had healed itself, undoubtedly under the gastric ulcer treatment of a few months earlier, but they had found that my appendix was ‘peculiar’ so that it had been removed.

Imagine me lying in bed and feeling this pain at my side, and continually telling the nurses and my friend that I was sure I was going to have appendicitis, and think what an idiot that the doctor was not to allow them to tell me what they knew!

To cut a long story short, I did get sufficiently well to go away, but when I got home again I was soon as ill as ever. This time, I found myself under another doctor, and he naturally wanted to know all about the first illness. Then a cool letter came from the surgeon saying when he operated he found that there was a small wrinkle in the peritoneum, which at that time he attributed to a duodenal ulcer, but he now thought that it had no significance!! I was aghast, and could only say what a lot of liars they were.

The whole thing, you can see, was a plot. Firstly, I think that my case so interested them that they could not resist the temptation to open me up and have a look to satisfy their curiosity, and then when it was done they decided that I could not survive it, so that all they had to do was to satisfy the anxiety and curiosity of my friends so they made up these lies and persuaded my wife that it was best for me to know the truth (which I am afraid I never shall), but I do know that I required no surgical treatment at all and that they lied when they made up the ulcer-the-size-of-half-a-crown story.

Why my appendix was taken away for being 'peculiar' I don't know. Anyway, I am rather glad it was, because it would have been an excuse for another operation if it hadn't been, when I was ill again.

This time another consultant visited me, who advised arsenic injections and a diet of sour milk only, and in ten weeks I was about, and since have been keeping fairly well.

What was and still perhaps is the matter with me I don't know, but the second specialist said it was pernicious anemia. I only wish I had the money that I wasted owing to the curiosity of those internal surgeons, to say nothing of the pain I suffered.

From the same country comes this letter from a lady. She says:

I was told when I was bothering with a critical period that I would die unless I had a major operation. At last, I found a humane doctor who attended me for some time, and I am thankful to say that as regards that matter, I am perfectly sound now in fact, better than for fifteen years back, all without such a fearful operation, which I feel certain would have killed me in the weak condition I was in at the time. You see I got better without the agony of the operation.

I think a great many doctors and nurses have too little patience and perseverance to try alleviating the suffering first, and resort to the knife immediately. So many of the trained nurses I had did not take much interest in my case because it was not an operation,

and told me they hoped I would soon have done with them, as they liked 'a grand case'—it was worth talking about. I thought it was funny they never seemed to think it was grand to save any one from the agony of such a fearful operation as the one they wanted me to have. A lady, who was not so ill as I, underwent it and died three months afterward.

Another says: "My sister has just had an operation, and the surgeon found a perfectly healthy organ after he removed it. She will probably be an invalid for life."

The rage of vivisection has made surgeons more rabid to operate upon human beings. Doctors and nurses all become more or less under the influence of this modern medical mania, and excitement and love of experimentation take possession of their minds to the exclusion of human sympathy.

Because wonderful operations are performed and lives saved and health restored by the skilled use of the knife (and surgeons crowned with wealth and fame) the desire to operate has become a menace to motherhood and life itself.

There are malignant growths which only the knife can cure (and usually these operations even have to be repeated, and quite frequently the patient dies within a few months after the second one). But there are numerous growths which yield absolutely to the X-ray and violet ray treatment, and simple blood remedies, and the building up of bodily strength and vitality.

The writer intimately knows a lady who suffered from two internal growths for a period of years; and they vanished after a time through treatment of nourishing food, baths, massage and a course in a school of physical culture.

Ten years have passed since they disappeared and the lady is in perfect health.

A woman who found a small growth of a similar nature was advised to have it removed, and went into a famous hospital for that purpose. She and her husband were assured that it would be a most simple matter. Yet, the physicians performed a major operation on this woman, without consulting her husband, and she died the third day afterward. The physician now admits that similar growths have been known to be absorbed and vanish without treatment.

Yet, this woman was killed by an unnecessary operation, and the husband is unable to obtain any reparation because the physicians belong to a regular school and the hospital is a famous one in Pennsylvania. The woman who was killed was in the prime of life and had never suffered any pain from this slight growth, but was advised to have it removed before it made her any trouble.

With such cases as these occurring continually all about us, is it not time that women called good common sense to their command, when suffering from the maladies peculiar to their sex, and before they put themselves in the hands of surgeons that they should decide to use all of Nature's simple methods first?

And then turn to the light and its beneficent rays and to the sensible, sane treatment of the spine through Osteopathy, and with all these that they should learn the vast power which lies in their own minds?

Scores of women turn to the hospital operations as a means of diversion. They are disillusioned with life in some way; they are lacking an object, an aim, a purpose; and through worry and self-centered habits of thought they grow ill. Soon the thought of an operation presents itself as an escape from monotony. Afterward, it is their delight to talk of what they have passed through.

But frequently afterward comes on another plane; for the percentage of women who die within two years after an operation would astonish us were we to know the statistics. Not more than one operation in a score is needed.

Be sure your case is the exception before they add one more to the foolish women who rush upon the surgeon's knife.

Every year the operating mania has grown, and woman, the naturally equipped mate and mother of man, stands today in greater danger of losing her usefulness, from hysterical surgeries, than she has ever stood in any era of the world from any combination of causes.

There is no newspaper or magazine which gives space to the awful malpractice of regular physicians and surgeons who cause death or lifelong invalidism for men and women by the score through unnecessary operations.

In absolute calmness and with no rancor or ill-will, I here do arraign the surgeons of America for needlessly removing the appendix in more than half the cases presented to them; and for needlessly rendering women barren by major operations in more than two-thirds of the cases presented to them, besides depleting the vital forces and injuring the health of women in many ways by serious operations where simpler and more natural methods would have effected a cure.

The greatest menace and crime against woman kind today is the surgeon's knife, wielded haphazardly with his limited power over life and death, acting alone in the majority of cases as judge and jury over the fate of these shocked and half-crazed victims. The horrors of the result being hidden in the consulting room and protected by professional ethics.

Pelvic surgery has assumed a craze for exploitation, public notices, fees, etc., with a certain class of men whose vision is distorted, whose judgment is warped, and who have a cock-sure diagnosis for all comers. The family doctor fearful to oppose them, stand helplessly by.

The most stubborn, unprogressive, conservation science on earth is the science of medicine.

In olden days, all human ailments were treated with bleeding and purging. Thousands and tens of thousands of sufferers were hurried into premature graves through the blind ignorance of physicians.

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EVERYTHING IS ATTAINABLE THROUGH TRAINING OF THOUGHT

by Dr. Benedict Lust

Benedict Lust's School of Diets for the Art of Nourishment, the Art of Breathing and the Training of Thought

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Every thought is a limited being, endowed with powers of sympathy, and antipathy, similar to a grain of seed. Thoughts are, in fact, etheric grains of seed which are seeking for themselves a soil for their development. They possess a certain intelligence, and could be named *soul-parts*. These soul-parts are either of up-building or destructive nature, and we must regard them just like bodily friends or enemies, allowing only those to stay with us, that act for our benefit. Each thought tends towards realization, and cannot possibly produce anything else but what is contained in it. He, who desires roses, must not sow thistles. This simple law includes in itself everything the world has to offer of happiness as well as misery.

A word of Encouragement to the Discouraged!

Dear Friend!

Perhaps you find yourself in a position where everything about you seems black, where, apparently, there is no way out.

You are under the impression as if the entire world opposes you. Each new day brings you nothing but disagreeabilities of all kinds, financial distress, bodily disturbances, domestic discord, etc., etc. Is it then to be wondered at that your soul is filled alternately with rage or despair, that you no longer believe in the good of the world, that even crime and suicide are frequently dwelling in your thoughts?

You wish so fervently to be happy and to see everybody else happy. How often do you ask yourself: "What have I done to deserve so lamentable an existence?"

My friend! Throughout the universe everything takes place in accordance with strictly regulated laws and you too are not being wronged. This article will teach you that every thought is a grain of seed. Without knowing it, you have sown thorns and thistles, so that you cannot expect to reap golden wheat.

This can and will be different from now on. Take courage! You need not be discouraged and need not despair! There is no night so dark and somber that glittering, brilliant sunshine would not follow. So will your soul too jubilate again and be once more filled with the new power and joy. Like a mighty oak tree lies hidden in the insignificant looking acorn, so you yourself are like a grain of seed in which slumber powers and capabilities whose grandeur and versatility you cannot grasp. When you have

fully unfolded your nature, you will become a powerful personality that will shape its conditions at will.

But in your ignorance you have so far used these hidden powers like a playing child would handle the levers and valves of a giant locomotive, exposing itself to injury and death, and dealing destruction to its surroundings. *Thought* is power, mightier than any explosive. It is the creative power given us by God, to change the aspect of the earth and to make us the masters over it.

Therefore, learn to use this creative power rightly, and your condition will change as by magic, for believe me, I am speaking from living experience when I say: "*Everything is attainable through the training of Thought!*"

Did you ever try to find out what Thought is? From day to day you see new wonders of the world of thought come into existence. Before your eyes there arise houses and palaces, streets and squares, railroads, ships, aeroplanes. Your enchanted eye takes in innumerable objects of art. Beautiful symphonies of color gladden your heart. Your ear rejoices at the sounds produced by artistically constructed musical instruments, be it in happily laughing tunes, be it in deeper melodies, according to the thought of the composer. You comply with your feeling if you choose garments of all kinds, select comfortable furniture and soft beds. You serve your taste and sense of smell in the most refined manner. The entire world's trade, the social institutions (whether good or bad), all are thoughts materialized. Wherever you go, you are met by thoughts that have become realities in the most varying forms. They are the creations of man. Whatever else you see (i.e. the entire visible world) shows you also nothing but expressions of thoughts and makes you suspect a wonder-world of high intelligence and wisdom.

What is a thought? In order to investigate this, we must acquaint ourselves with the law of vibrations. There are three conditions of aggregate:

- 1) solid
- 2) liquid
- 3) aerial or gaseous.

In solid matters, the vibration is very slow; in liquids much quicker; and in air and gases everything vibrates rapidly. The kind and number of vibrations produces something entirely definite. For instance, take a talking machine record cylinder. There, the sound has dug out a great variety of waving lines. One single waving line produces very distinctly a complete ensemble of singing voices with orchestra accompaniment, each voice and each instrument being clearly discernable. Thus, this entire ensemble was one single kind of vibration. If you will then compare the lines of various cylinders you will find that a waltz by Strauss shows entirely different curves than f. i., a symphony by Beethoven.

Thus sound is vibration. If the number of vibrations of a musical piece could be increased a million times, we would, instead of hearing tones, see a concert of colors.

Thus color is also a vibration of a higher kind. Therefore, the expressions of tone-colors and color tones are used.

Furthermore light is also vibration as is taught by photography.

But aside from the three conditions of aggregate: solid, liquid and gaseous, there are even finer conditions, the investigation of which has been but recently started by science. The next higher degree is an etheric condition, under which the vibrations of light are classified. There is no doubt that the succession of refining is always in ascension. We only lack the organs and instruments to follow them further up.

Such a condition of finely-mattered vibration is Thought.

A similarity with this, only of a coarser kind, is found in wireless telegraphy.

Now imagine how wave-movements are transmitted through the various aggregate conditions. If, f. i., the solid earth is made to quake by inner earth transmitted to the waters. From there the vibrations are transmitted to the air and, no doubt, further into higher conditions.

It is a law that coarser matters are moved and dominated by finer ones, and the finer the moving power, the greater the might of same, i. e. so much smaller can be the driving machine. How primitive was the drive in waters and wind power mills, how big had the wheels to be! Compare with same the present-day gas and electro-motors. If it would be possible to guide the extremely fine power of explosives through machines, it would be easy to accomplish the most gigantic work by means of lilliput-machines. But this system has already been realized in our own bodies in the most sublime and genial manner. As soon as you put into motion a thought-vibration it is transmitted through the wonderful brain and nerve system to the body cells. Without effort you lift your arms and legs, the entire body follows the slight thought. Take but an average weight of one cent-weight. What tremendous power must lie in the thought, in order to play with such a weight! Just observe the versatile play of the muscles. Indeed, this power is even superior to that of explosives. But how does man handle such enormous power? Listen to this:

The Bible says: "In the beginning was the Word (the Thought) and the Word was God, and all things were made by the Word (the Thought)". It says further: "So God created man in His own image." God is, so-to-speak, the grain of seed which produces the World-plant. The plant has baser and nobler parts, and the highest point is the fruit with the seed (man with the word), which is a repetition of the origin with its creative powers. So, what is it that makes man the image of God?

It is the capability of the word, of the thought. With these capabilities man was endowed with creative powers. The powers of thought, if rightly

used, should make him the master of the world. In part man has accomplished this. Up to a certain degree man has made the powers of nature his slaves, so that they work for him and transport him quickly from place to place. Each new invention and discovery increases his mastery. Only in respect to himself man remained a helpless, ignorant child that makes the worst possible use of its enormous power.

What does the Bible say as regards the thought-life?

- 1) As man thinketh, so he is.
- 2) What man soweth, so he shall reap.
- 3) Thought reigns over life and death.
- 4) He that keepeth his mouth, keepeth his life.
- 5) Death and life are in the power of the tongue.
- 6) A man is requited as his mouth has spoken, and his belly shall be satisfied with the fruit of his mouth.
- 7) He that diligently seeketh good, procureth favour; be he that seeketh mischief, it shall come unto him.

Thought is a form of vibration which acts inside of man as well as in the outer world. The form of thought is equipped only with exactly that intelligence which seeks to bring out what is in it. If you *keep* a thought it *will permeate your entire being* and is impressed upon every cell. The Thought, so-to-speak, impresses its seal upon the cell. Your eyes, your mien, your bearing, your walk, your movements, your breathing very clearly disclose your thought-life. The slightest thought awakens movements in your body and produces a change of the breath. Just observe your breath and your movements when excited, happy, sad, afraid, etc. or immediately afterwards. Entire outer man is an open book disclosing his inner life. All your body cells relate your story publicly, and whoever knows how, will be able to read same from your hand or the shapes of your head or from other places.

My dear friends: *what have you so far built into your body-cells?* How have you managed the inheritance from your fathers? I believe that you have not made the best possible use of same. Have you not said frequently: "The earth is a vale of tears" or "I am a miserable, unhappy creature" or "I am weak, wretched, suffering, sickly," or I have no luck, no success, I am persecuted by fate, stepped upon by everybody"?

Hold on, my friends!

Most energetically I call a halt! Thus is must and shall not go on! You certainly do not wish to destroy yourselves? The forms of thought are your true servants that fulfill every command exactly, no matter how silly or injurious, even though you may be crushed by it.

But thought does not act within you only, but like wireless telegraphy sends out its waves, so goes forth your form of thought also, as soon as

you forget same. The latter then seeks to find related stations and connects you with them. As thought is built into all your parts and limbs, your feet have carried you where you met failure, sickness and suffering. Your hands took hold objects that brought you harm. Your eyes led you in the direction of the negative, destructive thought by which you were permeated.

Thoughts are the grains of seed on the field of life. Like the seed of a thistle will never produce a rose, so does also a thought produce only what lies in it. *Why not sow roses?*

Well, of course, you will then ask, "How am I to do that? I surely cannot say that I am well, wealthy, happy, successful, etc., if the contrary is the case."

Just a little patience, my friend, your present condition is the harvest of former sowing. Whatever you have sown from that time on until today, will surely also come forth. And if you will start today to take up new up-building thoughts, you must nevertheless first get rid of the old ones. These will have lived so much the shorter, the less you will heed them. Like everything in the world, *thought too grows by nourishment*. The more frequently you harbour a thought, so much the stronger it will grow; but if you will forget it, it will wither away like a starved plant.

Put down your most immediate wish in strong writing, in three sentences on a piece of paper or cardboard. For instance:

- 1) I am building strength and happiness into every cell.
- 2) I am a model of vigilance and moderation.
- 3) I am the living success.

The more to the point your wish is expressed, so much the better for you. Now go at once to work with perseverance and constancy. In the morning take the slip into your hand, and first exhale a few times as deeply as you can. Then walk up and down the room and contemplate with undivided attention the first sentence, while you inhale slowly (5-7 seconds) as deeply as possible. You practically photograph the sentence upon your brain. Always keep the abdomen firmly drawn in while inhaling* and thinking the sentence. This is very important, as by these means the thought builds itself into the blood. Then you exhale just as slowly in five to seven seconds as thoroughly as you can.

After this, you take the second sentence in the same manner, then the third. If you use but one sentence, the effect will be the most concentrated. The entire exercise takes about 15 minutes each, in the morning and evening. Imagine the sun. Each [sun] ray works in the world and pro-

* The breathing that Benedict Lust advocates, such as deep breathing combined with paradoxical breathing patterns which operate against the natural impulse of the diaphragm are noted as dysfunctional. —Ed.

duces life. If you unite many rays into one focus, the effect is irresistible. Man is also a sun. Each thought is a life-producing ray. In most men the rays are dispersed in every direction and but little effective as single rays. If all thoughts are focused on one point, if but one wish fills the entire being, then the thought acts with telling effect. The life-thought or a city resembles a wildly waving ocean, where one wave swallows up the other and only one roaring tidal wave reaches the goal away over all others.

In this ocean of thought, common man is like a rudderless ship which is thrown this way and that way. Only when a powerful will with one single fixed goal ahead takes a firm hold of the helm, then the ship will calmly finish its course and reach the first goal. The first goal may then be followed by the second, and so forth, but always only one that is the one next to the preceding one.

It is, therefore, absolutely necessary that *you select your thoughts* and do not allow any kind of thought to flutter into your consciousness. Treat the thought like real men. If there comes such a good-for-nothing that will rob you and make you unhappy, throw him out energetically. You require no strength for that. Just forget that thought by substituting it by a noble thought of the up-building kind. This will be an influential friend and guide that will lead you to your happiness.

However, no thought, whether bad or good, must rule over YOU so that you could not free yourself from it.

You must remain lord and master in your own house and send your servants at will to perform the work in the outer world.

Dear friends! Now take off your air of discontent and despondency! Please smile! So, that is a little better. I love to see bright faces and to hear happy laughter. Get accustomed to a friendly look and acquire a sympathetic speech. Give up the constant nagging and discard your easy irritability. Heed well your outer looks, so that each one of you may become a well-liked and sought-after personality. Always keep the abdomen strongly drawn in, so that you may get *backbone*. You must show a carriage like a military officer. Show to the world a full chest, and I would like to see the man that could overthrow you.

All great men have followed their goal with taut energy and never lost belief in their final victory. Do away with the negative doubt! A firm faith moves whole mountains of difficulties. Everything great in the world has been attained only by unlimited perseverance and concentrated consciousness of will.

Character, my friend, CHARACTER is what you must have!

No limits are set to the striving man, no matter what his wish may be. I had once occasion to see the Universal Artist Sylvester Schäffer jun [sic]. He proved himself master on the most varying fields. As virtuoso

of the violin, as well as master marksman, painter, horseman, acrobat, juggler and animal trainer he performed the most astonishing feats. His sense of equilibrium did wonders. Finally he appeared as a clever athlete and threw, f. i., heavy iron balls high up into the air and then caught them on his neck, etc., etc. For me these performances meant more than a mere amusement. I admired the high standard of efficiency of the various cells that cooperated so promptly with the thoughts of the artist that one could rightly say: "he thinks with his whole body!" This man has raised the entirety of his cells to a higher plane of intelligence by having built his thoughts into same in an extraordinarily rare manner. The body was, so-to-speak, inspirited and a better servant of the commanding spirit than is usually the case. A noble man of the future must learn how to use in the easiest and most perfect way every and all parts of his being (without necessarily being an acrobat or juggler.)

Thought creates the Connections.

This you readily see in the various kinds of vocations and callings. A merchant has a different surrounding from that of a minister or a musician. When all three take a walk through the streets, the merchant will see particularly everything pertaining to commerce. The minister will see the exhibited books on religious questions. The musician is interested in new operas and concerts.

If now, a young man had the wish to become a musical virtuoso, his intense wish would surely bring about the opportunity. Now the deed must follow the thought. It is not sufficient, as is said in some writings, to simply think. If the young man would sit down at an instrument and would think ever so concentrated, it certainly would make him a virtuoso. The thing is: to work, to be active, to transform theory into practice.

Theory cultivates the respective brain-center.

Practice builds the brain center together with its entire intelligence into the performing limbs and members. The more the cells and limbs are practiced to receive the thought, the easier and more perfectly they will soon cooperate with the thought almost simultaneously.

Thus it goes with all successes. First comes the thought (the imagination), then the cultivation in practice. The clearer and more acute the imagination is, the more perfect will be the transmission into the body cells.

Just imagine for yourself how you would like to be, bodily, spiritually, and financially. Depict for yourself your future as clearly as possible. Opportunities will then present themselves uncompelled. Then seize promptly each opportunity for realization. If you wish to become well, you will not be able to pass by the laws of Dietetics. The rules of life form a ring, a chain, in which no link must be missing. All partial cures are

nothing but expenditures of nerve-power. You must learn to know the obstacles that have so far blocked your way to health, and then transform this perception into the deed.

If you wish to overcome the malady of *poverty* you must cultivate your center of acquisitiveness, 1) by corresponding sentences, 2) by the study and practical execution of the respective rules and tricks.

Exert your intelligence diligently, and you will see how your thought life will grow and bring to you all you desire. However, be silent against everybody so that the subtle thought-power may not be born prematurely in words. The more cautiously you will keep silent and act only, the more powerful will be the realizing might of your thoughts.

Some people cannot get well, because some wrong oppresses their souls, f. i., deceit, envy, revenge or other thoughts of lovelessness. How can the body acquire harmony, if the thought, the master-builder of the body, is all disharmony? Do you know what that means?

Disharmony is Tension, Stagnation that calls for Adjustment.

Re-establish harmony and peace by doing away with the wrong and by trying to repair the injury as well as possible.

And now: to Work, my friends!!

Do not lose another minute. Keep your head erect! Look out upon the world courageously and with a smile. *Make something of yourselves and you will earn esteem.* Whoever exposes himself like a dump-hill, will surely be regarded as such.

Each one of you possesses the unlimited power of thought and need not fall back behind the others. Cleanse and strengthen your body through diet. Give your thoughts the required piercing power by means of the long breath. Concentrate completely on the nearest goal, and throw out not only the injurious, but also the useless and superfluous thoughts. Always remember that in health, surroundings and circumstances you are today exactly what you have so far thought, and that in the future you will be exactly what you think today. You were slaves of the past, but you are *Lords and Masters of the Future.*

Use this very minute to lay the foundation stone to a new life of strength and happiness! I am concluding this article with my hearty wishes for a *lasting Success.*

Take courage! You need not be discouraged and need not despair! There is no night so dark and somber that glittering, brilliant sunshine would not follow.

Thought is power, mightier than any explosive. It is the creative power given us by God, to change the aspect of the earth and to make us the masters over it.

The form of thought is equipped only with exactly that intelligence which seeks to bring out what is in it.

Just imagine for yourself how you would like to be, bodily, spiritually, and financially. Depict for yourself your future as clearly as possible. Opportunities will then present themselves uncompelled.

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IGNORANCE IS THE ROOT OF ALL EVIL

ELLA WHEELER WILCOX

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DR. OSCAR EVERTZ

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IGNORANCE IS THE ROOT OF ALL EVIL

by Ella Wheeler Wilcox

Herald of Health and Naturopath, XXI (1), 65. (1916)

All diseases of the human race are the result of lack of knowledge. To know first of all how to think, and afterward how to eat, drink, breathe, bathe and exercise, are all necessary to good health.

The great majority of people know one or two of these things; few know all, and fewer still practise what they know.

Therefore, the world is full of ailing human beings *enjoying poor health*.

Poverty is the child of ignorance. The old argument that "God made some people to be rich, some to be poor, some to be sick, some to be well" has done much harm to the human race.

This ignorance of God, which allows Him to be blasphemed and insulted by those who believe they are His devout followers, is a mountain against progress.

God is wealth and health, and He does not want any of His children to be invalids or paupers.

We create conditions by our persistent thought; we create them for ourselves, and for those weaker than ourselves. They are false conditions, but we make them seem real.

EAT SOME AIR!

Deep breathing promotes health. Read "**Just How to Wake the Solar Plexus**," by ELIZABETH TOWNE.

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Knowledge of God's boundless love and of our own divine natures will change poverty into opulence, sickness to health, if we insist upon its application. Education of the mind is a good thing, but education of the whole being through the spirit is the real knowledge which humanity needs.

Ignorance is the root of all evil. No man wants to be wicked, selfish, sick or poor. The bad man is always, however, highly educated, ignorant of the changeless laws of the universe, the laws of cause and effect.

After he has experimented with vice and crime for a time he learns the truth—that there is no happiness and no pleasure in breaking moral, physical or social laws.

Even after he finds this truth oft-times he continues in his immoralities because he believes it is too late to begin over. Here again he is ignorant, for there is no such thing as time, and it will never be too late to change a bad habit for a good one. If we do not obtain the benefit of the change in this sphere or body, we will in another.

Selfishness is another form of ignorance. Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking about him, never within himself, for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.

Could knowledge of the real truth once illuminate his mind how simple would be the solution of the problem how to obtain happiness.

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Conducted by Dr. OSCAR EVERTZ, 11 North Ashland Boulevard, Chicago, Ill.

MIND CURE

by Dr. Oscar Evertz

Herald of Health and Naturopath, XXI (3), 211-212. (1916)

Every system of therapeutics (even modern surgery which is more or less cold-blooded and mathematical) has mental and psychical factors which too often are entirely disregarded.

On this point Dr. William Osler, *regius* professor of Medicine, international authority, eminent physician and surgeon, says in the *Encyclopedia Americana*:

The psychical method has always played an important though largely unrecognized part in therapeutics. It is from Faith, which buoys up the spirits, sets the blood flowing more freely and the nerves playing their parts without disturbance, that a large part of all cure arises.

Later on Dr. Osler tells us that a bread-pill or a spoonful of clear water will perform miracles of healing when the best medicines have failed. So we need only verify this by our own practical experience and observation. When you remember that most cases of hydrophobia and also cholera are imaginary, is it not plain that it is the mind that is the largest factor in health and healing?

A man lay sick in a military hospital in the Philippines during our war with Spain. He had tuberculosis and was in bad condition. The doctor in charge passed through the hospital and whispered to a nurse, "That poor fellow is as good as dead." Overhearing this remark, the patient summoned all his waning strength, raised himself on his elbow and called after the doctor: "By G— I will not die!" and he didn't. In fact, he made a good recovery from that very day. What is this but the dynamic power of the human mind literally lifting a man out of the grave of a flagging spirit? As soon as he changed his thoughts, his willpower stirred something within him and his body responded by a spurt of new life.

No system of healing can divorce itself entirely from the influence of the mind. Many new cure-methods no doubt receive their initial impulses from the supreme faith of their founders. For this reason no man has

done so much by using Mesmerism as old Dr. Mesmer; no Nature Doctor has as yet equaled Father Kneipp; no faith doctor has until now watched the work of Jesus Christ; and so I might go on and give many other similar examples.

On this principle, no doctor, whether he prescribes pills or prayers, whether he pummels the flesh or punches the spine, can be a “good doctor” unless he also knows how to tone up the mind and untangle the thoughts of his patient. In the language of Shakespeare, we, as Natural Physicians, should be able to “Pluck from out the mind diseased, the secret sorrow hidden there.”

THOUGHTS ARE MORE THAN THINGS

We have often been told that “Thoughts are things,” but, as a matter of fact, they are not only things but forces, living, vibrating activities not only in our brains but in our bodies and outside of them as well.

Just what a thought is, we of course do not know. Neither do we know what electricity is, nor gravitation, nor light. Yet we have learned to respect these physical forces of Nature and to use them effectively. Psychology teaches us—not what thoughts really are—but rather how best to apply them to increase our measure of worldly weal and overcoming our measure of worldly woe.

The first thing to know about Mind Cure is to apply it to yourself. You cannot make other people well when your mind is sending out sub-normal thought-currents. It is a peculiar fact of human nature that people expect the Nature Doctor to take his own medicine. We are not supposed to “get sick,” and if we do, the Dear Public wants us to know why our therapeutic philosophy does not begin at home.

A short-cut to Mental Health is to always keep an even mind under all circumstances. Say to yourself, “No matter what happens, nothing can harm me.” This is literally true, if you can make yourself believe it. You are the only person that you need to be afraid of; you, yourself. Then get on good terms with yourself and keep that way. After a while it will become a mental habit for you to be hopeful and cheerful at all times. When you reach that point you will have around you a creative and protective power that will practically make you immune from the ordinary ills that trouble and upset a benighted world.

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Natural and Divine Healing

Address all communications for this department to its editor
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THE INTERACTION OF BODY AND SPIRIT

by Charles Zurmuhlen, M.D.

Herald of Health and Naturopath, XXI (4), 278-281. (1916)

A wave of spiritual and intellectual awakening is sweeping over the nations of the earth and the pendulum swings from one extreme to the other. On one side, we have the extreme philosophy of idealism that the spirit and mind only are real; that matter and the phenomena of nature are a delusion of the senses. On the other hand, materialism denies the reality of spirit, and insists that matter and force alone are real. Now, our task is to find the golden mean between these extremes and recognize the reality of both matter and spirit and develop a scientific philosophy that can recognize and explain the interaction of spirit and matter. This dualistic philosophy must be founded upon nature and universal unchanging natural laws; not on mere speculation.

MAN IS FINITE SPIRIT THAT LIVES IN A MATERIAL BODY

The action of the spirit upon the body is equal to the reaction of the body upon the spirit. The interaction between body and spirit is as close as the interaction between the cogs of two cog wheels; when one wheel turns and the cogs move, then the cogs of the other wheel move and the wheel turns. The interaction between the body and spirit is governed by the universal natural law of action and reaction: "*To every action there is an equal reaction.*" The one-sided systems of philosophy and medicine ignore this law, therefore, their conclusions must be false.

The equal action and reaction between body and spirit; between the finite spirit and the Infinite Spirit is the principle of natural and divine healing.

An omnipotent and omniscient Infinite Being, whom we call God, has made the body out of the elements that chemists find in the rocks, metals and sands of the earth. Chemists have analyzed the matter found in the earth and atmosphere and divided it into eighty-two classes called elements, i.e., substances that cannot be reduced by analysis. Physicists and opticians have produced an instrument, the spectroscope that can measure with mathematical accuracy the wave lengths that are given off by every element when it is heated to a very high temperature in a flame

or an electric arc. The waves are used to calculate the number of vibrations of each element in a second of time. Later on, we will see how the discovery of the vibrations of the elements has made it possible to explain the interaction between the finite spirit and the body.

Chemists have divided matter into molecules and atoms; physicists have discovered electrons. The molecule is considered as the smallest particle of state. The atom is thought of by chemists as the smallest indivisible particle of matter; but the human mind cannot conceive of a particle of matter that cannot be divided, hence, we recognize the divisibility of matter into infinitesimal particles. The atoms of different elements combine and form the molecules of chemical compounds and the protoplasm of the cells of plants and animals. The compound formed may be very simple as the combination of two atoms of hydrogen and one atom of oxygen to form water. One atom of the metal calcium combines with three atoms of the gas, carbon dioxide, to form marble. One atom of the metal sodium combines with one atom of the gas, chlorine, to form common salt.

The combination of atoms in the protoplasm of animal and plant cells is very complex. There are frequently several hundred atoms in one molecule. The combining of atoms into molecules never occurs in a haphazard manner, but in an orderly systematic way, for it is part of the universal plan of the Creator and is governed by universal natural laws. If we heat some pulverized sulphur and iron fillings in a test tube, the mixture begins to glow and becomes very hot. After a time the glowing ceases and we have a black mass, sulphate of iron. On chemical analysis, we find that the sulphate of iron contains 63.52 per cent of iron and 36.48 per cent of sulphur, and that the compound is always formed in exactly the same proportion. This fact is characteristic of all chemical compounds; it has led chemist to formulate the law of definite proportions: *Every definite chemical compound always contains the same ingredients in the same proportion by weight.*

The vibrations of the elements are God's alphabet of the universe. He uses them to combine the fifteen elements in the body to unite directly in constant proportions to form the cells of the human body or the bodies of animals, or plants. No cumbersome process of evolution is required. The Infinite Being forms all things directly from the required elements by the exercise of his will. *God wills and things are.*

Man is the product of the will of God. God said let us make men, and he made them from the elements in the earth and breathed into their nostrils and they were living being. What did God breathe into the men? It was spirit, the real man. The finite spirit in man has the same powers and properties of the Infinite Spirit. The Infinite Spirit knows all things, that is, omniscient, it has the power to do all things, that is omnipotent, it is everywhere in the universe, that is, omnipresent. The finite spirit has

the power to know, to acquire knowledge, it also knows itself, is self-conscious; it can reason, judge and will. What is the difference between the finite spirit and the infinite spirit? The infinite spirit has all knowledge, it never judges nor reasons. A being that has all knowledge is not compelled to think and reason for it always knows. The finite spirit, on the other hand, has the power to acquire knowledge, but the power is very limited. Our knowledge is acquired in a slow and fragmentary manner. As the finite spirit possesses only fragments of knowledge, it is compelled to compare these fragments and put them together in a systematic manner to form a complete picture or theory. He calls this process of comparison, reasoning, judgement, and conclusion. The infinite spirit has complete and unlimited control over the vibrations of all matter in the universe. It can will that a certain mass of nebulous matter shall begin to rotate and form a spiral nebula that in millions and millions of years will develop into a solar system. It can will that elements with vibrations that have a mathematical ratio, shall combine in constant proportions and form plants, animals, men.

The philosophy of idealism and materialism cannot explain the interaction of the finite spirit and the body, so idealism denies the reality of the body and materialism denies the reality of spirit. Both systems display an absence of reasoning power. By denying one half of the problem they also deny the other half of the problem by implication, for to deny one half or one side of a problem, is to deny the other half. Both idealism and materialism make all scientific, intellectual and spiritual, progress possible. I do not wish to say that in the final analysis matter has the same action upon the infinite spirit that the Spirit has upon matter. The infinite spirit has supreme action over all matter and all finite spirits. But the action of the finite spirit in the human body is but a slight degree greater than the action of matter upon the finite spirit. The reader will notice that I have avoided the use of the term "mind" for it is a superfluous term that has caused endless confusion. It is the finite spirit that receives information through the senses that thinks, reasons, judges, and wills.

Now with the principle of the interaction of the finite spirit and material body clearly fixed in our intellect we are prepared to understand how every abnormal, or diseased state of the body causes equal changes in the finite spirit and the intellectual states. We are now prepared to understand how the Allopaths are constantly cultivating diseased states of the body with vaccines, serums and poisonous concoctions or tonics that are responsible for the alarming increase of insanity. The knowledge also gives us the remedy that will reduce insanity 50 percent in ten years. We must enact laws that prohibit the manufacture and sale of vaccines, serums, poisonous tonics and patent medicines. We must return to the use of natural drugs, natural methods of treatment combined with psy-

chotherapy or spiritual healing. We must treat the whole man—body and spirit.

There are more than 200,000 insane persons in the U.S. and six persons suffering from this horrible disorder enter some state or private institution every day.*

I will give a clear and concise description of the destructive action those drugs that are daily prescribed by Allopaths in tonics. These are quinine, iron, strychnine, nux vomica tincture, phosphoric acid and the various preparations of phosphorus. All these drugs are prescribed in enormous doses by allopathic doctors in a haphazard manner. When the allopathic doctor does not know what to do for his patient he says, "You need a tonic." This sounds wise and satisfies the patient. All the drugs used in tonics have a double action upon the nerve cells and organs of the body. First, an irritation action upon the protoplasm of the nerve cells, which ignorant doctors call the tonic action. Second, a depressing action, which follows the over-stimulation. This is accompanied by fatty degeneration of nerve cells, brain cells, blood cells, and liver cells. Now we see why the unfortunate victims of tonics are compelled to enter private and state institutions in ever increasing numbers. Sulphate of quinine is misused more than any other drug in the materia medica. It is easily obtained and can be purchased at any drug store without a physician's prescription. It causes first an irritation of the nerve cells with increased appetite and a sense of well-being. Then comes the reaction with depression of the nervous system, a catarrhal inflammation of the mucous membrane of the stomach with loss of appetite. The liver becomes inflamed and the quantity of bile secreted is greatly diminished, the result is intestinal fermentation, colic and obstinate constipation.

The irritating action of quinine makes the nerves over-sensitive. The slightest touch or noise has an irritation effect upon the over stimulated nerves and the quinine victim has attacks of excessive excitability with intolerance to noise. As the poisoning process goes on with each dose, the diseased state of the body now begins to have its effect upon the finite spirit and the intellect. The victim of quinine grows more and more discontented and inclined to anger. What appeared bright and joyous is now dark and unattractive. The intellect suffers more and more, he has slow flow of ideas, makes mistakes in writing and speaking, placing words in wrong places and reversed order.

Patients suffering from acute quinine poisoning may suffer from acute mania, with wild delirium. This is uncommon, usually quinine poisoning progresses slowly and the patient passes gradually into profound melancholia.

* Today, in America, one in five people suffer from mental illness. —Ed.

Arsenic is one of the principle ingredients of patent medicines sold as sure cures for malaria. It is also the principle ingredient of salversan or 606 that is so freely and carelessly administered by ignorant quacks as a specific for syphilis.

Arsenic is a slow acting poison that has a profound destructive action upon the protoplasm of nerve and brain cells. It produces paralysis by destruction of nerves and nerve cells. It has an intense irritating action upon the brain and through it upon the intellect and finite spirit.

Arsenic may cause violent delirium with intense restlessness, violent tossing about, great anguish and fear of death. In some patients, this anguish and fear of death is so great that the unhappy victim seeks relief in suicide. In other persons arsenic causes religious melancholia with sadness, she cries, complains and weeps.

Phosphorous and phosphoric acid are consumed in enormous quantities by the people. Both are prescribed in enormous doses by ignorant quacks who are ignorant of their destructive action.

Phosphorus has a double action, it acts upon the blood and brain cells. The diseased conditions in their turn act upon the intellect and finite spirit. Phosphorus destroys the coagulability of the blood and causes it to pass through the walls of the blood vessels with intractable hemorrhages. It causes fatty degeneration of liver and brain cells that is accompanied by profound disturbance of the intellect and moral excess in both sexes. Phosphorus causes profound exhaustion and weakness of the body that is accompanied by impairment of the intellect. Those who suffer from chronic phosphorus poisoning cannot study or keep their mind on any subject a long time, there is headache with vertigo and slow flow of ideas with disinclination to physical and mental work without a cause.

In patients with a sensitive nervous system phosphorus causes erotic delirium, with great excitement of the sexual system. In the advanced stages of phosphorous poisoning the patient passes into a low muttering delirium and finally into stupor.

The tincture of nux vomica and its alkaloid is an ingredient of all tonics. Strychnine pills are prescribed by the ignorant quacks of all schools of medicine. Nux vomica and strychnine cause intense irritation of the nerves, excessive irritation of the spinal cord with convulsions. It irritates the brain cells and the patient becomes so sensitive to all noises that he flies into a violent passion. All patients who are poisoned by nux vomica or strychnine have a violent temper.

We have shown beyond the shadow of a doubt that the finite spirit, erroneously called mind is affected by large doses of poisons to the same extent that the body is affected.

CONCLUSION

1. The Infinite Being that men call God, has absolute and complete control over matter. God wills and things and beings are.
2. Man has no mind; the finite spirit, erroneously called mind, has sense perception, the power to know, to compare, to reason, to judge, to will, and to act.
3. The interaction between the body and finite spirit is as intimate as the interaction of two cog wheels. Whatever causes a change in the body causes an equal change in intellect.
4. We need a scientific system of healing that can use natural drugs and natural methods of treatment; that can treat the whole man: body and spirit.

Now, our task is to find the golden mean between these extremes and recognize the reality of both matter and spirit and develop a scientific philosophy that can recognize and explain the interaction of spirit and matter.

The Infinite Spirit knows all things, that is, omniscient, it has the power to do all things, that is omnipotent, it is everywhere in the universe, that is, omnipresent.

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Conducted by Dr. OSCAR EVERTZ, 11 North Ashland Boulevard, Chicago, Ill.

THOUGHT PILLS

by Dr. Oscar Evertz

Herald of Health and Naturopath, XXI (4), 285-286. (1916)

Medical doctors prescribe pills in order to produce cures. Sometimes they do well, but often they do harm. The same is true of thought pills. Certain thoughts will cure and then again thoughts may injure or even kill. If all doctors really appreciated the influence of thought-force as a therapeutic agent, then pills and cure-systems would do infinitely more to make sick people well.

In my last article, I brought out the general effect of Mind Cure. Now let us see why and how it is possible for our thoughts to affect our bodies. Psychologists have been proving that various states of mind create chemical, functional and organic changes within the body's cell structure.

Your thought may be compared to a box of pills or a bottle of medicine. Why do people take pills? Is it not with just one idea in mind to get well? Then we may say that a box of pills or a bottle of tonic contains a definite number of small doses which, when taken one at a time produce (or are supposed to produce) normal health.

Normal health is then the mental framework of the taking of pills or any other cure method. Now suppose that we say that each pill in the box represents a Health Thought, which it actually does in fact. Consequently, each time you take a dose of medicine or a pill, you also mentally swallow (so to speak) a Thought pill. Had you ever thought of this before in just that way?

So we see that there is good ideal of psychology or Mind Cure in all our old-time remedies. And what is true of the older methods is true also of the newer so-called Natural Methods.

Can a Chiropractor give an *adjustment* without putting some Thought pills into his work? Or can an Osteopath or Naturopath give a treatment or a massage unless he *rubs in* some of his mind as well? Every movement, palpation, thrust or whatever the technique may be, is like one of the pills in the box. Literally, it is a *dose* of Natural Medicine which must be repeated so and so often. If all the pills contain the same ingredients and these are properly compounded then the results will be nearly uni-

form. Suppose one pill contained salt, another one had acid in it; a third was perhaps a poison; the fourth a dough-pill; the fifth acted as a heart depressant; what earthly good could the box of pills do toward bringing normal health to the victim?

THOUGHTS MAY CURE OR KILL

Have you ever pondered over the power of thoughts to help or harm us? Everyone knows that anger makes many people downright sick or weak, destroys appetite and interferes with digestion. Your mental or emotional attitude registers a definite chemical change in your body, nerves and organs. If you have a toothache and think constantly about it does not the pain grow worse?

A man who had suffered with stomach trouble for years had always gotten relief by taking *sodium bicarbonate*, as prescribed by his doctor. But when he found out that this mysterious remedy was only common *baking soda*, it did him no more good. Although he was diagnosed by medical doctors as having abscess of the stomach and an operation ordered, he was afterwards wholly cured by Thought pills judiciously prescribed by a trained psychologies. Does this not bear out the fact that the Mind Cure had practically the same effect as did the drug which he had previously always taken?

There are many such cases, and do they not prove that our thoughts act directly on the organs, functions and secretions of our bodies?

HOW TO CURE THE THOUGHT PILLS

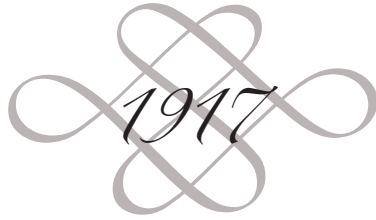
Always keep in mind what you want to accomplish and then work toward that end. When a carpenter builds a house, he has a mental picture of the finished house, according to which he works. He knows that every board which he sets into place and every nail that he drives brings him one step nearer his goal.

Whether you are a carpenter or a doctor or if you are a disease victim in search of health, you are either building or wrecking, raising or tearing down, strengthening or weakening, curing or killing yourself by the way in which you help or hinder your body through the thought pills which you are constantly taking. Remember the words of the poet: "Think health, and health will find you, as certain as the day, and pain will lag behind you, and lose you on the way."

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SLEEP AND EFFICIENCY

by Dr. Oscar Evertz

Herald of Health and Naturopath, XXII (7), 250-252. (1917)

Many people do not know how to sleep. The way in which you sleep plays an important part in your mental and physical efficiency. You cannot be at your best when you arise in the morning, if you have not had a night of good sound sleep.

Your mental attitude and your thoughts at the time you retire have much to do with the restfulness and benefits of your sleep. Let your last thoughts at night be not on how tired you are and how troublesome your day's work has been, but on how well you will sleep and how fresh and fine you will feel in the morning.

The thoughts which you carry over from waking to sleeping will greatly assist or interfere with Nature's work of restoring and rebuilding your worn out body and brain. This is because the Conscious Mind has a positive influence over the Subconscious. Every thought which we think has some power over the cell processes of the body, and this is especially true of our thoughts just before we fall asleep.

Cheerfulness acts like a tonic while we sleep, whereas worry or despair acts like poison. No matter what happens, *keep an even mind*. The mother who sings her child to sleep does just that—harmonizes and soothes the mind of both herself and her little one. The man who sings at his work does the same thing—keeps himself even-minded. He is sure to do more and better work because of it. Evenness of mind spells *efficiency* because he who is unruffled is able to produce a maximum in results with a minimum of effort and energy. Therefore, efficient sleep means that we make it as easy as possible for Nature to do her best for us during *the still watches of the night*.

During a *good night's sleep* we renew our lease on life. Literally, we are reborn and new, fresh breath breathed into us for the next day's work.

In order to go to sleep we *let go* of the physical part of ourselves, and give free play to the physical or involuntary part. This is what hap-

pens when we *drop off to sleep*. So, long as the body is active, the nerves tensed, and the mind alert—you cannot begin your trip to Slumberland. While your senses are at work, you will be conscious all over, and then sleep is out of the question. When you are conscious you cannot at the same time be unconscious, and to be asleep means that you must for the time being, be profoundly unconscious.

It is a mistake to TRY to go to sleep. To try to do a certain thing means to make a conscious effort and that is just what you must avoid doing in order to fall asleep. Sleep involves complete loss of consciousness. Any sleep formula which requires mental activity is a delusion and a snare. To count one hundred sheep jumping over a fence, one at a time, and other similar methods of inducing sleep, are effective only insofar as they produce monotony of thought and indifference of mind. Some people may have fair results with such a formula, while others will be driven further from sleep, the more they try to induce it.

During the waking hours, there is proportionately more blood in the brain than in the rest of the body. So long as you use your brain, the heart will pump the needed supply of blood to the head. Naturally, this makes the brain active and alert. The farthest thing from an active brain is sleep.

Before sleep will come to you, the surplus blood must be withdrawn from the brain. This you can accomplish in various ways. Try eating a light lunch (no pies, pastries, etc.) a little while before retiring. An apple or some raw fruit, which you know will agree with you; a glass of warm milk or any food which will tend to stimulate digestive activity and thus bring an added blood supply to the stomach and away from the brain. Ten to fifteen minutes of mild physical culture exercises or a warm bath also will be found helpful. The idea is to distribute the blood over the entire body and by that means relieve the brain so the sleep can come spontaneously.

HOW TO RELAX THE MIND

It is not difficult to relax the mind although here is where most sufferers from insomnia have their main trouble. They cannot *quit thinking*. The simplest and by far the most reliable method of relieving mental tension is by an attitude of indifference. To overcome insomnia, just say to yourself, "I don't care whether I sleep or not." At first you may find it hard to believe that this can be done, but a few trials will soon convince you.

Be at peace with yourself and all the world. Leave all of your troubles and problems outside your bed. Do all of your thinking before you get under the covers. Sleep is too precious to sacrifice for a tangled skein of worry-thoughts. Nature demands that you relax your mind as well as

your body during sleep. This is overlooked by many people and for this reason alone they are troubled with sleeplessness.

A very effective way of relaxing both body and mind at the same time is to employ deep breathing. Lie flat on your back and unlimber your entire body. Make everything limp and heavy from the head down to the feet. Then fill the lungs *from the bottom up*. Take good full breaths but do not strain or *pack* the breath. Be sure and exhale slowly and evenly. Have the lungs completely empty before each inhalation. Mental indifference and deep breathing combined will enable you to fall asleep quickly and sleep soundly and restfully through the entire night.

HOW MUCH SLEEP DO YOU NEED?

What is the proper amount of sleep for me? This, like most matters of diet and hygiene, each one can best determine for himself. Ordinarily, it is no doubt true that manual workers need more sleep than mental workers. Where bone and muscle are used up during the day, it is obvious that it would require Nature longer to restore the wasted parts than when only brain and nerve tissue is consumed. It is for this reason that sufferers from insomnia are seldom found among those who do heavy physical labor.

No doubt there are many who sleep too much, just as there are a great many who eat too much. The proverbial eight hours may or may not be your exact allotment. Weather conditions, climate and other factors also are to be considered. Yet, to believe very firmly that a certain exact number of hours are required, will tend to set up a sleep-habit, and then you will be thereafter ruled by this habit rather than by what your nature really needs.

When you lie down, let your thoughts be that you will have a good night's sleep, and will awaken as soon as you are thoroughly rested and restored. By educating your inner nature in this way, you will not hinder efficient sleep. Soon you will find that you will unconsciously have adjusted your sleep habits to a normal standard, one which is best for you, regardless of whether it be eight hours, more or less. Then you will be master of your sleeping hours as well as of your waking hours, insomnia will have left you for good, and you will measure up to efficiency standards in both mind and body.

Let your last thoughts at night be not on how tired you are and how troublesome your day's work has been, but on how well you will sleep and how fresh and fine you will feel in the morning.

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OMNIPRESENT LIFE

HELEN WILMANS

SHORT AND MILD CRITICISM OF MENTAL SCIENCE
LESSON ONE BY HELEN WILMANS

V. GREENEWALD, M.T.D.

EXPLANATION

WILLIAM FREEMAN HAVARD

THOUGHT, THE BODY-BUILDER

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Helen Wilmans purchased many advertisements in *The Naturopath and Herald of Health*. In 1922, Benedict Lust purchased Wilmans inventory and sold her books and "Home Course in Mental Science".



Home Course in Mental Science

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OMNIPRESENT LIFE

by Helen Wilmans

Herald of Health and Naturopath, XXIII (2), 168-171. (1918)

That the world of mind dominates the world of materiality is a universally admitted fact. Some metaphysicians believe that our senses deceive us and that all matter is only a phase of mind and that what we call matter has no existence as such. This and that other idea that man is a god, are illustrations of the human mind overlapping itself in its desire to control its destiny. While we are anxious to afford a free arena for the discussion of all kinds of metaphysical subjects, we do not endorse such extreme doctrines.

We take pleasure in announcing that we have secured the rights to publish the Twenty Lesson Course in Mental Science by the founder of Mental Science, the late Helen Wilmans, of Seabreeze, Florida. These famous lessons were sold for Twenty Dollars, but our readers will have the benefit of receiving one or part of one every month, which will greatly enhance the value of the magazine. As we commenced to publish the *Herald of Health and Naturopath* monthly with the January, 1918, issue, this means that the entire "Course of Lessons" will extend from the present issue to the December, 1919, issue. No greater argument for the supremacy of the human mind and will has ever been formulated.

Besides these Lessons, there will be published in this Department, from time to time, articles on Psychotherapy, New Thought, Therapeutic Suggestion, and every phase of Spiritual and Metaphysical Research.

—Benedict Lust, Editor.

LESSON I

Emerson says there is but one mind, and that we are all different expressions of it.

The Mental Science student means the same thing when he says there is but one Life, of which we are but individual manifestations.

If there is but one Life, then life is omnipresent—it fills all space. There is nothing outside of it. Indeed, there is no outside. There is but one Life. This Life is the universal Principle of Being that men call God.

But God is a word which is not used in Mental Science, because it is unscientific and misleading. The personal meaning which is attached to the word by the churches has become so universally accepted, that it is

impossible for anyone to hear it and not have his thoughts at once begin to shape that strange personality of old theology, the God that the race has made out of its ignorance and set up as a bugaboo—ostensibly to love—but really to frighten itself into better behavior; thus creating a master for itself which stultifies its intelligence and prevents its freedom.

Therefore, in the very beginning of these lessons, I state boldly that there is no such God, and I cannot use the term. But there is a Life Principle, and it is unlimited; it is one. It holds the visible universe in place, though it is invisible. It is a self-existent principle. It is law. It is the one Law—the Law of Attraction—and beside it there is no other law. It is also the very essence of love; and the recognition of it as love is expressed by us in love for each other.

All the races of men have felt the presence and the power of this Law of Attraction, whose ultimate expression is love, or life, in a myriad of different forms. Feeling it and not comprehending it, being governed by their own narrow and childish ideas, they conceived a personality for it, and said it was somebody who made things, and they called it God.

God, they say, made all things. He first made the world out of nothing; after which He had material to make other things of, and so He made man and animals out of the dust of the earth.

This idea belongs to the early intellectual awakening of a baby race. The race had grown to a place, mentally, where it had begun to ask questions of itself; and its answers were suited to its infantile development.

To retain answers now, at a time when the great body of the thinking world has outgrown them, and to bolster them up by every system of popular education in vogue, is a fearful thing and must be ended, so that truth shall have her say and be glorified, even as error has been glorified in the past.

The Life Principle exists. The undeviating Law exists. It has never been violated, and never will be. And this is our hope. It is unchanging, diseaseless, deathless; and a knowledge of it conforms us to it in a way that renders us diseaseless and deathless.

For the law does permeate all visible forms. It is one with all substance. And no doubt that an expanded and spiritual interpretation of the word “God” has been the foundation for the expression that “God and man are one”.

For in spite of the personal and, therefore, limited interpretation of the word “God”, there have been in all ages of the world a few thinkers who were not so entirely confined to its narrow meaning. They were able to see it in an enlarged, in a spiritual sense; in a sense that proved it to be the moving impulse of all visible life. And these men have said, “God and man are one.”

A more scientific statement of the same truth would have been this:

the Law and the man are one or man and all the visible universe are one with the law of their being—one with the indestructible Life Principle, or the Law of Attraction; the Love Essence.

Now, the object of Mental Science, as I teach it, is to rescue man from his beliefs in his own limitations by showing him his true relations to the Universal Law; thus demonstrating to him the unlimited possibilities of his being.

Unlimited, I say, because he is in the image and character of the omnipotent Law. He is an exponent of the Law, and cannot divorce himself from it, except by his own false and foolish beliefs.

He has made for himself a personal God on whom he has bestowed such powers as his own limited intelligence has been able to suggest. But even from this God—such as He is—he has divorced himself by imagining It (the personal God) to be in every respect his own superior. So much so, indeed, that it has seemed sacrilege for him even to aspire to be like Him—not to mention the idea of being one with Him.

So, he has believed that his chief duty, in order to augment the glory of this imaginary being, was to abase himself; to call himself humble, and weak, and powerless, and worthless—unworthy of even the small amount of vitality that infused him.

If anyone doubts that this imaginary God was the creation of an infant race, he has but to examine His character in order to believe it. What but a baby race could imagine that a great being would be pleased with an unfailing stream of the most obsequious praise, poured constantly into His listening ears? What but a baby race could suppose that this unbroken deluge of flattery was a necessity to the happiness of a great being, or that it would turn the tide of His wrath away from the unfortunate wretches He had made on purpose to curse, if they failed to render Him the proper amount of praise?

That this personal God was the creation of the baby chieftains of the baby clans of a baby race is to be seen by its resemblance to its creators. The chieftains loved power and praise and spoils, and were unmerciful to those who refused to render them their demands. The God they made was no larger than themselves. (No man can create a God larger than himself.) But having made a God of their own size, they could supplement His deficiencies by giving Him some supernatural power either to destroy or bless. And this is what they did. And this, with some improvements added by the growth of the race, is the God of theology today.

And because the word God does really and truly mean, in the eyes of the public, just what I have described, I cannot use it in a series of lessons that are scientific in the highest sense.

If the word God was universally accepted as meaning the Principle of vitality, or the Law of Attraction, that runs through and infuses with life

every atom in the universe, I would use it. But there are only a few who so understand it; and it is not to this few that these lectures are addressed; or, at least, not to them alone.

To be divorced from this personal God—if such a being could exist—would be no great matter. Indeed, we could get along better without Him than with Him.

But to be divorced from the Universal Spirit of Life would be instant annihilation. On the other hand, to know more of this Universal Spirit of Life than we know would be to have more life, more health, more strength, more intelligence, more beauty and more opulence. Or, rather, it would be to be these things, instead of having them. To truly mental creatures, such as we are, knowing more is being more.

The crying want of the race is a remedy for present conditions of sickness, poverty and death. The whole strength of my effort on these lessons is to furnish a clue to this remedy. Now is the time to be saved. Tomorrow will not only bring its own needs, but its own remedies.

In Mental Science the great principle laid down is this: Man is conjoined to the Eternal Life Principle. He is that Principle—its very self in objectivity—and in proportion as he becomes intellectually conscious of this tremendous truth, he finds an unfailing supply to all his needs, and grows more into a knowledge of his own mastery.

We are manifestations of the unchanging Life Principle; of the Universal Spirit of Being; the inextinguishable I AM. It is the soul to nature—the body. It is internal man. Man is the eternal of it. And the seeming two are one.

This Law, or Principle, is man in subjectivity.

Visible man is the Law, or Principle, in objectivity.

When the race knows this great truth, it will appreciate its own dignity and worth and power, and then there will be no more (so-called) sin and sickness and death; no more shedding of tears; no more want or sorrow or the feebleness of old age. We shall know that we are one with the deathless Law of Being, and that our progression through the realms of the universe will be by constantly knowing more and more of the power and beauty and opulence of the Law, which is the vital spark within us.

A condensed expression of the principles of Mental Science would read as follows: there is but one substance. This substance is both seen and unseen. On its unseen side, it is the Universal Spirit of Life, or the Law of Attraction, which is Love. On its side, it is Intelligence, or mind—falsely called dead matter.

All is real. All is transitional. All is perpetual. The universe yields its substance to man in proportion as he comes into an intellectual understanding of it.

There is no limit as to the supply you may receive; there need be no

limit to your demand. But unless you demand aright, you may as well not demand at all. Mental Science will teach you how to demand; and in so doing, it will unlock the store-house of the universe to you.

The universe is one mighty magnet, having its positive and negative poles. In Mental Science, the two words: *positive* and *negative* explain the whole. And yet these words are used to describe relative and not absolute conditions; and the words themselves are relative in their application. There is nothing absolutely positive. The whole—everything we can see or get any conception of—is one grand, sliding scale. The negative growing into positive, and the positive into the more positive throughout all time. The words which will best explain negative and positive are *unintelligent* and *intelligent*, or *unripe* and *ripe*. Let me illustrate. The rocks are extremely negative as compared with my hand, and my hand is negative as compared with my brain, and my brain is negative as compared with that essence which it generates, and which we call *thought*.

And yet it is all one substance through and through the great whole. Thought is substance just the same as rock is. The endless variety of objects and conditions to be met with everywhere is this one substance in many different degrees of positive and negative development, the difference in the manifestation being due to different degrees of development, and not to difference in substance. We can think of nothing that is not substance. This one substance is apparent in all the different forms of life, both animate and inanimate—in the minerals, animals, plants, and in man, it expresses itself in different degrees of positive and negative (or intelligent and unintelligent) development. The rocks are not so intelligent as my hand, and my hand is not so intelligent as my brain, etc.; but the rock is not absolutely negative, not absolutely devoid of intelligence, or vitality, because it contains the possibility of all development, and it does develop. The possibility of all life is in it. It bides its time for incorporation into these bodies of ours and its evolvment into the highest thought.

And where is the dividing line between positive and negative? In strict truth there is no dividing line, but for the sake of convenience in making these lessons clearer we will establish one. It shall be at that point in development where we began to be consciously intelligent; where we begin to reason on things, and to investigate ourselves and our surroundings. In short, it shall be as nearly as possible at that point where the intuitive life of the lower order of animals passes into the consciously intelligent life of man; though it must be remembered that even inanimate things have intelligence, but their intelligence is unconscious; by which I mean, that it takes no thought of itself; does not reason on itself. Man is the highest expression of conscious intelligence. It is the consciousness of intelligence that makes him the creature of power that he is, and that gives him the authority to rule over all things. I have said that the universe is

one mighty magnet. It is all one. It is not hard to understand that all the varied forms of life—seen and unseen—are composed of this one mental substance when we consider that steam, snow and ice are all different conditions of water. “Uni” means one. This idea of oneness must have had firm lodgment in the minds of those who first began to formulate our language; hence the name universe as applied to the whole. The universe is a universe, and not a diverse. Bear this in mind, for if the student loses sight of this point in these lessons, his bearings will be gone, and from that time on, he will find nothing in them that he can clearly understand.

And no doubt that an expanded and spiritual interpretation of the word “God” has been the foundation for the expression that “God and man are one”.

Now, the object of Mental Science, as I teach it, is to rescue man from his beliefs in his own limitations by showing him his true relations to the Universal Law; thus demonstrating to him the unlimited possibilities of his being.

So, he has believed that his chief duty, in order to augment the glory of this imaginary being, was to abase himself; to call himself humble, and weak, and powerless, and worthless—unworthy of even the small amount of vitality that infused him.

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SHORT AND MILD CRITICISM OF MENTAL SCIENCE LESSON ONE BY HELEN WILMANS

by Professor V. Greenewald, M.T.D.

Herald of Health and Naturopath, XXIII (6), 571. (1918)

You say, "There is but one substance. This substance is both seen and unseen. On its unseen side, it is the Universal Spirit of Life, or the Law of Attraction, which is Love."

Now, wherever there is a law, there is also a lawmaker. If there is a Law of Attraction which is Love, there must also be one who made this law. This being must be the most powerful attraction, the highest degree of love. It must be a being whose character is to love. Indeed, there is such a being, and he wishes us to be exalted in good health and true happiness. But who shall obtain this favor? You have said it: "To abase himself; to call himself humble, and weak, and powerless, and worthless—unworthy of even the small amount of vitality that infused him." This is the way he has shown us, but not so much to augment. His glory, for He does not need it. We should do this for our own sake, for only he who humbles himself shall be exalted. He shall be made truly healthy and happy. This is not to stultify our intelligence, as you state; on the contrary, to raise them to the highest perfection and true freedom. And further, all the good we have comes from Him, and we should at least be thankful for it.

Further, you say: "But the Life Principle exists. The undividing law exists. It has never been violated, and never will be." Now, whenever there is a law there is also a possibility that it will be violated. Without the possibility for the violation there is no necessity for the law. If it never had been violated, there would not be any disease and death. It is unchanging, diseaseless, deathless; and a knowledge of it conforms us to it in a way that renders us diseaseless and deathless you say. This really should be our hope, namely, that there is a lawmaker who watches over it, who guides it, and if we live up to it, will make us diseaseless and deathless.

You say, "What but a baby race could imagine that a great being would be pleased with an unfailing stream of the most obsequious praise, poured constantly into His listening ears? What but a baby race could suppose that this unbroken deluge of flattery was a necessity to the happiness of a great being?" It is true, in order to enter His kingdom, it is necessary for us to become like children, but He does not want us to remain children. He wants us to grow, to ask questions, to know Him, become more and more like Him, to love Him and to unfold all our powers and energies that are within us in so doing. To become wiser, healthier, and happier.

Then you say, "And where is the dividing line between positive and

negative?" Now, positive and negative are two strictly separate principles. They suffer not to be mixed up with each other, for as soon as one enters into the other, they cease to be positive and negative. They become Efficient. Whether positive or negative shall be uppermost in this Efficiency depends upon the subject. It depends on His state of being or His good will to receive to one readily and reject the other. Therefore positive and negative can only be thought of separately.

Very respectfully yours,
Professor V. Greenewald, M.T.D.

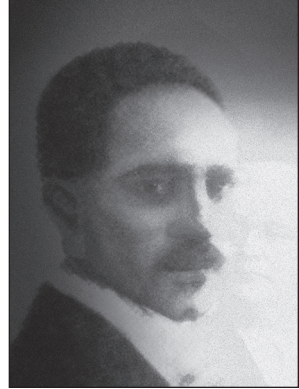
EXPLANATION

by William Freeman Havard

Herald of Health and Naturopath, XXIII (6), 571-573. (1918)

We are sorry that Helen Wilmans cannot answer Professor Greenewald. She departed from this life some few years ago.* Her books are the basis for all present day New Thought teachings. All the modern New Thought teachers reflect Helen Wilmans' thought and work. She was a pioneer in that field and one who lived and demonstrated her ideas. Helen Wilmans, in breaking away from all that was unorthodox, confining, limiting and enslaving, naturally rebelled against even the words and designations of conservative thought. To her, the idea of a personal God, watching over the destinies of human beings, demanding flattery and praise, was not compatible with her conceptions. The Old God of Abraham and Isaac who demanded bloodshed and sacrifice, who condemned his enemies to everlasting torture and torment, to her mind could not be a God of Love, and Mercy, and Justice. She saw that man's conception of God was in accordance to the degree of his intelligence. Abraham, Isaac, and the host of old scriptural prophets may have been men of superior intelligence, but the people were vastly ignorant and had to be ruled largely by fear. It is the fear of civil law today which holds the base passions of mankind in check. Even Moses, the greatest lawgiver of the ancient Jews, had to picture God in such a manner as to be comprehensible to the lower intelligence of the people of his time.

Helen Wilmans, as well as many other great thinkers, recognized that man's intelligence had risen to great height, but that his mind still held to the old conception of deity, and he remained filled with fear, doubt and uncertainty. Truth seekers in this day and age dare not stop to quibble over words and terms. What Helen Wilmans chooses to call Universal Spirit she recognizes as the first cause, the primary energy, the activating motive to all creation and evolution, the lawgiver and the law. Whether or not this Being is to be clothed with all the qualities, including the baser passions of man raised to an infinite degree, depends on man's individual conception. Names do not matter. Whether we say God and leave the



William Freeman Havard

*Helen Wilmans died in 1907. Please refer to pp 47-52 for more insight into her life. —Ed.

individual to draw his own picture or whether we describe our own conception of deity in words is of little moment.

I have found more true religion, more reverence for the *cause* behind all creation and evolution among so-called or self-styled Atheists, than among the superficially devout religionists.

We can even see Helen Wilmans for the moment taking the religionist's stand and accepting the conception of a personal God: a superman, all powerful, almighty and arguing with Professor Greenewald somewhat in this fashion:

God is recognized as the creator of all. Man is His greatest work, the crown of his Creations, His masterpiece. Into this creation He placed His intelligence and He endowed man with faculties necessary to express His intelligence to the highest degree. He is the loving Father of all who watches, guides and directs the growth and development of His offspring, teaching and counselling by precept and example. His aim is to bring His creation to a state of perfection, or, as the Master says, "Be ye perfect even as your Father who is in Heaven is perfect."

Does the wise father desire to see his off-spring grow up in ignorance, continuously dependent, forever supplicating and begging favor, abasing himself, calling himself weak, powerless, worthless and unworthy? Would such action reflect credit to the parent? Would it make him proud to call such a one his child? Or would he rather see his product grow up sturdy, strong, self-reliant, confident of his ability to make his own way, relieving his parents of responsibility for his welfare, accomplishing great tasks and doing his share of the world's work?

Which, I ask you, reflects greater glory and credit to the creator, a body-and-soul beautiful, strong, self-reliant, intelligent human being, or a morally, mentally and physically weak, groveling, supplicating, worm-in-the-dust creature? Which would you take the greatest pride in as your offspring?

On the first, he needs to expend no mercy or pity, but how tired he becomes of the continuous dependency of the second. For this latter one, there is a continual trial, trouble, tribulation, sickness, poverty in large measure that he may learn his lesson, change his tactics and through his own awakened intelligence and his own effort make himself worthy to take his place among God's children. God has endeavored in every way to make us realize that perfection can only come as a reward for personal effort at self-improvement and not as a gift to be derived through self-abasement and supplication. God is not a conqueror who seeks to enslave the conquered.

The Spirit of the Work

By William Freeman Havard

A great work of any kind lives by the spirit which animates it.

Its individuality which distinguishes it from everything else must be radiant and always in evidence.

The work is carried forward to successful accomplishment by the enthusiasm of the workers.

When the spirit wanes the work lags and it fails in its mission.

Naturopathy is a great work, a worthy cause and one which requires all the enthusiasm and devotion of its adherents.

The world needs these great teachings as it never needed them before. It needs them to point the way to health, happiness and personal endeavor. It needs them to offset the vicious teachings and practices of "medicine."

If you believe in the great truths of Naturopathy, get into the work with heart, hand and mind. Show the proper enthusiasm for this cause.

Raise the spirit of the movement until it radiates health, happiness and hope to all that are capable of understanding.

Realize that you have the knowledge that can be employed to heal, to relieve suffering. What are you doing with it?

Put your very soul into carrying the message. It never grows old and there are many who are thirsting for knowledge of health.

Rekindle your enthusiasm, unleash your spirit and you will live to hear many shower their blessings on you and your work.

We are not His conquests, not His slaves. We are His children, and He seeks to raise us to a height of worthiness in order that we may enjoy His association. For this, then is the height of attainment, "To know God", to know all. To be humble, however, is not to be abased. To be humble does not mean to belittle our own worth. We should be humble knowing our exact appraisalment and not assuming unto ourselves more than we possess or are capable of performing.

Yes, laws are violated, and such violation brings reactions in order to right them. In the field of action there is continuous violation of law which calls for adjustment necessitating many and various changes. The mind of man is puzzled to see the reason for all the sickness, sin, poverty, crime and warfare because he cannot reason from effect back to cause and from cause to effect. All will be made right in time. But principle is not changeable, it is not and cannot be violated. It takes into consideration the fact that timely and circumstantial laws are likely to be violated and provides the remedy, the adjustment, so that ultimately, principle and truth will prevail. Laws may change or be wiped out as the necessity for them passes away.

Positive and negative forces are component parts of energy acting equally in opposite directions. Where they harmonize there is absolute equilibrium. Where the character of the substance in which energy is active permits the one or the other force, the greater expression equilibrium is destroyed. If it were not for the varying character of substance, these forces would exactly equalize one another and everything would come to a state of absolute rest, spelling the end of all things. Consequently, in the realm of matter those two forces are never permitted to harmonize and all thing must take on either the positive or the negative to the greater degree. But theoretically considered, they are the two components of energy and are equal and opposite in their exerted action. The substance factor is what makes them appear unequal."

I hope in this explanation to Professor Greenewald I have done justice to the subject in a manner which would have been approved by Helen Wilmans.

Respectfully,
William F. Harvard

Home Course in Mental Science

DEVOTED TO MENTAL SCIENCE, NEW THOUGHT, THERAPEUTIC
SUGGESTION, PSYCHOTHERAPY, SPIRITUAL AND
METAPHYSICAL RESEARCH

THOUGHT, THE BODY-BUILDER

by Helen Wilmans

Herald of Health and Naturopath, XXIII (5), 474-477. (1918)



A photo of the Atlantic Ocean near Seabreeze where Helen Wilmans and her husband Charles Post built a town that she called City Beautiful in 1895. A 1200 foot pier extending into the ocean allowed visitors easy access.

As we come consciously into an understanding of the omnipotence of good, we will have power to overcome our environments and to overcome all obstructions, thus widening and deepening our lives and work, not only for our own benefit, but for the benefit of all.

As we come consciously into an understanding of the omniscience of good, we will feel the presence of life; we will know that it is around us and in us and above us and below us, and we will not be afraid lest we “dash our foot against a stone” and fall headlong, as we continue our journey through the universe. All of this knowledge will the body imbibe from thought the body-builder.

The time was when these lives, latent in the one Life, were made manifest, or became organized in individual lives; they were expressed or they become externalized. And very small lives we were in comparison with what we now are. All happiness is in growth, and we became growing creatures. A man only has that which he can accumulate by the process of growth. If ever the time should come when we reached that utmost point of growth called perfection—that point beyond which we cease to grow—life would hold nothing more for us. Growth is life; stagnation is death, whether it occurs in a worm or the highest archangel. When growth ceases, life ceases. We are all right, even here in our negative condition, because we can grow out of it. We can only grow in good because there is no evil to appropriate in our growing. We can only grow in intelligence and strength because in our upward climb out of the negatives and into the positives, we leave weakness, which is ignorance, behind us, where it belongs, and advance steadily to the realm of positive intelligence and strength. Matter as a substance distinct from mind does not exist. What we call matter is only the more negative parts of the mind less infused with intelligence. At death, the man lays down the negative part of himself because his thought—the positive part of him—is not sufficiently educated in a knowledge of its own power to save the body from the Law of the negative conditions—to quicken it, and thus render it positive and consciously alive through and through, as thought itself is. The first step toward quickening these bodies so that they shall become positive to those negative conditions, or beliefs, called sickness and death, is to show that matter is not a substance distinct from mind. Matter is negative mind, and these bodies of ours are laboratories for the refining of it into positive mind—thought.

Thought, then, which is evolved from the great body of crude or undigested mind that the world calls matter, is the most active substance we know anything of, and is by far the most vital and intelligent. Electricity is rapid in its movements, but it does not annihilate time and space as thought does. It is thought alone that can compass the bounds of a world in a second; and thought is generated by these human brains. Electricity is an unorganized power, thought is its master, and can organize it. The thought which our brains generate is powerful only as it counterparts universal thought, which is Life, or Being. Therefore, thought is the positive pole of the magnet man; it is the captain of the craft, and has the directing power over him.

Thought can make sick and it can make well. Thought grounded in error, or from a negative basis, can make sick; but the same thought occupying a positive basis, and educated in the knowledge that all is good or life, can make well quite as easily. Thought, though unseen, is still a substance; a substance as much more powerful than the crude substance called matter, as steam is more powerful than water.

Thought, the captain, has never recognized its power over its own craft, nor over the thoughts of other people. And yet, being a substance, it goes out of these human brains and meets the thought emanating from other brains, and an influence is wrought which the individual as a whole (positive and negative poles together) knows almost nothing of.

The thoughts that go out and meet and influence other thoughts bring back no report of the fact, simply because they do not know that they can do so, and therefore do not listen for them. That sense by which we can hear these thoughts is rudimentary in us, and will only develop by use. The time is no doubt near at hand when our thought will go forth to distant points and bring back to us a perfectly correct report of what has been transpiring in the place where they have been visiting. We are only beginning to be conscious of the power of thought, and we do not even imagine how much it partakes of the omniscience of the Law of Being.

It is by thought that we heal. If my thought is grounded in the belief that all is good, or that all is Life, it is positive to your thought, which is grounded in the belief that evil exists and has the power to harm. The truth is always positive to error, and can make a convert of error, provided it is conscious of its power and able to direct its forces aright.

A conscious knowledge of the power of thought is essential to the use of that power. A comparatively weak man who is conscious of the power of thought, and who believes in and trusts his own thought, may gain control over the thoughts of a more intellectual man than himself, provided this man is unconscious of the power of thought.

"But this is mesmerism, and it is an evil thing," you say. "Yes," I answer, "it is mesmerism, but it is not an evil thing." "And why," you ask, "is it not an evil thing for a mind to gain control over another mind in every way superior to itself, and use it perhaps to serve its own selfish purposes?"

I ask in answer, why is it not evil for the electric storms to devastate the West and the South as they do every Spring and Fall? There is a great power made manifest in these electric storms that man must discover and appropriate to the use of the world. We would never know that the power existed but for its fearful manifestation. It is just so with the power of thought—we have discovered its power through the seeming evil of mesmerism. In both cases the good lies in the power manifested. When this power shall be divested of its sting by the practical knowledge that shall direct it to the world's immediate benefit, we will begin to reap the harvest. It will be the application of a greater power than the race has yet known, operating under the law of good to all; and we will reap the benefits in the increased health and strength of the race—even to so great a degree as to banish all its poverty, disease, old age, and, lastly, death.

The race is in the preparatory department of its education. The books

and all the implements for learning the higher branches are here now, but we cannot read yet—we have not finished the alphabet.

Thought is the healer. Thought educated in the knowledge of that universal truth—all is good, or all is Life—becomes a power not to be resisted by the negative thought of the negative individual. And the thought of every soul whose belief is grounded in even the weakest, frailest thought of him whose belief is grounded in that great truth—all is good, because all is Life.

“Eschew evil and believe in God if you would be saved.” This means that we are to cease to believe in evil and to learn to believe in good; or to cease to believe in death and learn to believe in life if we are to be saved.

Saved from what? Why saved from so-called sin, and from sickness and death; saved from the undeveloped condition which these words imply, by being lifted into the power which the knowledge of truth confers; and above all, which the knowledge of that best of all truths confers—all is good, because all is Life. A belief in good, or the all-prevalent Principle of Life, is the foundation rock of a world’s salvation from error, sickness and death.

A man is all mind. As such he is a bundle of beliefs. What he believes, that he is. Therefore, his beliefs are his realities, even though they may be based on the untenable premise of the existence of evil. Yet they are his realities as long as he lives them and believes them. In order to be strong, healthful, intelligent, vital, beautiful, a man must believe in good and only good; or Life and only Life. As I have often said, the whole Bible hinges on two words—*believe* and *overcome*. I am now dealing with the first of these words—*believe*. Believe in good—which means life and health—and be saved. “Believe a lie and be damned.” To believe evil is to believe an error, and believing an error is being damned, because no man (being all mind) can escape the penalty of his beliefs. And he who believes in evil (a lie) takes the consequences of his belief in so-called sin, sickness and death, and is thus damned. To cease believing in error is to cease being damned (whether in this world or any other).

If a man believes himself sick, I treat him for his belief. His belief is his real condition. He is sick. Being all mind he is, therefore, a series of beliefs and “as he thinketh so is he”. The man is sick and his sickness is unmistakable evidence of his negative condition, and this must be overcome, else growth would stagnate in him, and he might as well have never been born. How would a man know he was negative unless he had some unpleasant evidence of it? If there were never a ripple to break our negative condition and suggest an improvement, our condition would not rise above that of the brute. Indeed, it would never have risen so high.

What is the duty of a teacher? It is to infuse the student with positive thought. All positive thought is based on the belief in absolute Life. The more strongly the teacher is ingrained in the knowledge of absolute

Life, the more powerful he is as a teacher. The duty of the teacher, then, is to present all the logic he possibly can in favor of the fact that all is Life. This logic must make its indelible impression on the student's intelligence. The student must be convinced that this logic is correct. This is the teacher's duty. No teacher can do any more than to impress the fact upon the student's intellectual perceptions.

And here, where the teacher's work stops, the student's work begins; for this truth needs more than a mere intellectual perception of it. It needs to enter into every part of the student's organization and to remodel him after its own pattern.

It is now nearly nine years since I became convinced of the truth that all is good, because all is Life. It seems to me that the fact was simply painted on me at first, and that it was months before it entered and took possession of me. It became deeper seated gradually as I made it my one subject of thought. But even yet it has not permeated me so perfectly as it will do in time; for day after day strengthens it. New argument to bolster it up seems to spring of itself in my mind, and with every new argument comes fresh vigor in my frame.

When this truth shall have permeated every atom of our bodies, there is no guessing how vigorous, how perennially young and beautiful we will be. This is the advent of that age prophesied from the beginning—the age in which man would learn his mastership over all things below him. I say *learn*, for he is already master and does not know it. To make man conscious of his mastery over sickness and death is the meaning of the present great mind movement to which the thinkers of the world are now directing their attention.

EXPLANATORY

In lesson two, I have said that the body generates thought. I have also said that thought builds the body. Both of these statements are true. Thought and the body are both of one piece, and in respect to time are coeval. In point of fact, the body is all thought. It is condensed thought, or thought to fixed in certain forms of belief; and from it is constantly being liberated (through the mechanism of the brain) a lighter and more free form of itself that is called *thought* in distinction from *body*. But the two are only different forms of one substance, and their relation is interactive. They are cause and effect. Their interchange represents the to and fro current that is inseparable from growth; that is, in fact, the main point in evolution, and which—in the nature of the Law of Being—cannot be otherwise.

The body generates the thought, and has done so on the unconscious plane of intelligence always; and the thought has permeated the deadness of the body and enlivened and vitalized it, and lifted it to higher planes of being, also on the unconscious plane of growth. And so growth has

proceeded until thought has ripened into a consciousness of the situation, and into a knowledge of its own power. And it is now beginning to consciously direct its own power down into the body with a view to make such changes and improvements in the body as are prompted by desire.

Here we see an instance of the action and reaction involved in evolution, or the Law of Growth. The body has now ripened the thought up to a certain perception of its own capacity. And the thought, thus ripened, now turns and pours the ripened consciousness of its own capacity into the body; thus bringing up the structure of the body to a higher plane of being than it ever was before, and making it capable of engendering higher and better and greater thought, which will again pour its influence into the body for its farther strengthening and uplifting. This is the to and fro current involved in all growth, and in all movement, no matter what the nature of the movement. It is action and reaction. It has its rise in the Law of Attraction and without it, the universe would be as dead as a door-nail, and a good deal deader.

If ever the time should come when we reached that utmost point of growth called perfection—that point beyond which we cease to grow—life would hold nothing more for us. Growth is life; stagnation is death, whether it occurs in a worm or the highest archangel.

Thought, then, which is evolved from the great body of crude or undigested mind that the world calls matter, is the most active substance we know anything of, and is by far the most vital and intelligent.

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AFFIRMATION

by Helen Wilmans

Herald of Health and Naturopath, XXIII (9), 733-736. (1918)



Helen Wilmans built this beautiful home in the town of Seabreeze.

LESSON V

Having arrived at the fifth lesson in the course, I start with the assumption that you have, to a certain degree, mastered the foregoing lessons, and made careful application of the ideas embodied in them. So let us say that we have taken our denials home and studied them. There is no evil. What a feeling of lightness comes over me now that I am beginning to realize that wonderful truth—that there is nothing in all the world that has the right to fasten a feeling of guilt upon me! Moreover, I stand champion for humanity in this particular. I deny that the race has fallen, or that it ever fell. Oh! Beloved race, let the glory of the truth—there is no evil to encompass you and lift you consciously into the light! Let it remove the

bandage from all other eyes as it has mine. In proportion as my sense of guilt is lifted by the denial of evil, is life brightened for me. And then I am one with the Law of Life and therefore, imperishable. To know that there is no matter, but that all we look upon is the immortal mind of the universe in many different forms of recognition gives me a feeling of strength that nothing else ever had the power to impart. Repeating these denials over and over again, we at last come to perceive something of the truth we utter. The mind is divested, partly, at least, of its error, and made clean and white like the new tablet whereon to write the next basic truth in the science of mental healing, or mind culture.

But until we have cleansed ourselves as much as possible of a belief in sin, cast out our mistaken ideas of disease, pain and death as conditions having vital mastery over us, we are not ready to evoke the great truth which stands at the very portals of our existence waiting recognition. As the student in mathematics who has mistaken the statement of his problem and carried his example in a multiplicity of figures to a wrong conclusion, must erase his error from the board before he can place thereon the correct conclusion, so the student in Mental Science must make his mind clear and free from its most apparent errors before he can profitably write the truth there.

I am a garden plot in the rich soil of which the weeds have grown and stifled the nobler growths that are striving to come up. I have given the weeds encouragement. I have dug about their roots and watered them because I believed in them. I did not know them to be weeds. I believed them to be the productive of the bread of life; and I believed this in spite of the fact that they yielded death. But now I know their true character, and I have been trying to pull them up. That my denials have destroyed some of them I cannot doubt. And every one of them, thus destroyed, leaves more room for the growth of that long neglected tree in the midst of the garden—that tree of belief the name of which is “All Good,” and the leaves of which are for the healing of the nations. And now my duty is clear. It is strong and gives me strength. It is no longer denial. It is affirmation. There is character in affirmation. There is strength in it. Health breezes are blowing through it.

We have denied the existence of evil, but these denials were of a preparatory nature. They were the clearing away of the rubbish that better things might appear. Denials are comparatively negative. Affirmation is positive. And so, it is with no uncertain sound that we proclaim from the housetops, “All is good; all is life.”

But do you think I am going to sit down and wait for this good to manifest itself through me? No; it is for me to make it manifest by proclaiming the individual power to recognize it. I am not even going to pray for the power that will enable me to manifest it, because the power to do

this is in myself, and not outside of myself in any degree whatever. Even though there should be a personal God of unquestioned potency, I will not pray for His help, because He could not help me. I, together with everything in the universe, must recognize the good for myself because recognition of good is the only way by which it can become manifest in the objective world. The power to recognize is an individual power and is the means of individual growth; individual progress.

I manifest the Law in externals, or in objectivity, by recognizing the infinite good latent in the Law, and also by recognizing and affirming my power—as an intelligent and an ever growing creature—to recognize still more of it, and to keep on doing this forever.

Being one with the Law, we are ourselves a part of the power that is supposed to work us. The Law simply exists and is the containment of all possibilities; but it does not create. Creation is making manifest—making visible and audible the powers latent in the Law—and this is the work of intelligence, and is performed on the objective side of life. It is performed by the clod, the blade of grass, the animal, and above all, by man.

Man is his own creator and he creates by his power to intelligently recognize the good that exists and is ubiquitous.

Therefore, one of the student's most important affirmations—after the great and absolute affirmation, all is good—is the personal affirmation relating to himself. Namely, if everything is good, then I am good, and I have the intelligence to recognize the fact.

Yes, I affirm that I am good. What does the word 'good' mean in my case? Let me see.

The good is the desirable. The most desirable of all things is a knowledge of truth, since truth alone is manifested life. Then for me to desire this knowledge is to desire all I need. And since desire relates me to the thing desired, and since all things desirable exist in latency in the Law, it therefore follows that that which I desire is already mine by the simple recognition.

Therefore, I affirm that I do recognize the good as a whole, and also in particulars, as these particulars are related to my desires. I recognize that health is good, and strength and beauty and opulence, and I also recognize that they are mine because they are related to me through my desire.

And so I affirm my power to trust my desire, to hold fast by my desire, and to deny the power of doubt to cloud my desire until a fuller recognition of my own power comes to me, bringing me realization of the fact that what I affirm to be mine is really mine and mine now, at this very moment.

By these affirmations, we gradually grow into a knowledge of our own creativeness, and see that we are self-made, and can go on remaking

ourselves after the new model presented each day by the growth of our ideals.

We have been considering ourselves a lot of automatons—made by someone outside of ourselves—and, if not worked by wires in the hands of this someone outside ourselves, we have assuredly not been equipped with the power to direct our own actions aright, since our maker has passed sentence of condemnation upon us.

We see now that this is not true. We see that we ourselves are the power that made us, and that moves us to action. Being all mind as to our externals, that which we see or recognize, we are. Everything exists that can ever be desired. To recognize its existence and to know that it exists in answer to our desires, makes it ours. Therefore, we affirm that we have it.

Health, then, is mine. This is one of the affirmations. The negative form of this expression would be there is no disease. But this negative form is simply a denial. The affirmative form (health is mine) makes a personal application of this truth, and it begins to show forth on our persons.

The first thing for us to make manifest out of the universe of all-good, is health. With health comes length of days, and then everything that makes length of days desirable. For, in the all-good, there is opulence, and we may have it for the taking. We have believed in evil, and living in that belief we have carried about with us, not only a private poor-house, but a private hospital also, and we have lived in sickness and poverty of our own creating. We live in what our minds yield to us. The mind that yields a beggar's hut, lives in one; the mind that yields a palace, occupies a palace. Since I learned this, I am beginning to control my financial condition, and my surroundings have constantly improved. The truth, which is beginning to be incarnated in me, is already making me free—free from pain and poverty and fear. Never has a life brightened as mine has done since I came into this science. This is not the result of willpower or mesmeric control over men and things. It is the result of Being. In proportion as I am, my own comes to me by the Law of Attraction, which is the Law of Life.

I see the eternalness of good—what I call good being simply Life, or Being: the entire absence of disease and death as active principles in nature.

I recognize the boundlessness of Life. Stop and analyze the word Life. Get as complete a conception of it as you can before going farther. Eliminate from it every plea of disease and death, and see what a tremendous thought it is. See how it covers and swallows up all the small and immature ideas of a personal God. See how it stands for every imaginable and unimaginable good, to the entire exclusion of all that is undesirable

such as disease and poverty and sorrow and death. Is it any wonder that I call it the all-good?

Then affirm this: "I begin to see the eternalness of good; I begin to recognize its boundlessness; I know that it fills all space; I am consciously or understandingly in it, and I am manifesting it in this body, which is becoming more and more a mental statement of it in proportion as my affirmation become more and more realistic to my perceptions."

By your realizing this truth, that all is Life and therefore good, you are enabled to speak the word that becomes the flesh and blood of a regenerated existence. In other words, by identifying with a supreme belief in Being, in the all-ness of Life, or good, to speak for what you want, and to get it too without wronging another, because there is no monopoly in the knowledge of truth. Each mind can make its own opulence apparent in the degree of its power to recognize the truth that all is Life, and therefore good thus casting out every belief in evil, in disease, sin, sorrow and death, leaving Life only, good only, to fill your entire personality.

And of this everlasting good, or Life, such qualities as are recognized as best and most desirable can be affirmed by the student; and affirmed as being already in possession.

Thus, "I am health, I am strong, I am intellectual, I have the power of an infinite understanding, I am great, I am beautiful, I am opulent." Any or all of these affirmations are in order.

And remember that everything that is, is now; that in infinite Being, in the eternal Life Principle, there is no increase and no decay. All exists, and exists in absolute perfectness at one time equally as much as at any other time; and that that which makes any part of this Life, this perfectness apparent is individual recognition. Therefore, make all your affirmations in the present time. "I am that which I desire to be, and I am it now." The eternal Principle of Life is best expressed in the simple word "Being," which means yesterday, today and forever; or one eternal now.

All is good, and all good is mine. I have health now because the power dwells within me to compel the perfect action of every function of my body; and all I need to do is to recognize this truth in order to send the negative forces (weakness, disease, pain, etc.) flying, and to utilize my unlimited power. Why, I tell you that you who read these lines have nothing to fear, for no sickness, no tyranny, no negative conditions, no fetter or slavery of any kind whatever can hold or even detain for one moment the growing soul of man after he has entered the domain of the Law of Attraction—the Principle of Life, the all-good of limitless Being—by a knowledge of the fact that he is one with all this infinite power; that he has this infinite power within himself, at his daily and hourly command, to set aside any hindrance in the shape of the negative forces which may rise either within or without him.

And what is required to find this power? A living recognition of it. A firm, unshaken belief that it is within you; that it is your all in all. But this you cannot attain in a day or a week. It only comes with the daily striving after truth; the earnest thought and effort to secure truth; and constant living in, and practice of, the highest truth you know. In this way you gradually draw near to the grand results Mental Science promises and reveals; and every twenty-four hours leaves you in possession of an increased understanding. But the increase may be so small as to be immeasurable from day to day, and only discernible at longer periods of comparison. For so it is that we journey up the heights of understanding; ever enjoying the new manifestations of the eternal revealed to our wandering eyes at each advancing step.

The brain, as the post positive part of the organization, takes the lead; and because I know that this organization is all mind, I am sure that if thought—the positive—leads, the most negative parts will follow. I am sure that my thought—the positive part of the magnet me—will infuse enough of its intelligence into the less intelligent part to show forth the fact that pain and sickness are not positive forces, having inherent power to conquer me, but are negative, amenable to supreme forces—love, life, intelligence, faith, justice, courage, health, etc.

There will always be negative and positive in the magnet me. All the time the positive part of the magnet will be getting more positive, and the negative part will keep pace with it. It will become proportionately less negative. This is our process of growth through eternity.

At the present time our reasoning powers recognize dimly the fact that all is good, and our beliefs respond in part. But presently our reasoning powers will revel unconditionally in the fullest knowledge of this great truth, and our less intelligent (or more negative) parts will be sufficiently permeated with the belief to cease to feel pain or to acknowledge disease. From this point we will advance still farther in the glory of the knowledge of absolute good, and our bodies will become pleasure to us, whereas now—under our present beliefs—they are our most constant torments.

What a feeling of lightness comes over me now that I am beginning to realize that wonderful truth—that there is nothing in all the world that has the right to fasten a feeling of guilt upon me!

Affirmation is positive. And so, it is with no uncertain sound that we proclaim from the housetops, “All is good; all is life.”

I am not even going to pray for the power that will enable me to manifest it, because the power to do this is in myself, and not outside of myself in any degree whatever.

Man is his own creator and he creates by his power to intelligently recognize the good that exists and is ubiquitous.

Therefore, one of the student’s most important affirmations—after the great and absolute affirmation, all is good—is the personal affirmation relating to himself. Namely, if everything is good, then I am good, and I have the intelligence to recognize the fact.

Health, then, is mine. This is one of the affirmations. The negative form of this expression would be there is no disease.

We live in what our minds yield to us. The mind that yields a beggar’s hut, lives in one; the mind that yields a palace, occupies a palace.

The truth, which is beginning to be incarnated in me, is already making me free—free from pain and poverty and fear.

Thus, “I am health, I am strong, I am intellectual, I have the power of an infinite understanding, I am great, I am beautiful, I am opulent.” Any or all of these affirmations are in order.

All exists, and exists in absolute perfectness at one time equally as much as at any other time; and that that which makes any part of this Life, this perfectness apparent is individual recognition.

The eternal Principle of Life is best expressed in the simple word “Being,” which means yesterday, today and forever; or one eternal now.



RECOGNITION OF THE WILL, THE CAUSE OF DISEASE
HELEN WILMANS



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RECOGNITION OF THE WILL, THE CURE OF DISEASE

by Helen Wilmans

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LESSON XVIII

If I do not talk enough about disease in these lessons, it is because I am rapidly losing sight of such a negative condition. It seems to me to be so weak a negation of the power vested in man—his willpower—that it is scarcely necessary to give it even a passing word. Nevertheless, these lessons before they are complete will make the treatment of disease fully understood by the student. The whole matter could be summed up in a single sentence; namely, self-mastery is the cure of all disease in self and others. It would not seem strange that self-mastery should cure self, but that it can cure others appears to be an assertion that needs a good deal of proof. But it can be done and on this principle, the man who is master of his own forces is also master of the same forces in other persons. In other words, the persons who have not mastered the forces of their own lives are negative to the persons who have, and can be healed by them. All men are masters of all forces that they know to be negative to them.

What are the negative forces? All unorganized substances are negative to organized substance. All lower forms of organization are negative to man, the highest form. Lightning, clouds, and the elements generally are what I call unorganized forces. The animal, vegetable, and mineral kingdoms are organized substances, but their organization is vastly inferior to that of man, and he is therefore master of them all.

“Peace, be still,” said Jesus to the storm, and everything quieted down. “What manner of man is this,” asked one, “that even the wind and waves obey him?” This question was asked nearly two thousand years ago, and I now answer it for the first time. Jesus knew his own mastery, and this is all that is necessary in order to check the storms or quell the waves, to stop the African simoom and to forbid the approach of the wild animals. It is all that is necessary for any man’s perfect protection.

Organization confers power. Even the lower forms of organized life possess wonderful power in warding off danger, though unconsciously to themselves. The mere fact of organization puts a certain compulsion on

the unorganized elements. Organization, no matter how unconscious it may be, is a certain form of protest against dissolution, and this protest is its protection to a very considerable degree.

No form of protest against dissolution, however, is perfect except that which emanates from an organization that has come into a highly conscious perception of its own rights and its own power. This high form of organization is then proof against every negative form of organization and against the unorganized elements.

Now, it is plain to be seen that as we grow more and more into a knowledge of our own power, we become more and more free from fear. Just as soon as we see that the Law of the universe is not our foe, but that all things are waiting the development of our intelligence in order to serve us, we are at once lifted out of fear.

From my own experience, I know that it is not possible to come into this position suddenly. For years I seemed to be held just in the turn of the tide where the thought was swerving round into the new. It was all I could do to hold my own against the downward current of the world's long established opinions. I seemed to gain nothing nor to lose anything or more truly, there were times when I seemed to gain rapidly, and then I would lose it all and find myself in the same old tracks. Another strenuous effort to hold my own would keep me from drifting quite away from my stronghold, which was always self. Standing on self I would breast the waves once more for the sake of truth and manhood. But latterly [lately], I can see that I am gaining but the effort is still enormous.

The effort is not precisely that of bulldog determination. Such an attitude becomes exceedingly tiresome in time. The effort is of the intellect. It is the unflagging endeavor to recognize that the bulldog determination is within you every moment whether you hear a bark or not. You want to keep constantly in view the knowledge that your will is equal to any emergency, whether great or small. One can lose sight of his willpower entirely by habits of postponement. Do not postpone any prompting to action, nor defer doing what you really wish to do. The habit of tying up your will is like tying up an arm or a leg; you lose the use of it in time. Note this: the great necessity for death in the world is to remove paralyzed wills; inactive and inoperative wills; crippled and weak-kneed wills. Death has small power over vital wills, and when the vital will comes into consciousness of its own strength, death cannot touch it at all.

Now, every form of disease you may have is simply a negation of your will, or a non-comprehension on the part of your intelligence of the strength of your will.

"But who is it that negates my will?" you ask.

You do, yourself. Your will exists in tremendous power. It cannot possibly be diseased, or maimed, or crippled in any way; it cannot be deaf,

or blind, or weak. It would not be your will if it were any of these; it would be your *won't* or your *don't want to*, or something other than your will, and something not belonging to you at all. But your intelligence does not recognize this fact, and therefore everything in the shape of weakness or disease is the non-recognition of the truth concerning your will or spirit. So, you see from this that disease is unreal. It is a false belief that you will surely cease to believe as soon as you know the truth. "The truth shall make you free."

"But," you answer, "the truth is here. The intelligence of many people have accepted it just as you state it, and yet their bodies show forth very slight results; how is this?"

This is the question the present lesson intends to answer.

Why are our bodies not showing forth the truth, now that our intelligences have accepted it?

We are just emerging from a world of unconscious thought. The thought of, or the belief in, sin, sickness, and death into which we were born forms the thick, heavy, miasmatic mental atmosphere that every one of us breathes. It is dense as a fog, and no living will or soul can beat it back entirely and at once. For my part, I can clear the space about me for a time, and then the heavy vapors of a world's ignorant beliefs close in on me again and paralyze my efforts. Then I rest a day or two, realizing fully each hour that "they also serve who only stand and wait". For in these spells of rest I hold fast to my faith that I shall overcome, and when the time for action arrives I am stronger than I was before.

And what is the time of action, and what kind of action do you mean?

I mean mental action: times when I close my whole organization to the old-world beliefs in sin, sickness, and death, and hold myself closed against these beliefs with a mental concentration that makes me feel invulnerable. In this I isolate my entire organism from its surroundings, and my own new and revised thought has a chance then to work out the redemption of my body. And in each of these spells of isolation I do gain a little. But the holding is hard work, and the least relaxation gives admission to the old, deadly beliefs, and I find myself slipping backward again—backward to a place where I must take another rest, but always holding firmly to my faith in myself and in the truth as I see it, and in the firm conviction of ultimate victory.

To describe this very important thing more fully, so that the student may not fail to understand it perfectly, I shall relate a bit of my experience just as it occurred. Last summer my hair began to turn darker, and kept it up for three months, until from almost pure white it had changed to a lovely golden, and was very nearly as dark as it had been in my youth. I was then, as now, giving my entire thought to the science, and I

immediately believed I had found the true road to eternal youth. There were other peculiarities in my case pointing to this conclusion. I certainly looked younger and fresher than I had looked for years. During all this time I was putting up fruit, and was deeply interested in having it beautiful and good, so that my work was a pleasure that rather facilitated than retarded my thoughts upon my one subject of Mental Science. When the fruit was all up—although my thoughts about the sciences still ran in the same groove—my hair lost its color and became very gray again. This was certainly puzzling.

Yes, it was puzzling, and it caused me a whole year's thought. Indeed I have just found the solution of it.

Our very best and truest and noblest thought is worthless unless it is led forth into activities. The whole tendency of the will—which is the soul of things—is to externalization. The whole meaning of the universal spirit of Life is to show forth in uses. Therefore, the personal condition of man is the condition to aspire to. It is the condition toward which all will—the universal as well as the individual—tends. To make the will manifest in acts is all a man exists for. To refuse to act will soon render a man worthless. All that is worthless dies.

My theory was all right, but so long as I sat still and never led it forth into use it availed me nothing. My temperament being lymphatic I am not fond of action, and had therefore done no work but desk work, from which I rested by lying down occasionally. But when the fruit tempted me to action, and I engaged in work that I loved to do, my whole organization was brought out under the Law of Attraction and I immediately showed forth the benefit.

The average tendency of the world is to grow in the right direction. It is now, and always has been, tending more and more to the externalization of the spirit, or will. Active, outdoor sports are now more popular than ever; and woman is being drawn from the seclusion where the ignorance of past ages has placed her to take her share in them. Lawn tennis and that glorious invention of modern days—the bicycle—are leading her beautiful vitality, her will, forth.

Dress reform begins to mitigate the rigor of her utterly defenseless costume—the costume of a slave—and a few more disciples of Delsarte and Jenness Miller will liberate her to such splendid activities as just to hint at would make the world smile derisively.

But I shall hint at them nevertheless, regretting that it is only thing I can give, since a full revelation is locked up from me and from us all in the unopened store-house of the latent brain.

But the hint; yes, the hint shall be given. If the *bumblebee*—you see I prefer the children's version of the name: the sweet, observant little ones, who knew his "bumbling come tumbling," and otherwise reckless and

irresponsible manner, and named him accordingly. If, then, the bumble-bee can set the laws of causation at defiance and lift himself through the air on wings that have been incontestably proven to be a laughable failure, then the people are soon going to fly without wings. The will is all the wings that anyone needs. The will is being developed more and more into activities even without the knowledge of its still latent possibilities. When these possibilities become generally known, then bolder activities will be projected, and still bolder ones, all leading up to a degree of muscular activity that will enable one to hold himself in the air and to float in it at ease.

I have spoken of muscular activity, but muscular activity is mental activity, for body is mind. When it is once perceived to be a fact that there is no limit to the power of the mind, the feat of flying will no longer be considered impossible, and the one and only impediment to its realization will be removed.

Even in this stage and generation, material as it is, we do not live by sight. Every particle of life we show forth is by faith. With more faith—faith in ourselves, in the power within us—we will recognize more life in ourselves, a thousand fold, than we now do. And this extra life will be expressed in undreamed of activities. Why our present condition, as compared with what it will be, is dull and heavy as that of the old saurian monsters contrasted with the fleetest horses of our time.

If, with our growing recognition of the willpower within us, we felt ourselves less inclined to activity it would be a clear indication that the will was not to be expressed in activities, for the inclination is the best guide we have. But you will find by examining yourselves that with every fresh accession of willpower (or fresh recognition of it) you are prompted to some new action. It is the constant effort of the will to externalize itself. But persons of leaden temperament like myself may resist this effort of the will so much and so continuously as to almost lose sight of it. I feel the presence of the will moving me to action, but I postpone the action and thus lose sight of the will that prompted it. I am not indisposed to intellectual activity. My patience rarely flags in working out my thought.

Does your will appear to be inactive? Then you must *lay for it*, as the hunters do. It is there, and you must develop it. You must bring it into view by watching for it. The will has been so systematically crushed out of sight through a mistaken system of education that it is going to take a great deal of effort to make the people see that in crushing the will, the man is crushed.

A man said to me: "I am going to break the will of my boy if it takes me a year to do it."

"And when you have done it," I said, "you would better finish your work by cutting his throat."

"What do you mean?" he asked.

"I mean that the world has no need of things; it needs men," I answered.

How often I have had my heart torn by seeing mothers and fathers breaking *the wills* of the sweet little souls whose "shoe latches [laces] they were not worthy to unloose" is past computation.

You who have lost sight of your wills must surely find them, and when found, you must stand by them and affirm their value. Let your intelligence reason on your will from the basic principles set forth in these lessons until you know that it is not evil but good, and that it desires nothing but good.

Will is but one of the factors of thought or perhaps thought is one of the factors of will. Indeed, all the words that represent the external man run into each other in a way that makes them difficult to handle. Will and desire and thought are all factors in the building of the body. It really seems as if the will were the union of thought with desire, became one with desire, and the two thus merged into one, become the will. The will is the crown of the man; it is the man in fullest development. We have not reached this point yet, this marriage of thought to desire, wherein the will comes forward to clear away all obstructions and make us conquerors right now. For here are these old bodies of ours, mis-built, shaped in the form of the world's beliefs, and not in accordance with our desires. They are held in the atmosphere of the world's negative beliefs, and as yet there is no more positive, or truer, or purer atmosphere for them to inhale. What are we going to do about it?

We are going to clear a space about us by denials, and then plant the seed of the new life by affirmations.

First of all, if I know anything at all, I know that the world's belittling, limiting, and hampering beliefs, so inimical to progression, are all wrong. I say I know this. Then, as a matter of course, I refuse to be held by them. I hold myself on guard against them every hour I live. Oh, students, "perpetual vigilance is the price of liberty", in this case as in many others, and I fear there are some of you who will say, as some of the disciples said to Jesus, "This is a hard saying," and turn back. But I can assure you that the hardest of the fight is now. After conquest the way is easier. But now we have the whole downward current of the world's ignorant thought to meet and turn aside. Therefore, there is nothing to do but to hold the fort sternly and gallantly against the beliefs that are now and have always been sending the generations down to death. We do not have to accept those old beliefs, and we do not believe them. As fast as they arrive before us, we will deny their right to existence until we have cleared a space about ourselves where they cannot live. This is what I have been doing for four years; denying the old beliefs that planted the seeds of old age and death

in my body. A thought from day to day or week to week I perceive no change, yet in looking back to the beginning I see that I have gained wonderfully. I can stand alone now while the tide of adverse opinion washes about my feet as the waves beat against the impregnable Gibraltar, and never win a thought from me.

Thoughts are things. They are tangible as the nerve-centers in your bodies, and they can act on your nerves as the nerves act on the blood vessels or the muscles, etc.

The will is the man. The real man. It is the function of thought to develop the will and to establish it in personalities, thus bringing forth the real man into the activities of this busy world.

Thought, having denied all the wretched old race beliefs until each one has partly lost its hold, now begins to formulate what it conceives to be better and nobler beliefs. The time will come when, through a true conjunction of thought with desires, the will will be more developed, and then thought will discard belief altogether; it will have nothing to do with the beliefs that have ruled us so long. It will be creative, and the entire realm of belief will be beneath its feet. But we have not yet come to that. We are still where the old beliefs encompass us, and we must get out of them the best way we can. All thought can do at a certain stage of growth to take an affirmative position in conquering race beliefs. In doing this it finally conquers fear, and when fear is conquered a mighty ascent has been made from negative to positive. It is at this place that thought, for the first time, begins to be consciously, or intelligently, creative. The desire which has always been crying out to the intelligence against disease and death, now has a response from the intelligence. "At last I perceive that there is no disease and no death," answers the thought. No sooner are these words spoken with the keenness of conviction than the nerves thrill with the news, and rush to tell it to the blood vessels which, in their turn, leave the message at the door of every atom in the body.

As powerful as thought is known to be, and as numberless as the incidents of its accidental cures, so great is the stupidity of the age that its functions in the human system have not yet been discovered. Or, perhaps, I should not say this. A good many Mental Scientists know it. Prentice Mulford hints at it. Dr. Holcombe, of New Orleans, a long-established physician of the old school, understands it as well as one living, and makes use of it in his practice. But that the great body of medical men should know nothing about it with all the experience they have had with it, would indicate either the most inexplicable stupidity or the most persistent avoidance of it.

Dr. Holcombe says,

When one has grasped the idea that by creative laws mind (thought) is dormant in all things of the body, the minutest changes of which

are in reality organic manifestations or showing forth of mental conditions, many things before incomprehensible become clear. From the standpoint of this grand truth we see how emotions (which are produced by thought) determine the most rapid changes in the secretions of our body; how fright turns the hair gray; how terror poisons the mother's milk; how great mental excitements or the slow torture of mental anxiety write their baneful effects upon the tissues of the brain; how the images made upon the mother's brain are transferred and photographed upon the body of the unborn child; how epidemics spread by contagion of fear and the transference of thought; the thing feared in the mind being reproduced in the physical system.

Of the idealistic theory, which is the basis of mind cure, physical appearances are only the external forms or natural embodiments of spiritual causes (human wills) which are the real motor powers. Effects are produced not by the apparent external means, but by internal and corresponding spiritual means.

When these internal and spiritual forces (the will) can be evoked and set in action from within, the external means may be entirely dispensed with. [Which is equivalent to saying that the will, as a healer, is so far superior to medicine and all other external appliances as to make nothing of them.] It is therefore the maxim of the metaphysician that the cause and cure of disease is always mental.

The part which the mind has always played in the cure has been ignored, or not recognized, because of the prevalent and dominant spirit of materialism. The mind (thought) has been all the time counted out, while in reality it may have been the chief and perhaps the only factor in the case. When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication, we attribute them to imagination, faith, hope, expectation. And we do rightly; for imagination, faith, hope, expectation are states of the mind, are the mind itself in substantial activity and creative energy, and when these vital forces can be evoked and directed there is no limit to the possibilities that lie in store for us.

These are the writings of an honest physician and thinker. In the quotations I interpolated the words that appear in brackets, and my interpolations go a little beyond Dr. Holcombe's thought; but I am sure he will forgive me if I have made his language stand out a little further in the light as I myself see it. I have only done as I am willing to be done by.

In another place the doctor says, "Thoughts are things; ideas are forces; and the spiritual life is a transcendent, organized sphere. Nothing stands alone; no thought, no mind no faintest trace of an idea. All are

associated and linked together by innumerable laws.” [In my opinion there is but one law; it is the adaptation of this law to innumerable needs that gives it the appearance of many laws.] “Every thought we think is a ray of mind which radiates from us, and is reflected from all other minds associated with us. The transference of thought is as simple a thing in the mental sphere as the radiation and reflection of light are in the physical sphere.” [There is no physical sphere; and light and heat are not the reflection of love and intelligence, but love and intelligence themselves.] “The mental solidarity of the race is perfect. All the states of mind represented by faith, hope, imagination, fixed opinion, expectation, etc., may be exercised by the physician or friends and projected with more or less force and power upon the interior and unconscious minds of all who are supposed to be incapable of exercising mental powers of their own. This is the keynote to the sickness of children, and also to the secret of their cure.”

Dr. Holcombe’s testimony to the fact that thought can make sick and make well is all the more valuable because of his long study and practical experience in the schools of medicine. I recognize his valuable contributions to the literature of the day on this subject even while I fail to endorse all his conclusions.

That thought can make sick is the inevitable consequence of an ignorance of the fact that it acts through the whole organization. If it can make sick, it can also make well by the same process. Thought can be educated in a knowledge of truth until it becomes, not only a curative agent, but a perfectly irresistible factor in the reconstruction of the whole human body. And now I want to tell in as concise a manner as possible how it can be made to do it.

All sickness and weakness, deformity and old age are but denials of the individual. They are denials of the power of the will by the mistaken intelligence. Let the intelligence once come to recognize the standing and importance of the will, and to feel a measure of its strength, if no more, and the person is then ready to heal his own infirmities and those of other people. His thought becomes charged with the truth. For, remember this, that as the will pervades every part of the body it also pervades every part of the thought. The thought then being infilled with the fire of the will creates an atmosphere of positivity about the person which is drawn into the body. It carries its own strength there and builds a new foundation for the new temple of strength and beauty that is to be erected there. It infuses every atom of the organization with a fresh sense of power, and thus makes it ready to hold fast to the new truths that will be planted farther on. It actually tells the nerves, as it were, of their own latent health and strength and awakens them to a knowledge of the fact. The nerves are the connecting link between the thought and the more external parts

of the body. Through this link you can impart your best thought, accompanied by the strongest possible recognition of your will but this is only the beginning. It is the breaking up of old conditions for the separation of the true from the false.

For self-treatment, sit alone and draw your thoughts home. Let them dwell on the power involved in the creature of man. Let them see him in his greatest possible strength as the master of all things. Let them also consider that his true individuality is out of sight and is his will. Let them then know that the will was built up by desire, and that there is nothing in it that it does not desire; that indeed it is the representative of the best it has ever known—the image of its own highest ideal. When the thought reaches this point it will see how greatly the body misrepresents the will, and it is then ready to correct the errors of the body. At this juncture permit the thought to sink down into your body. It will do this if you will hold it firmly from wandering. As it sinks into the body you will feel a quivering of the nerves in every part not too dead to be aroused by it. The will which the thought carries into the diseased body meets and arouses the will in the diseased part, which has become inoperative from lack of recognition by the intelligence. Being thus aroused, it arouses the intelligence of that part and the old fossilized conditions begin to break up.

It very often happens that the effect of a strong and continuous recognition of the will and the holding to it firmly as being the real and true man makes one sore and lame and miserable, discouraged, and ill-natured. This condition is the resistance of the old, consolidated mistakes that have been built in your body by race beliefs. Christian Science calls this breaking up of old conditions “chemicalization.” You are to take no notice of it when it comes—that is, no more than you can help. You are to hold on to a belief that the will is the real you, and to ignore as far as possible the kickings and squealings of the old mistakes. They have to go, and if it is any consolation to them to make it—that is, if your recognition of will is not sufficient to quiet them.

But keep your will in view mentally. Do not lose sight of it. Grasp it more firmly with your perceptions. Concentrate your power of thought upon it. Hold it mentally with a strong grip.

Observe the emphasized words in the previous paragraph. There is a wide distinction between the recognition of the will and that muscular tension that many people think to be will. The true recognition of the will does not produce muscular tension. On the contrary, its effect is to relax the muscles. Muscular tension in such a case would be the result of fear; and fear is no evidence of the existence of the will, but the reverse. To recognize the will is purely a mental power. It is the calm, reposeful perception of the fact that the will is governing the power of the body, and that nothing can resist it. The recognition of the will and its crowning posi-

tion among the faculties have been the results of all this previous study of Mental Science whereby the "I" has been evolved and placed upon the throne, and all things subdued to its control. The will is the voice of the I, whose mandates are not to be disobeyed. Keep as much as possible in a state of recognition of your own will. For, no matter what the character of the thoughts you hold, you cannot prevent them from entering the domain of your nervous organization and imparting their quality to your entire body. They form an atmosphere about you that you live in, and if you keep them always true to your highest conception of truth, by which I mean, if you keep them charged with a consciousness of power of your unconquerable will they will cure you of all beliefs or conditions of disease, whether you ever sit for silent treatment or not. But there is a higher position to attain than the mere temporary cure of disease, as you already begin to understand.

You already know how essential it is for you to keep a hopeful state of mind. It requires firmness and reposeful recognition of the will to do this. A firm mind is a firm body, for body and mind are one. A firm body is a healthy body. And so this lesson hinges tight on this point. The recognition of the will is the evolution of the will in the body. There is nothing in life so firm and powerful as the will. Learn to know this, that your will may become established in your body and show forth in just what you desire: health, strength, beauty, opulence, etc.

Thought and thought alone has power to develop the will. And thought must be persistent in its effort to search for the evidence of the will within the body, for in no other way can the old race errors be driven out and the true man and woman established in each personality.

The whole matter could be summed up in a single sentence; namely, self-mastery is the cure of all disease in self and others.

All men are masters of all forces that they know to be negative to them.

Organization, no matter how unconscious it may be, is a certain form of protest against dissolution, and this protest is its protection to a very considerable degree.

The effort is of the intellect; it is the unflagging endeavor to recognize that the bull-dog determination is within you every moment whether you hear a bark or not.

Do not postpone any prompting to action, nor defer doing what you really wish to do.

Our very best and truest and noblest thought is worthless unless it is led forth into activities.

To make the will manifest in acts is all a man exists for. To refuse to act will soon render a man worthless. All that is worthless dies.

If, then, the bumblebee can set the laws of causation at defiance and lift himself through the air on wings that have been incontestably proven to be a laughable failure, then the people are soon going to fly without wings.

When it is once perceived to be a fact that there is no limit to the power of the mind, the feat of flying will no longer be considered impossible, and the one and only impediment to its realization will be removed.

The will has been so systematically crushed out of sight through a mistaken system of education that it is going to take a great deal of effort to make the people see that in crushing the will, the man is crushed.

For here are these old bodies of ours, mis-built, shaped in the form of the world's beliefs, and not in accordance with our desires. They are held in the atmosphere of the world's negative beliefs, and as yet there is no more positive, or truer, or purer atmosphere for them to inhale. What are we going to do about it?

First of all, if I know anything at all, I know that the world's belittling, limiting, and hampering beliefs, so inimical to progression, are all wrong. I say I know this.

Thoughts are things. They are tangible as the nerve-centers in your bodies, and they can act on your nerves as the nerves act on the blood vessels or the muscles, etc.

It is the function of thought to develop the will and to establish it in personalities, thus bringing forth the real man into the activities of this busy world.

The time will come when, through a true conjunction of thought with desires, the will will be more developed, and then thought will discard belief altogether; it will have nothing to do with the beliefs that have ruled us so long.

The part which the mind has always played in the cure has been ignored, or not recognized, because of the prevalent and dominant spirit of materialism. The mind (thought) has been all the time counted out, while in reality it may have been the chief and perhaps the only factor in the case.

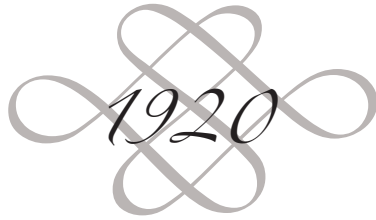
And we do rightly; for imagination, faith, hope, expectation are states of the mind, are the mind itself in substantial activity and creative energy, and when these vital forces can be evoked and directed there is no limit to the possibilities that lie in store for us.

Dr. Holcombe's testimony to the fact that thought can make sick and make well is all the more valuable because of his long study and practical experience in the schools of medicine.

All sickness and weakness, deformity and old age are but denials of the individual. They are denials of the power of the will by the mistaken intelligence.

The true recognition of the will does not produce muscular tension. On the contrary its effect is to relax the muscles. Muscular tension in such a case would be the result of fear; and fear is no evidence of the existence of the will, but the reverse.

A firm mind is a firm body, for body and mind are one. A firm body is a healthy body.



PRACTICAL HEALING

HELEN WILMANS



POSTURE OF THE WILL MAN

HELEN WILMANS

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PRACTICAL HEALING

by Helen Wilmans

Herald of Health and Naturopath, XXV (1), 39-46. (1920)

LESSON XIX

“Currents of thought,” says Davis, “like the tidal waves of the sea, may often be traced, outlined, measured, and foretold.”

Again:

The suggestions made through the five channels of sense are carried to the receptive centers of the brain, and there recognized and utilized for the purpose of carrying on the progress of evolution, which is slowly, but surely, lifting man from an ignorant past to an intelligent future. Through these avenues, the human mind is receiving nourishment. Through these senses, force is entering into the conscious ego, and the result is change, wisdom and growth. With this knowledge we must then admit that thoughts are entities, or manifestations of force. It has always been observed that when the nervous system is calm and quiet, ideas are most easily transmitted to the seat of consciousness, and when so transmitted, make the most powerful and lasting impressions. Hence, if we desire to make a sudden and lasting impression the mind, we first soothe, or tranquilize it, and literally drive the thought (we wish to give the patient) in.

The point to be deduced from the above quotation is that thought is not a nothing, but an actual force; and if an actual force, then it is a substance.

And this is true. Thought is one of the finest and most powerful substances on earth—probably the most powerful substance in the universe. A substance in comparison with which all other substances are negative. Of course, all thought is not equally positive. Thought that has its rise in a belief in evil is negative to thought founded on a belief in universal good.

Thought, then, is a substance, and when charged with the will of the individual goes forth to perform the mission with which it is entrusted. It is in this way that thought heals.

If the healer is treating himself he wants to convince himself that he is not sick. Every joint in his body may be racked with pain, but he abstracts his thoughts from the pain as much as he can, and begins to reason with himself on the subject. He says: "Now, here my body is, right down among the old negative beliefs; beliefs that my growing intelligence has taught me to deny as not belonging either to my desire or my will. What am I to do? Am I to remain down in the body which is simply a bundle of inherited beliefs, all of which are negations of my newer and higher thought, or shall I rise into the thought chamber above the old negative beliefs and see whether I cannot find an antidote for them?" Now there is only one way of getting into this higher chamber, and that is by calling up the proofs of your own mastery until you perceive that you are a living spirit or will, and then concentrating your thought on the fact that you are a living will, and as such you are the greatest power on earth, and nothing can come against you.

When you perceive the mighty power vested in the will—a power that really controls all things—you will be in a position of true mental creativeness. It is from this position that you speak the creative word. You can now affirm, in perfect consistency with your high intellectual attitude: "I am well. I have no pain. I am strong and vital. I am in glorious health."

Now, do you see the two positions here indicated? If this assertion is made from the lower brain, the brain which has given birth to our beliefs just as they are recorded in these present bodies, they would seem untrue; we ourselves could not accept them; we should feel that we were lying. By ascension into the idealistic brain, through the course of reasoning embodied in these lessons, we can make these statements and perceive that they are true. Just as certain as we go up to this high place and remain there in the full possession of our reasoning powers long enough to see for a fact that we are not sick, and that we do not have to accept the statement of the lower intelligence, we will be well. The upper condition of thought or the thought born of the higher brain, is positive to the thought born of the lower brain, and it literally sets it aside and takes possession.

Then our thoughts may descend again to the everyday brain and pursue the ordinary trend of things, and there will be no more pain. But, the pain may come again several times—the old habit of thought being too strong to be wiped out in one treatment—and each time it will be necessary to destroy it in the same way. Presently it will cease to come.

In treating a patient, the healer wants to place the patient in a position where he can secure for him the most negative condition possible. To do this he would better place the patient on a chair in front of himself. He must not touch the patient. Let him sit quite close to the back of the patient's chair. Then he must use the argument for himself that will lift him up above the realm of disease beliefs—which is the realm projected

by the everyday brain. He must go up into his ideal brain just as he did in self-treatment. In this higher brain he will realize his own will, or spirit, and he will see that no power can stand against it. Up to this point, his treatment of the patient has been precisely like self-treatment. Indeed it is self-treatment. But now, while in the place of clear recognition of his will, where he makes the assertion of his own power over all the beliefs and conditions projected by the lower brain, he perceives the universality of the Law that makes all men brothers. Through this fact, he recognizes the will or spirit of his patient; and so with the firmest conviction of his power to create, not only for himself, but for all who will become conjoined in thought with him by a belief in him, he pronounces the patient well.

But suppose the patient does not respond; suppose that he is not well. What then?

It often happens that the healer cannot pronounce the word of healing with a clear conviction of its truth. He may not have reached the high place of positive power, and if he has not, the work will not be done, although the beginning of the cure will have been made. The healer even in making an imperfect attempt has set the Law in operation, and some good has been effected.

Again, the healer may have pronounced the perfect word from that high understanding of positive truth that cannot be refuted, and yet the patient will not appear changed much for the better. Now, what is in the way? It is the patient himself this time; he has not held himself receptive; he has not come into conjunction with the healer's thought. And yet, some good has been accomplished. The word of positive, life-giving truth never returns to its originator void. It does produce effect, even though that effect seems slight. And the efforts of the healer in both cases I have mentioned must be repeated again and again until the patient is cured. For the cure is absolutely sure to follow if both patient and healer work diligently and in faith. No effort in this direction ever goes unrewarded.

I had a patient who came to me for six months before I saw the slightest improvement. I wanted him to quit coming, but he would not. He had sciatica, and it had drawn his hip joint up under his arm so that his foot could not nearly touch the ground. I kept on treating him for a year or more, and he got perfectly well, and his hip came down all right so that he showed no signs of his previous deformity. I mention his case particularly, simply because I was so long in curing it. Occasionally, I cure a patient in one treatment, often in a week's treatment, but oftener in three or four or six months. Nearly all my patients are cured by absent treatment, some of them being in California, and even in France, England, Germany, and Australia, though the most of them are closer to me.

The healer has to believe in his own creative power before he can heal successfully in all cases. But a faithful study of these lessons will establish him in the firm conviction of his own creativeness. And oh, what a posi-

tion it is! I shall not attempt to describe the greatness and power of this position. It will gradually dawn on the student's perception as he goes diligently over these lessons again and again.

I do not guarantee this power to any student who is not willing to bend all his energies to an understanding of this subject. Study, study, study, is what he needs. The whole meaning of this wonderful subject will unfold itself only as it unfolds the student's intellect to a comprehension of it. The two will jog along together in unfoldment. The second reading of these lessons will produce an entirely different effect on the student from the first reading. The third reading will develop strange truths that he had not discovered before. And so it is, the lessons will grow and grow, disclosing more and more of the true bread of life as the student grows and strengthens in power to receive it. It will be like the babe's coming on this planet; milk is all that the world holds for him at first; just a spoonful of milk out of all the bountiful earth's fullness, of which he does not even dream in his sleepy content.

I have now given years of faithful study to the subject of these lessons, and yet I feel that I have reached only the threshold of the infinite knowledge about to be discovered and made applicable to the coming needs of the race. I know that I cannot finish the subject of these lessons when the present set of twenty lectures is completed. I know that each new thought in unfolding sends out shoots for further unfolding, and that after a time—a very short time, possibly—I shall be writing other lessons.

A few words more in relation to healing. The helplessness and weakness that we almost constantly feel is incarnated in the coarser, deader atoms of our bodies. It is impossible to remain in this strata of lethargic intelligence and proclaim our freedom from the beliefs inherent to the condition itself. Or, if we do proclaim them, it will be like the babble of children, who do not realize the truth they are speaking. Our affirmations of freedom, under the circumstances, are hedged in by the old beliefs, and to a great extent they are smothered by the old beliefs. Therefore, it is necessary to go up into the ideal, and make our affirmations from the high place of our understanding because it is here alone in the present stage of our growth that we can make ourselves believe to the full the high meaning and the force of our statements. It is here alone that we can establish our intelligent willpower.

In ascending into the ideal, our thoughts are building in a higher and lighter and more ethereal and vital atmosphere, and do not meet the opposition that they do in attempting to build on a lower plane. In this atmosphere there is less deadness or inertia to overcome. The forces that our thoughts attract through the correlation between our desires and the external substances are more vital, more pliant, and more obedient to our will. In the ascension I speak of, the thoughts are more powerful than when on the horizontal plane of development, and the external substance

that clothes them is more obedient and more highly vitalized. Therefore, a growth from the ideal faculties when once established is going to be much more rapid than at the present.

I will abide in the high place of my aspiration in hope and free from fear. Why, this high place is the abode of hope. It is the only place where it is possible to actualize freedom from the bonds that tighten about us so painfully in the lower place of thought—the place from which the race is now living.

The body builds the brain, but the brain shapes the body. Everything pertaining to the body, all its faculties and appetites and powers, all its senses, all its limitations, all its diseases, and all its belief of every description have been planted in it and shaped by the brain from which it is now living. The brain that today rules the affairs of man through all the various departments of life.

This brain from which the race is living is a better and nobler brain than the merely brute brain that ruled it ages ago when men were simply untamed animals. This improved brain from which we live today, is as much inferior to the idealistic brain as the brute brain is inferior to it. And there will be as much difference between the men projected by the idealistic brain, and the men projected by the brain from which we are now living, as there is between the men of today and the animals from which they sprung.

It is the character of the brain that gives shape and power to the body. The higher the quality of thought generated by the brain, the higher the quality of mental atmosphere will the man breathe into his body, and the more will he become refined, concentrated, purified, and beautified.

Death and disease and every manner of bodily decay are caused by the earth's gravitation drawing to herself all substance that does not sufficiently resist her attraction. The only way a man can resist her attraction is by recognizing his spirit, and by learning that his spirit, or will, is superior to her attraction, and indeed superior to all things.

This is just what these lessons have been teaching. They are a constant denial of that unconscious power vested in the earth's bulk; the power that draws all things within the radius of her influence toward her bosom. They are a constant affirmation of the fact that an intelligent recognition of the will by the individual overcomes this blind attraction of mere bulk and weight. This idea, carried into practical results, will first overcome disease and weakness. After this it will overcome old age and death, both of which are simply the yielding of the individual to the earth's attraction, simple because he does not know that "he don't have to do it."

Oh, the value this little sentence has been to me! "I don't have to." It is the first thought that comes when I feel the pressure of any environment. "I don't have to stand it." I am a free citizen of the universe.

I have demonstrated the power of my own will in the breaking of bonds, and 'I don't have to' put up with anything I don't want." It fills me with strength, not of brute resistance, but of the understanding of the law. The law to which I have attached myself by my understanding of it.

A patient has just been here. And because of this is a lesson on practical healing I shall give an account of her case, and of the way in which I conducted her treatment. When I first saw her, she was diseased all over. Her liver and kidneys were almost inoperative; her digestion was bad; and there was something the matter with both her ovaries, so that her abdomen was greatly distended and hard, and she suffered in almost every imaginable way.

After treating her for a month her digestion was better. She then had a bilious attack that kept her in bed three days. After this she seemed quite improved. Then came what the doctors would call a relapse, but which was an advancement instead of a relapse. She was taken with severe pains in the back, and could hardly stand alone for a week. I know what this meant. It was an effort of nature to arouse the kidneys to renewed action, just as the liver had been aroused to action.

After this she seemed in pretty fair health for a month, and was greatly encouraged. I knew she had another bridge to cross before she would be well, but I did not tell her so. One morning she came to me in a very discouraging frame of mind. The abdomen was harder than ever, and there was a constant bearing down in the region of the womb, the pain of which went through the pelvic region, and even made her limbs ache like rheumatism. I saw instantly that the treatments had taken effect at last in the most diseased part of her body. The first thing the treatments had done was to induce a better state of the digestive system by which more and richer blood has been generated. The second effect was the waking up of the torpid liver and kidneys and compelling them to do their duty again. After this, more and better blood was made for a month, and her system grew a good deal stronger. Then the whole force of her renewed system began to be directed toward the removal of the difficulty in the ovaries.

I had no idea what was the matter with the ovaries. They were very much enlarged, and that was the extent of my knowledge. But I did know that when that constant bearing down pain was there, her strengthened blood had made up its mind to remove the impediment, whatever it was, and I knew that it would be done in one or two ways. It would cease to feed the tumors, if they were tumors, and would cast them out by liquefying them and discharging them through the womb. If there were no tumors there, but only an inflamed condition of the ovaries, with a permanent enlargement, I knew that the absorbents would gradually take up the foreign substances and pass them off with the other wastes of the system. In a few days there began to be a discharge from the womb; the pain grew

less and less; the abdomen softened and became smaller. This went on for two months, and the patient quit treatment. I had treated her nearly five months. She was well enough to be abandoned to nature alone. Before long she was perfectly sound.

Now I have described this case from a purely *physical* standpoint and yet I never once recognized the patient's condition from this standpoint. In treating her, I would place her in a chair before me and immediately relax my body, and raise my thought into the idealistic realm. Here in this high place I would concentrate the whole argument embraced in these lessons into the compass of a few sentences, and would bend my intellect to the effort of realizing their truth and force. Now, this whole truth being purely idealistic—that is to say, projected from the high, ideal faculties—I could never have realized it if I had remained in the horizontal or everyday brain. I had to raise my thoughts from which our present lives are projected into the realm of the high, the unconfined, and the spiritual sphere, where I could feel myself fetterless; could feel my mastery; where I positively knew my power to create.

Create what?

I answer, to create thought that was positive to the thought of my patient. My patient's thoughts all took the form of beliefs in her own helplessness. My thoughts took form in beliefs of her own power—which she knew nothing of at the time.

Thought being actual substance, and substance of untold force, and her thought being a weak, negative character of thought-substances, was overborne or conquered by my thought. But remember, in conquering her negative thought I had not conquered my patient's will, as our enemies accuse us of doing. I had simply helped her to vindicate her own will by conquering those negations to her will as expressed in beliefs of disease. Therefore, I had strengthened her individuality instead of weakening it.

I am sure my students will want to know just what I said to my patient when I addressed her mentally as she sat before me in perfect silence. It is going to be difficult for me to tell this. The fact is I say so little. I seem to be in a state of such supreme consciousness of the truth that disease is a mistaken statement of being—that the thought is seldom formulated in words in my mind. And when the words do shape themselves in my mind they are so few and so simple that they would mean almost nothing to the person who is not lifted into the realm of the ideal from which the thoughts proceed. I can scarcely recall anything except, "You are not sick. You are mistaken. What you call your sickness is a mere negation of your will, or spirit; a mere denial of its power by your foolish, inherited beliefs. You do not have to live in the statement of life you inherited from your mother. I will make a new statement for you, based upon higher knowledge of the power vested in a human being and this is my statement: you are well; you are strong; you are happy and hopeful and good and

noble and true. You stand fully equipped for meeting every emergency in life. I see such beautiful seeds of promise unfolding in you; seeds that are going to burst open in full bloom and fruitage from the simple power of one person to recognize them." This, and more to the same effect, is what comes to me in treating a patient. These words when analyzed from the low plane of everyday intelligence seem absurd and exaggerated; but from the high place to which the healer's thoughts ascend they do but feebly represent the noble, unfettered character of the truth she speaks.

And they are creative. They do create. Here is the great fact. They invade the body of the patient, and they change his beliefs in disease to beliefs in health.

It often happens that a patient will begin to take treatment and soon become discouraged and quit. A few months afterward I will hear from, or see him, and he is entirely well, and occasionally I am informed by one that he got well without the treatments when the treatments failed to cure him.

Now the fact is, the treatments did cure him, and it is no uncommon thing for this to happen. There is a cause of this. The patient's attitude of thought during the treatments had not been the right one. He had failed to make himself receptive to the healer's thought. He had in some way—not understood by himself—locked himself up from the healer, so that her thought had not penetrated his organism to any extent. And now note this fact: the thought the healer had given him was of a high and positive character. Moreover it was charged with a purpose; it had a certain work to do, and it just went with that patient wherever he went; hovered around him in the atmosphere of his own thought, and waited until the time came when he was open to the reception of it. Then it took possession of him and gradually wrought out the purpose in him intended by the healer. Thoughts are things; they have shape and substance; we could see them if our sense of sight were finer. But all our senses are rudimentary now.

In concluding this lesson there are some general directions to be given. The first is that the healer must not relax his faith in his own ability to speak the word that creates health; and he must not doubt that the word he speaks will do his bidding; for it is certain to do his bidding if he speaks it in the understanding of its power. Let him be faithful and patient in standing by the healing word after he has spoken it.

The attitude of the patient should be one of reposefulness. He must not make any frantic efforts to become reposeful, but must drop himself and his disease out of his mind as nearly as he can. I will herewith copy a little printed slip I am in the habit of giving my patients to read, and will conclude this lesson with it.

These directions are meant to apply to the patient only so long as he

is under treatment. After he is well, his own will will take the place of the healer's will.

DIRECTIONS FOR PATIENTS

Drop from your mind all responsibility of yourself and your own case. Feel that you have nothing to do for yourself after you have come into my thought. You can come into my thought by saying to me mentally, "In the spirit of universal brotherhood you and I are one. If your thoughts are more positive than mine they will have the effect of changing mine, and raising them to the level of belief where your thoughts dwell. I know and acknowledge that my thoughts live almost entirely in the disease realm, and that yours do not. Therefore I willingly surrender mine to yours. I want you to recast them in a higher and more truthful mold. I want you to convince me that disease is a powerless thing; that it cannot create and that it yields nothing but pain and death. I am striving to make the thought connection with you for no other purpose than this. I believe your thought—educated in the power that an understanding of man's master confers—will do for me just what you claim for it. Therefore I rely on you. I will let you do my thinking for me until you have corrected the errors of my inherited belief. I accept your statement that thought is a fluid that can be transmitted from one brain to another. So I am sending my erroneous thought to you to have them revised and made over in a way to benefit me."

In this way our thoughts will form an exchange. You will send me your erroneous thoughts and they will lose themselves in my own, from which all beliefs in the power of disease have been cast out by a greater knowledge of the all-pervading law of life than you yourself have as yet attained. In this way, my thought will become your thought; it will reconstruct you; it will literally rebuild you by casting out your diseased and weakened and painful conditions, and substituting healthful ones. You will have exchanged the old for the new. Your diseased body will find itself growing well with the realization of eternal life you have absorbed from me. So all you need do is to rest and be filled with strength, and to have faith and to enjoy all thing in the happiest manner possible. In a little time you will be freed—as one who has carried a heavy burden is relieved and made free by casting his load on the ground forever.

If at any time you feel that you are not progressing as you wish to, read these directions over again; because not to progress will prove that you are not resting on my power in the proper attitude of relaxation, or that you are not keeping your thoughts enough off of yourself.

Patience on your part is absolutely essential. Impatience is a sure sign of anxiety, and anxiety will interfere with the healing. Nothing will so aid you in getting well quick as to be patient.

One more direction, a very important one and I shall conclude. You will find within yourself two attitudes of thought entirely opposed to each other. One of them is hope or desire: this attitude of thought points upward and onward. The other attitude of thought is fear, which points downward, and which leads to the grave. Now, you are bound to live in one or the other of these attitudes of thought. You are bound to trust one or the other of them and your very life depends on which you trust or you live in the one you trust. Therefore you must learn to trust your hopes and desires, and to turn your back on your fears. This will come easy to you after you have practiced the habit of relaxing yourself, and have learned to ignore your troubles.

Thought is one of the finest and most powerful substances on earth—probably the most powerful substance in the universe.

Thought, then, is a substance, and when charged with the will of the individual goes forth to perform the mission with which it is entrusted.

Now there is only one way of getting into this higher chamber, and that is by calling up the proofs of your own mastery until you perceive that you are a living spirit or will, and then concentrating your thought on the fact that you are a living will, and as such you are the greatest power on earth, and nothing can come against you.

The healer has to believe in his own creative power before he can heal successfully in all cases.

The second reading of these lessons will produce an entirely different effect on the student from the first reading. The third reading will develop strange truths that he had not discovered before.

I have now given years of faithful study to the subject of these lessons, and yet I feel that I have reached only the threshold of the infinite knowledge about to be discovered and made applicable to the coming needs of the race.

Our affirmations of freedom, under the circumstances, are hedged in by the old beliefs, and to a great extent they are smothered by the old beliefs. Therefore it is necessary to go up into the ideal, and make our affirmations from the high place of our understanding, because it is here alone in the present stage of our growth that we can make ourselves believe to the full the high meaning and the force of our statements. It is here alone that we can establish our intelligent willpower.

Everything pertaining to the body, all its faculties and appetites and powers, all its senses, all its limitations, all its diseases, and all its belief of every description, have been planted in it and shaped by the brain from which it is now living.

I have demonstrated the power of my own will in the breaking of bonds, and 'I don't have to' put up with anything I don't want."

I had to raise my thoughts from which our present lives are projected into the realm of the high, the unconfined, and the spiritual sphere, where I could feel myself fetterless; could feel my mastery; where I positively knew my power to create.

I am sure my students will want to know just what I said to my patient when I addressed her mentally as she sat before me in perfect silence; and it is going to be difficult for me to tell this. The fact is I say so little.

What you call your sickness is a mere negation of your will, or spirit; a mere denial of its power by your foolish, inherited beliefs.

In concluding this lesson there are some general directions to be given. The first is that the healer must not relax his faith in his own ability to speak the word that creates health; and he must not doubt that the word he speaks will do his bidding; for it is certain to do his bidding if he speaks it in the understanding of its power.

In this way our thoughts will form an exchange. You will send me your erroneous thoughts and they will lose themselves in my own, from which all beliefs in the power of disease have been cast out by a greater knowledge of the all-pervading law of life than you yourself have as yet attained.

Patience on your part is absolutely essential. Impatience is a sure sign of anxiety, and anxiety will interfere with the healing. Nothing will so aid you in getting well quick as to be patient.

Home Course in Mental Science

DEVOTED TO MENTAL SCIENCE, NEW THOUGHT, THERAPEUTIC
SUGGESTION, PSYCHOTHERAPY, SPIRITUAL AND
METAPHYSICAL RESEARCH

POSTURE OF THE WILL MAN

by Helen Wilmans

Herald of Health and Naturopath, XXV (2), 89-96. (1920)

LESSON XX

The directions for patients in lesson nineteen would seem very difficult to follow, and they are difficult. No patient ever follows them to any degree of perfectness at first, but by frequent readings, or by oral instruction to the same effect, he will by degrees begin to drop the burning consciousness of his disease that he has carried so long and so laboriously. The treatments help the patient to a comprehension of the directions. They shape his mind in conformity with them, and presently he is able to do a good deal for himself simply by following the directions. He will find his disease less frequently in his thought. He will find himself entering into the thoughts of others more, and will begin to be enlightened of the awful load of himself that he has carried so long. And so by degrees all thoughts of the disease will slip from his mind, and when they have slipped from his mind they have slipped from his body also; for body and mind are one.

On the subject of thought-lifting I want to say a few more words. I must make this matter plainer, for I am sure that few persons have ever thought much about it. I must give some illustrations that will make it clear. A woman is troubled, let us say, and she retires to her chamber and prays. After praying most earnestly for a time she comes into the belief that God has heard her prayer and granted her request. Then she is happy and contented, and goes about her business again in perfect rest and trustfulness.

Let us examine her attitude of thought during the prayer. Let us observe, first of all, that her eyes are raised and her face turned upward. This attitude indicates the lifting of her thoughts above the position ordinarily occupied by them. They have ascended into a clear place above her head—it seems to her—but in reality they have only ascended into that upper chamber of the brain that I call the idea. Here in this upper chamber the atmosphere is very clear, and she loses sight of the trouble that invaded the lower realm of her mentality. Up here there is a sense

of power that impresses her greatly and destroys her fear. It is a sense of power so mighty, so restful, and so pure that she mistakes it for the assurance of protection from a personal God. She believes in it, and is reassured and happy.

This is all there is to prayer. Prayer is aspiration, or desire. When aspiration, or desire, becomes strong enough it ascends by virtue of its nature, or by natural law, just as cream ascends to the top of milk. It comes up to the air; to the free space above; to a more unconfined realm. This is part of the law of the evolution. The finer comes up through the coarser to take its place in the more unconfined space in the higher realm.

Thus aspiration ascended from the everyday brain of the woman to the idealistic brain, where it saw that there was no hindrance to its actualization. This seeing was the spoken word, or the statement of its creation.

Now, the woman would not have clothed her aspiration with belief but for the fact that she had been taught that God was all powerful. Her faith was firmly established in this belief. It was not to be shaken, and it actually did clothe her aspiration, or prayer, and did make it a tangible reality that brought her the comfort and rest she was seeking.

It was her belief in the power that did this. It made no difference whether she believed that power to be of herself or of her imaginary personal God. It would have made no difference if her belief had been placed upon some wooden god of heathendom, or on the crucifix which plays so important a part in the Catholic religion. It was her belief in the power that wrought the change in her feelings which she called an answer to her prayer, and which really was an answer to her prayer.

The power was there. She had ascended in her own intelligence to the abode of power; namely, the idealistic faculties—those faculties that have been evolved from our everyday faculties according to the nature of the law, by which the finest, the most unfettered substances arise to the top.

The power was her own. Her personal God had nothing to do with it because there is no personal God. But if one had attempted to make her believe this, the whole effect would have been lost. She had been brought up in the belief of her own helplessness; in the belief that all the strength she could have was through the grace of the God in whose power she had the most unswerving confidence. And so an apparent miracle was wrought. The great God had stooped from his throne to answer the cry of one of his helpless children.

That the powerhouse from which the woman drew the answer to her prayer, or demand, was in her own brain is proved by daily occurrences of the same kind in heathen countries where similar miracles are performed by wooden gods. The belief in the power, no matter where the power

comes from, is all that is necessary to clothe the aspiration, or demand. Belief is the clothing power of desire. As the desire is of the individual, so is the power that gratifies it. The power lies in the strata of unfettered thought which belongs to the idealistic brain.

Here is another instance of ascending into this upper brain. I knew a woman who was very sickly and suffered intensely. She bought medicine when she could, and with it deadened her pain. At times she could not get the medicine, and her pain was unendurable until she discovered that there was a realm of thought into which she could ascend where she ceased to be conscious of the pain. She told me that night after night she lifted her thoughts into the high place entirely out of reach of the pain in her body. This was before I had ever heard of Mental Science.

Another woman in childbirth had been in hard labor for nearly two days when it was discovered that the presentation was wrong. A second doctor had to be sent for, and as he was away from home it soon became known that he would not come for twenty-four hours. This announcement was enough to kill the patient and would probably have done so, only in the shock of her despair her spirit that poised itself for escape from the tortured body, was suddenly arrested in this high place in the brain, and instantly became conscious that there was rest there and freedom from suffering. She assured me that when abiding in this high place in her thought—which she did for one whole day and night until the doctor came and promptly relieved her—she was perfectly conscious of the immense muscular power exerted in the effort of her body to bring the child into the world, and knew that the pains were going on with terrific force, but she did not feel them. She was above the region of thought where there is any consciousness of pain, and yet she was in her own body all the time.

I have told of these instances to show the student that this high place of human intelligence exists, and that by ascension into it we are able to speak the word that clothes with power. It needs thought and study to enable us to get a full understanding of this fact, but when we do get an understanding of it there comes to us the self-trust that renders a belief in the omnipotent power of a personal God unnecessary. Self-trust, based on self-knowledge, makes personal gods of every one of us.

One more point on the subject of practical healing, and I will pass on toward the conclusion of the twentieth lesson, which completes the regular course.

It has been considered necessary in absent healing for the healer and patient to set a certain hour for the treatment, in which they may meet each other in thought. In order to do this there must be a consideration of difference in time, owing to difference in locality. Of course in this arrangement there is a chance for mistakes to occur, and mistakes have occurred.

So many of them, in fact, as to prove that there is no need of fixing a certain time in which to meet each other in thought, because whether the time is fixed or not the healing goes steadily on just the same. This led me to learn all I know about the wonderful possibilities of thought. I found that if I sent a thought to a patient and the patient was not listening for it, it would wait until such time as she chanced to turn her thought toward me, when it would enter her sphere of thought and make its impression; the impression I intended it should make.

At other times I have occasionally forgotten to treat a patient at the hour agreed upon, when a strange unrest would take possession of me; just as one in trying to think of something else is disturbed by the babble, babble, babble of a child, and wishes the child would hush; and all of a sudden the name of my patient, whom I was neglecting, would flash into my mind, and I would know that the disturbing influence had been the patient's thought that was coming to me at that hour. Now, I did not understand a word of the patient's thought, but I felt its presence distinctly, and knew what it meant. The thought was present with me waiting to claim my attention. If the patient's thought could do this with me, then my thought would do the same with her. I made a long series of experiments with this thing, from which I learned the palpable character of thought when charged with a purpose, and the tenacity with which it held to the purpose and performed it, even to the most minute particulars.

I permit a patient to tell me all the particulars of her disease, and I would rather she would do this than not, because it is a relief to her mind. It is virtually giving her disease away, or freeing herself from it.

Self-trust, based upon self-knowledge, is the basis of all healing power. The more you know yourself the more you will trust yourself, for the more you will become acquainted with your own greatness, your own power to create.

The more you know and trust yourself, and the more you prize your own power, the stronger the magnet you will become, and the more you will be able to draw from the external world the things and conditions related to your desires, through the unerring process of the Law.

The man who possesses the most powerful self-hood attracts to himself the most good. And his power to attract good is not limited to those elements by which his character is built up in such force and strength, but he also attracts from the world of visible things just what he desires.

It is only in proportion as his character is built in strength that he has the power to attract things to himself, such as friends, wealth, and honors.

As a man can only increase in real power by increasing in goodness, or a belief in good, it is therefore impossible for him to become a dangerous person in this way, as seems to be the general idea. No man gains in

strength by believing in so-called evil influence. The reason for this ought to be apparent to every student who has accompanied me thus far in these lessons. All beliefs in evil influences, and in every form of disease, are simply so many negations of good. Now, to deny good does not nullify good, but only blinds the person who denies it to the sight of it; this is all.

To illustrate: people may believe in evil as much as they please, and may attempt to heap what they term an evil influence on me. Suppose that I too believe in evil influences, and thus make a mental admission of their power over me. I then take the consequences of my belief in evil and begin to show it forth, for a man shows forth, for the time being, just what he believes whether truth or error.

But suppose, on the other hand, that I know the law; I then laugh at the futility of their attempts, and go on believing in good and showing forth its power. All beliefs in evil and disease are based on fear, and their effects are psychological on people. That is, the belief being thrown on a person, and then not standing in the stronghold of self, is like a mirror that reflects or shows forth the beliefs thrown upon it; and so for the time being he appears to be diseased, or evil.

It has occurred to me that the student may think I am saying very little about disease and its cure in these lessons.

It is because I know to a certainty that—in the light of absolute truth—there is no disease, that I do not say more about it. It is merely a false belief. If you have the belief, then the cure for you is to convince you that your belief is not true. This is the only cure there is for you. You are purely, so far as your exterior is concerned, an intellectual statement. You have accepted the statement of yourself almost unquestioningly from others. You are dissatisfied with the statement and want a better one. You cannot have a better one until you see wherein your present statement is mistaken. As soon as you see this you will be well. Disease is ignorance of your own power. If you can remain on the everyday plane of your development and perceive your mistake, well and good. If you cannot do this, and there are very few who can, then you must raise your thoughts to the ideal sphere, and from this high place correct your statement, denying the existence of evil and affirming the good, and recognizing your own individuality as an exponent of the good only; and thus strengthen yourself as a human magnet until you feel yourself invulnerable in power.

You have never thought of yourself as a magnet, and have probably connected the idea of magnetism with mesmerism and have been frightened by the bare thought of it. But you are a magnet; and when I say this I mean that you have a something within yourself that is forever true to you. It is always with you, and always holding the fort against foreign invasion. And yet this inner stronghold you have been taught to look upon with suspicion, and have tried to lay it down or yield it up as a sacrifice to your miseducated conscience.

Now, the steadfastness with which you stand true to this inner fort, this something that is always with you, this spirit, or will, marks your power as a magnet. And the more you recognize this inner power, this magnetic force or will, the more you come within the line of the Law of Attraction and the more you are able to draw to yourself such good as you may desire.

Right being is right seeing. It is the seeing from the highest point of our intellects, and this is the idealistic point. In this lofty place you do not demand health, it is already yours. All things desirable are yours, and all you ask for is greater faith in yourself; greater self-trust. It is from this place that you will see how all things you desire can come to you. Your words will be like these: "I am under the Law of Attraction, for there is no other law. I am a magnet, and it is the nature of a magnet to attract. Under a consciousness of the Law it can do nothing else. But what do I want to attract? That which will build me up in a greater knowledge of my own strength; this is what I want to attract every hour. Perhaps my ignorance is so great that I cannot name what I want. It makes no difference; I want just that which shall make me more and still more conscious of my own strength. Whatever this may be, it is correlated to my desire, or will, and my intelligence standing shoulder to shoulder with my desire makes me a perfect unit, and therefore an irresistible magnet. I will get what I want."

Take your position as a citizen of the universe with latent powers that correlate you to every external thing—including the thousand unexplored atmospheric forces—and make your demand for that which will develop you to much greater strength and power than you have ever known.

Nature teaches us of powers not yet recognized in ourselves. The grub develops into a butterfly; but a man whose growth embraces both grub and butterfly has so far failed to recognize any such power in himself. Many of the flying insects transgress every known law of physics in their flying. The "bumblebee" is too heavy for his small wings to bear up his weight in the air; the law of physics has demonstrated this fact; and yet he flies. And the reason of his flying is because he is destitute of reason. He flies because he wants to, and does not know that he cannot. Thus he disproves the law of physics and establishes the fact that desire and faith are supreme over them. He is ignorant of the so-called laws of physical causation—a belief in which has kept us slaves to the "has been" for so many ages.

We can never make much advancement in the new road we are now traveling until we cease to believe in what is termed the impossible. So long as we believe that there is anything impossible that our desires project we will stand right where we are; right in these same old tracks where our forefathers have stood since the dawn of reason. We must pull up stakes and away. Nature has been trying to give us hints on this subject

always. She calls to us constantly by all her myriad voices: "Go on, go on, or else die." She will not permit us to stand still. The whole tendency of life is to still further development into still greater uses than the generations behind us knew anything about. "Learn a thing and leave it," cries this stern and busy old mother. "Do not stand to con over the lesson you know, but hasten on to the studying of the next one. There shall be no standing still in my world. Hurry up or hurry out."

The reason we die is because there is no use of living after we know all we mean to learn; and as there is no use of anything in life but use, the law of life itself hangs on this principle. Do not imagine that this sentence excludes the idea of beauty. In the refinement of the race the expression or manifestation of beauty through every form of art is going to be the highest of all uses. Our lives are here in the world of effects; and the whole intention of existence is to establish ourselves firmly here by bringing our wills forward and upward into our ideal personalities. Then these personalities will become living human wills; and that will grow in strength through use and intelligent recognition of their power until we shall be such wonderful creatures as we can form no present conception of.

Do you imagine that these lessons are for no other purpose than to patch up your decaying bodies and make them a little more comfortable until death shall release you from them? They are not written for this purpose at all, though no doubt very many students who purchase them will be satisfied with this result, and leave the greater and nobler results to be accomplished by that earnest few who are content with nothing but the very highest and best. They will be to each student just as much or as little as he demands; but my intention in writing them is to have them meet the highest possible demand. As the highest includes all below it, the lessons are therefore adapted to the needs of each student.

I, for one, am not satisfied to let "well enough" alone. This time-honored synonym of mediocrity will never content me. I must get out of the old ruts of thought and action and strike a blow for the emancipation of myself and others; emancipation from the deadly ignorance that holds us to the negative pole of being, where we are the slaves of our own fear, and where life is a burden and a terror instead of the unfettered and beautiful thing it ought to be.

It may not be amiss here to speak a word concerning my own experience—it often happens that the experience of another fires him who hears it to new effort—and I want to tell how all things have conspired to push and kick and starve me into my present position of thought. My temperament is lymphatic. I like my ease. I could amuse myself with small pleasures. I could bear much inconvenience and endure bad treatment in my domestic relations, finding compensation in books, embroidery, and other small enjoyments. But it seemed as if everything I touched turned to ashes—as if nature were in conspiracy with fate to drive me on. I lost

my home, where I would have been content to raise poultry for a living. I was driven into newspaper work from very hunger. I was successful in this work only a few months. My ideas ripened too fast and I began, without knowing it, to write ahead of the demand made by the class of readers who took the paper I was on. Then this door shut in my face, and other doors did the same, until I stood, one sleety November day, out in the Chicago streets with twenty-five cents in my pocket, and not a soul on earth from whom I felt free to ask a dollar. And now note this: I was stripped of every dependence save that which I had in my lone-self. And oh, what a position it was! I shall never forget it. Do you imagine that I was frightened? The first attempt I made to analyze my feelings brought me the fact that I was not frightened. Then came such a consciousness of power as I never had had before in my life. Everything was swept from me and I stood alone in my own strength. And this naked strength is a tremendous thing to stand in. There is nothing equal to it. For the first time in my life I was perfectly erect; I touched no one at any point. I felt myself an unfathomable abyss of mighty potencies. I was glad my purse was empty; the thought of money should never master me again. I started toward my boarding house with the exultant freedom of a bird. I held a power in my hands that nothing could quell; that power was the absence of fear—the sense of freedom, and the consciousness of my own independent and unaided strength. I went to my room and began to write; and that article was the most emphatic declaration of the rights of the “I” that was ever put in type. Looked at from a conventional standpoint it was utterly lawless. But when it came out, it touched the people like a shock of electricity. It said for them what they wanted to say but dared not. Hundreds of journals copied it, and it ran through public feeling like wildfire.

I had just finished writing it when there came a rap at my door and the landlord came in. He was a man who looked carefully after his own interests.

“You came home early,” he said, “and if you do not care I want to know why.”

I told him that I had lost my position.

“What will you do?” he asked.

“I will make a paper of my own that shall be free from the fear of public opinion,” I said.

And then I read him the article I had written. Now this man was almost a stranger to me. I simply knew him by sight. When I read him what I had written he stood up to go. At the door he turned, and with a manner as respectful as if he had been addressing a queen, asked me if he might have the privilege of furnishing the money necessary to get the paper out.

But it was not necessary. I finished writing the other articles to be used and then took them to the largest newspaper publishers in the city. I told them I wanted twenty thousand copies of the paper. They asked no questions; the paper came out in a few days and was sent to those addresses as I could command. The bill for the paper was never presented to me. I called for it some four weeks later and paid for it out of the money that flowed in on me in subscriptions, and I have never lacked for a dollar since.

I have told this for a purpose, as the student may guess. I want to show that the basis of success rests in a person's power to stand alone; and no man will ever be the magnet to attract success until he can stand alone, straight and tall as a liberty pole, glorying in the position; free from fear; independent of public opinion, and daring to be himself. Here is the strength that draws still greater strength; here is that which all men adore, and before which all false assumptions of greatness doff their tinsel crowns.

Let a man once achieve this position permanently, and fate kicks and starves him no more. She has found her master, and no old livery hack submits to the collar and bit more quietly than she. When once a man has emerged into the so-called "lawlessness" of speaking the best he knows, regardless of what anybody thinks, he has ceased to be a citizen of this world and has entered into the freedom of universal truth. And yet the man in speaking the best he knows may be very far from speaking positive truth; what he speaks may be nonsense. But it is his attitude that nature endorses, for it is an attitude where the best there is can eventually reach him. It is an unfettered attitude; the attitude of a demigod. To be a fool for truth's sake is to put truth in your debt, where you can compel her best services.

The effort on the part of nature, however, to make a man stand alone does not end with the simple standing alone. Many people are forced into this situation who are starved as a result of it. To stand alone without an intelligent understanding of the position is often weakness instead of strength; a weakness that degenerates into mere vagabond. To stand alone without being conscious of the strength of the position will not do. While the attitude is essential to the perfect magnet, it takes the intelligence to complete it and show forth its true strength. If a man understood this, he could well afford to cut himself loose from all his possessions and every hampering tie in order to feel what fearlessness is. To be fearless is to be where no adverse thing can touch you; where disease cannot affect you, nor poverty cast a shadow over you.

Disease and poverty and all those conditions you dislike so much are founded on fear. Every condition to be found in the negative pole of life is based on fear, and without fear it could not possibly exist.

To cross from the negative to the positive pole of life is to pass from beliefs in disease and death to a knowledge of the fact that there is no disease nor death; and this can only be done by getting rid of fear. And we shall never get rid of fear until we do stand erect and alone in conscious enjoyment of the situation.

To be able to stand alone with the consciousness of the power involved in so doing, will be the crowning act of the magnet man. He will then be born into the positive pole of life where his career of self-ownership will begin, and where he can send out his thoughts and they will bring him what he wants. He will be a magnet revolving about other magnets as powerful as he is; for many men and women must come into this strength and knowledge before the ideal society is here; and the ideal society is one of man's indispensable necessities. "Ye are the temple of the living God." Not the temples, but the temple. Society must be composed of units, each of which is a perfect whole, else there will be no true reciprocal interchange.

By the expression "perfect whole" I do not mean that man in coming into the position I have described will cease growing. I mean that he will then be individualized. He will be a true individual standing in the mastership of his own faculties, and in this respect drawn apart from the influence of other men, and capable of living the life indicated by his peculiar genius. He will no longer be in that indefinite frame of mind where he and thousands of others can be pressed into the same mold, thus helping to swell that "mush of concession," the great bulk of humanity, but not adding to the number of real men in the world. Once individualized in the way I have described in the foregoing pages he will only be perfect in the sense of being in the right condition to begin his endless career of development although the ages of eternity. He will be perfect as a magnet, and will thus have power to acquire whatever he desires or will may call for.

IN CONCLUSION

What a misnomer the word conclusion is!—as if there is ever any conclusion to anything. But I have a word to say with regard to what I may do about publishing further lessons on this line of thought. I suspect that as this mighty truth keeps on growing in my mind I shall print it in small pamphlets corresponding in size and shape to these lessons. If there will be a small price affixed in each succeeding lessons. When a lesson is ready the fact will be announced in *Freedom*, the only weekly paper at this time in the world that is published in the interests of Mental Science.

Hoping that each of my students will keep firmly and hopefully at the work of unfolding his own faculties and trusting that these lessons may assist him in becoming a tower of strength in the world, I close, with loving faith in the genius and patient endeavor of every one of them.

This is all there is to prayer. Prayer is aspiration, or desire.

The belief in the power, no matter where the power comes from, is all that is necessary to clothe the aspiration, or demand.

Self-trust, based on self-knowledge, makes personal gods of every one of us.

I permit a patient to tell me all the particulars of her disease, and I would rather she would do this than not, because it is a relief to her mind. It is virtually giving her disease away, or freeing herself from it.

The more you know yourself the more you will trust yourself, for the more you will become acquainted with your own greatness, your own power to create.

Disease is ignorance of your own power.

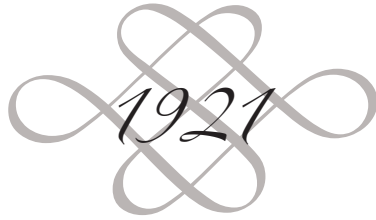
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Then this door shut in my face, and other doors did the same, until I stood, one sleety November day, out in the Chicago streets with twenty-five cents in my pocket, and not a soul on earth from whom I felt free to ask a dollar.

The first attempt I made to analyze my feelings brought me the fact that I was not frightened. Then came such a consciousness of power as I never had had before in my life. Everything was swept from me and I stood alone in my own strength.

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Wipe that frown off your face. Laugh. A sour stomach and a sour face always go together. Don't get in the Down and Out Club. Cut Mr. Gloomy Gus off your list of acquaintances. He isn't a fit associate for you. This is the message in

THE LAUGH CURE

by E. E. Purinton. This little pamphlet is written in this popular author's happiest vein. Like all Mr. Purinton's writings, it contains also a lot of sound practical advice. If you feel "blue" or disposed to look at the world through dark spectacles, get this pamphlet and laugh your troubles away. Price 15 cents.

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THE PSYCHOLOGY OF HEALTH

by Dr. Lorne A. Sumners

Herald of Health and Naturopath, XXVI (2), 87-88. (1921)

A cheerful attitude in life is absolutely essential for health. The books you read, the pictures you look at, the people with whom you associate and the decoration of your home and office should be such that they will inspire cheerfulness.

Laughter has cured many ills and he who seeks health should cultivate laughter. The advancement of society has partly been to blame for the suppression of the good old-fashioned hearty laugh. Some people really look upon a man who gives vent to a good hearty laugh as ill-mannered and uneducated, but mark my word these people who believe that they are so well educated can learn very much from the simple peasant who lives a life of health simply because he follows Nature's laws and, all during his day's work and at home, we find him laughing, singing, whistling and smiling.

That is the life that our good Creator intended us to lead and the path which leads us away from these early habits will also lead us away from health and happiness.

"As a man thinketh so is he." Have you ever stopped to consider the real meaning of this saying? The brain is the receiving and transmitting station of a vast telegraph system which extends to the minutest parts of the human body. Our thoughts are the messages which are constantly being received and each one of these messages result in some definite physical change within our bodies.

Mind and matter are so closely connected that what affects one will also affect the other.

Let me give three examples. You are constantly fearing that your food will not digest and consequently you have indigestion. However, you are invited out to a picnic and to the surprise of your friends and yourself you eat a hearty meal and suffer no after-effect. What was the reason for this sudden change in your physical condition? The reason is very plain and simple. Your friends were all happy and cheerful and inspired you to be the same without you knowing that the change was taking place.

You are about to sit down to a hearty meal when suddenly a messenger brings news of the death of a dear friend. Immediately, all desire for food leaves you and the delicious food which was so tempting a few minutes ago has lost all its power to attract your appetite.

A nursing mother is suddenly angered by a drunken husband and a short time afterwards she feeds the child from the breast. The child is seized with convulsions shortly, and finally dies. The baby was poisoned

by the poison which was thrown into the system by a physical change which was caused by the fit of anger.

It has been proven by a number of our prominent scientific men that anger, fear and hate cause a specific poison to be thrown into the blood current. This poison is as dangerous as poisonous drugs and every effort should be made to keep all good, constructive thoughts in your mind and thus prevent the accumulation of this poison in your body.

Faith is a great factor in the maintenance of health. Many people have lost their faith and believe that the world is going all to the devil's side. This attitude is what helps to lead men down, and for those who are seeking health I would advise you to steer clear of those gloom spreaders. Get with the successful men and catch their spirit. You will find it to be one of self-confidence, faith and perseverance. Above all things, man should believe that it is within him to be a success in life. One of the great faults with the average American is that he has not cultivated the act of sticking at a certain definite thing with a bulldog's tenacity until he wins. That is what makes a man succeed.

As weeds grow in the garden of a careless man so do unhealthy thoughts crowd out the healthy thoughts. Now the proper thing to do is to reverse this and keep such thoughts as love, confidence, hope, faith, poise and perseverance always present, so that the fear thoughts will not be able to enter.

Try this tomorrow when you arise look into the mirror and see how pleasant you look. You know it does not cost you anything to look pleasant and it certainly will profit you both in health and in wealth. A smile makes a person attractive, whereas a frown causes even your friends to avoid you.

Many people have acquired the habit of reading while they eat. This causes the blood to be drawn to the brain and, therefore, the stomach does not have a proper supply of blood to perform the function of digestion. It would be better if you were to enter into a pleasant conversation, or, if this is not possible, keep pleasant thoughts and do not be afraid to smile now and then.

Love is essential for health and this is why it is better for a man to marry young, because his love for his wife and home causes an enthusiastic spirit in his daily work.* A good wife is the making of a happy and successful man. Many a man has won a hard fight by the encouragement received from his wife. Do you remember when you came home after a very discouraging day how your wife cheered you up? She always believes that you are capable of accomplishing great things and is ever ready to sympathize with you when the world looks blue. Now it is only just that

*Women and marriage are reflective of the author's time. —Ed.

you should repay this devotional love. Many men think that presents and money can do this, but it does not. What a woman longs for is to hear you tell her that you love her. Some men have ruined their married life just because of their lack of appreciation. A man should come home each day with a kiss and kind words. A little praise now and then is a good thing for it makes life cheerful and happy.

Home is a place of rest and relaxation. This is what the average man needs most on account of the life he leads. Many people have crowded the home out with clubs, dinners, banquets and dances. All this tends toward keeping the body in a constant state of tension, and that is what shortens life.

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Our thoughts are the messages which are constantly being received and each one of these messages result in some definite physical change within our bodies.

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THE CONVERSATION CURE, HAVE YOU TAKEN IT?

by Edward Earle Purinton

Herald of Health and Naturopath, XXVI (6), 270-276. (1921)

The foregoing citations of habitual remarks of sanitarium inmates are but a faint beginning toward a complete catalogue. I started to compile the catalogue, but am forced to desist here, because of having a few other things to do in life. These choices, characteristic specimens illustrate my point; namely, that the remarks of sick people are generally sicker than the people, and must be cured if the patients are ever to recover.

Indeed, after observing and advising all sorts of invalids for a period of twenty years, I am convinced that all, without exception, need the conversation cure that I will here present. One of the first things an invalid needs to learn is what to say, when and where and how and why and to whom to say it. Wrong words do as much as wrong foods to aggravate disease. You are supposed to eat only two to three times a day, but you may talk incessantly. Furthermore, when you eat bad foods, you harm only yourself. When you emit bad words, thoughts and feelings, you harm yourself, your doctor, the other patients, and everybody else who listens to you.

From now on, we may as well be perfectly frank. In reading over the last few pages, I am shocked to discover that my chance of making millions out of you is totally gone. I have been telling you what a patient ought to know instead of what he wishes to hear. That is fatal to the future of the doctor—a fashionable doctor's prosperity being inversely proportional to his veracity.

But, in spite of this loss to my purse, I feel immensely relieved, as the unaccustomed effort to sound impressive and look inscrutable, like a regular doctor, is fearfully wearing and might have included nervous prostration. Being fair and square is good for the health. Indeed, the principal danger to health is that neither patient nor doctor plays fair. The doctor cheats to get his money—the invalid cheats to avoid his pain, duty or deprivation. By refusing to cheat, if in no other way, I am serving the cause of health.

A chronic invalid whom I recently met, and who has been the rounds of the principal health resorts, made this remark: "The habitual talk of sanitarium patients is enough to make well people sick, or drive them crazy. The biggest problem I have had in my search for health is to keep away from those who talk disease the whole time." This remark, based on experience, bears out my own observation. The mental miasma that pervades a sanitarium is the outcome of the speech and thought from the mouths and minds of the patients. Health cannot be where this fog of

doubt, fear, complaint and confusion hangs like a pall on the place. What does sickly talk in a sanitarium really do?

It makes the talker and the listener morbid, self-conscious, negative, stupid, lazy, cowardly, nervous, restless and impatient.

It retards the cure by stirring up doubt in its efficacy and by depressing the mind, disturbing the emotions, poisoning the secretions, agitating the nerves of the sick who engage in such talk.

It preys on the mind during sleep, shortens and weakens the breath, hinders and sours digestion, cramps and lowers the vital organs, reacts badly on almost every function of the body and use of the brain.

It violates the principles of the sanitarium, savors of deceit and treachery, proves you disloyal, selfish, unkind and puts you out of favor with the best people there.

It fosters doubt and discouragement in the hearts of other patients, cripples the finest work that the doctors can do for them, and turns good into evil and hope into grief.

It softens your brain and weakens your will, furrows your brow and wrinkles your cheeks, halts your step and robs your appetite, slays your courage and destroys your character.

These statements are corroborated by tests, analyses and experiments in the modern laboratories of applied psychology. Your belief or disbelief in the statements does not change the results and their effect in your personality. When a snake bites you, the poison enters your system without waiting for your knowledge of how it works. The result of stinging, biting words will finally be deadly to those whose atmosphere they enter. A sick person must avoid them as he would the venomous excretions of hateful insects and reptiles.

How can you be sure that your spoken words are actively helping you and others near you, to get well and keep well? By asking regular use of a scientific method here described: *The O, F, U talk test for the sick.*

O means outward,

F means forward,

U means upward.

Everything you say while cultivating health should be tintured with an O, F, U flavor, to be wholesome for yourself and your neighbors. *Look outward*, not inward. *Think forward*, not backward. *Aim upward*, not downward. If you analyze your daily habits of speech noting how much of your talk slides and slumps inward, backward and downward, you will realize the necessity of grabbing hold your sickly, wobbly, unruly tongue and making it behave. The tongue is always the sickest part of a sick person. Almost every *coated* tongue is carrying an excess of poisoned words.

You can clear away some of the coating by clearing out the words from your mind. Regard for a moment this O, E, U talk test for the sick.

O MEANS OUTWARD

A health man is unconscious of the physical, mental and emotional functioning of his being, so much so that the idea of prolonged introspection is hateful to him, and he will not think about himself? A sure sign of derangement is that a person allows his thought to dwell upon himself, turning the focus of his brain inward upon his troubles, feelings and symptoms rather than outward upon his work, home, family, friends and the world at large. Everything you say about yourself is a handicap to your progress. Your foolish little personality doesn't count for anything, anyway. All that counts is what you can do and be in spite of, or because of, your troubles, trials and tests. Bite your tongue when you find it running on about yourself. Determine to wrench your mind away from your abnormal *innards*. Get a kind friend to pull your hair, step on your toe, or otherwise maltreat you whenever you break your good resolution and need a quick reminder to shut up. If the merciful abuse here mentioned makes you mad, so much the better; it will act as counter-irritant for your pain or discomfort of body. Why pay for a mustard plaster when you can get mad so easily? And you experience a mental purgative at the same time—which every sick person's brain must have in large and frequent doses, prior to recovery.

F MEANS FORWARD

Big men, strong men, put away the past. They live and work in the present, but love and dream in the future. They are blind to all of yesterday save the lessons it has taught them. Not even their successes are worth recounting—greater things are ahead and their eyes must be fixed on the goal. The majority of sick people haven't any goal. They prefer a ghoul some eternal memory of past misfortune that preys on their minds, wags their tongues, and keeps their whole anatomy tense and strained over nothing. How they got sick; how they tried to get well and failed; how they were fooled and robbed by quacks; how they suffered from childhood; how they inherited a fearful pack of troubles; how they tried this, that or the other *cure* and what each did to them; how they broke the doctor's rules, without getting caught; how their ailment, rare and mysterious, or worst of all known complaints, baffled the doctors and the police; how the doctors disagreed, and which was right, if any: such, O long-suffering hearers, are the daily and hourly recitals of the sick. Bosh and rubbish! How does all that mournful mouthing help along the cure? Cut it clean out. Think and talk of the fine things you are going to do when you are well. Stop the back talk. If necessary, make a little red flag

of danger; ask a friend or relative to keep it in his pocket, and when your mind goes traveling back to a gloomy past, to wave the red flag instantly, madly. Your mind is as bad as a train on the wrong track. Provide yourself with a danger signal, and get somebody saner than you to work it. I am thinking of patenting this red flag idea, and making a fortune out of it, so you better get yours at once, before I corner the market. Each inmate of a sanitarium needs a red flag, indestructible and omnipresent. No treatment, diet or medicine can take its place.

U MEANS UPWARD

The real way to harmonize and vitalize oneself is to spiritualize oneself. All trouble resolves to an excess of earthiness. Disease grows from disobedience. When a mortal remains sick, he is doing something he ought not to, or not doing something he ought to. The person bed-ridden is usually body-ridden. He is ruled by the body rather than by the soul. He is moved and guided not by instincts, intuitions and aspirations but by appetites, passions and conventions. He must get above himself, look down upon himself, judge and weigh and command himself by cosmic laws and principles. He must learn to heed the voices of Nature and the visions of God. The invalid must not talk about his body, or any other manifestation of human frailty. Such talk depresses him lower still in the earth environment and atmosphere that confuse and retard him. He must mount the wings of the spirit and soar away from the flesh. He must, while in the mortal, dwell above the mortal. Every invalid should train himself to become stoic, mystic, ascetic. Stoic, that he may bear his pain without a murmur. Mystic, that he may gain a clear, calm, horizon view of the trifles that compose our life on earth. Ascetic, that he may subordinate senses to sensibilities, and refine the grosser appetites of the body until they signify the exquisite hungers of the soul. Our spiritual selves cannot be sick. The more spiritual we are, the less are we subject to disease.

Now, for some practical rules. If you want to know whether you need the conversation cure, because of being afflicted with *gregarious oralitis*, you can easily find out. The positive O, F, U talk test, above described, is completed by a negative I, B, D talk test, both to be applied together. I stands for inward, B for backward, D for downward. All conversation of the I, B, D variety is bad. Any word, clause or sentence that points inward, backward or downward must be avoided.

Keep tabs on yourself, with a small notebook, having three double pages, headed O, F, U, and I, B, D opposite. First page is O with I opposite, second F with B opposite, third U with D opposite. Each blank double page will thus record a positive and negative test for one of the three directions to which your conversation should point.

Carry the notebook and a pencil, for one day to one week. Ask your friends to label your remarks with the proper letter: O, F or U, or I, B or D and call your attention to each negative statement under I, B or D. Jot down each by a mark on the page of that letter. Also, try to remember to analyze your own speech, and after you have perpetrated an I, B or D mistake, record it forthwith.

You could turn this test into a game by getting your friends to play it with you. Call their mistakes while they are calling yours. Impose in advance a forfeit or fine to be paid by the player with the largest number of I, B and D marks at the close of the day, or hour or week, and set a reward to be paid to the player with the largest number of O, F and U marks. We recommend this game not only for a sanitarium parlor but as well for a sewing society, a church supper, a men's club, or a family dinner table.

If your I, B and D remarks for a given time total half as many as your O, F and U remarks, you need the conversation cure at once. The test will open your eyes to the habitual wrong use people make of their tongues.

Now, we come to the point, with a set of simple, easy and scientific rules for wholesome conversation by sick folks. Learn the rules and apply them with care, diligence and faith, if you want to get well faster.

Talk Only As Well As People Talk

Before you start a conversational subject or enter a group of invalid speechifiers, ask yourself if a perfectly well individual would naturally be interested in that sort of thing. If not, change the subject or leave the crowd.

Tell Your Symptoms, Feelings And Ailments To The Doctor Only

You pay him for listening to your woes—and he earns his fee! You have no right to impose this on anybody else. By scattering the recitals of your troubles over the neighborhood, you make yourself not only sadder and sicker, but also uglier and meaner in the view of everybody with sense and decency enough to keep his own worries to himself.

Put All Queries And Complaints Up To The Officials

Don't ask other patients, or friends or relatives, what they think of the treatment you are having, or should have. They don't know, can't know, and their conflicting ideas will merely confuse you. Be especially careful to reserve all objections and condemnations for the ears of those responsible. Never allow others to learn of your dissatisfaction, or be impregnated by it. Reasonable complains are always settled gladly by the heads of a good sanitarium. Play fair and talk to them—not to the patients or the help.

Quit Analyzing Your Nerves, Emotions And Sensations

Do something, regularly and earnestly, with your body and mind. Get absorbed in action of any wholesome kind—even a gently game or sport that you really enjoy. Remember that nerves are like children, easily spoiled by too much attention. Refuse to tell a soul how you *feel*. Keep this resolution absolutely, and you should presently feel more like yourself.

Always Say You Are Getting Better

So long as you are seeking health honestly and earnestly, you *will* be getting better, even if not always physically conscious of the fact. The moral conviction and mental assertion that your health is coming back will hasten its return. Hold this conviction, make this assertion, and keep the positive, powerful attitude of mind.

Flee Self-Pity As You Would The Plague

It makes you weaker, sicker, worse in every way. Scold yourself, reform yourself, ridicule yourself, and don't pity yourself. You have broken the laws of Nature and God. You deserve all you are getting. Take your punishment like a man. Don't whine like a whipped cur, or fawn like a spoiled cat. Be glad of the lessons you can draw from your pain. Study them, use them, and rise above them to a new plane of self-knowledge, self-reverence, self-command. Pity the fool who wants pity, and pity him only for that.

Say Nothing Whatever About Food, Either At Meals Or Between Meals

Nutrition was meant to be subconscious. When you clamp your brain on your stomach, you cripple digestion and produce disease. All mention of food by the eater is unhygienic. The tongue that tastes properly does not talk about the taste. You should thoroughly enjoy your food but never mention the fact. Apart from health considerations, a well-bred person has too fine sensibilities to permit him to expose to the public gaze the intimacies and peculiarities of his gustatory process. It is neither wholesome nor decent to put your food into a megaphone before you put it into your mouth. Keep still about your stomach and everything pertaining to it. Just eat and enjoy.

Close Your Ears To The Shop Talk Of Other Patients

By shop talk I mean whatever a sick person emits as conversation because of being sick. All theories and speculations about health and disease, complaints and objections as to diet or treatment, rehearsals of symptoms and experiences, doubts, fears and worries, belong first in a fumigator, then in a garbage can. The human mind is no place for them.

If the people you are with can't talk sanely, get up and go to a healthier atmosphere. Don't get poisoned for the sake of being polite. Excuse yourself and accuse them. It'll be good for 'em.

Leave So-Called "Health Literature" Safely Alone

Read no books or magazines that claim to preach or teach health, outside of those representing the system you are following. Every doctor with a pet theory, hobby or cure immediately rushes into print, and strives to win the reader away from other doctors. Read them all, and presently you are crazy as much as sick. The first thing I do to a health reformer is laugh at him. When I get through noting merrily how fanatically one-sided and absurdly solemn he is, I can see him clearly enough to avoid his fallacies yet profit by his truths. Doctors really are useful. They provide us with many a hearty laugh, and haven't yet found a way to charge us for it. The sooner you learn to laugh at the whole idea of paying some doctor to cure you, when you finally have to cure yourself, the quicker you will gain recovery, poise and power.

Sprinkle Your Conversation Freely With Humor

Believe me, a fresh crop of mirth is needed every day in a sanitarium, quite as much as a fresh crop of fruits and vegetables. Take a funny paper and try your best to laugh at the jokes. Make fun of your own frailties and foibles. Memorize funny stories and recount them to the patients—you should get an extra laugh watching how serious they are in trying to smile. Pick out the most lugubrious mortal there and bet anybody you can make him laugh, then go to it. (I am aware that betting is wrong, but I think glooming is worst.) A good laugh limbers up your insides and starts a flow of fine feeling radiating out in all directions. Learn to laugh more heartily and more often.

Be Patient And Reasonable, Don't Expect A Miracle Or Speedy Cure

Never ask your physician to promise a cure in a certain time, or even respite from pain. He can't do it and be honest. You have probably taken many years to get sick, you may need years to get well. Don't retard the process by grumbling and groaning at the leisurely rate of advancement. If you are not getting worse, you must be getting better. Give Nature and the treatments a fair chance, a good long trial. Nothing worth gaining was ever gained in a hurry. Health comes quietly and slowly, as a gradual result of habits of right living.

Keep Calm Under All Circumstances

Nothing matters. Nothing can ever be worth fretting and fuming over. A thousand years from now, it will all be the same, no matter what happens today. Get accustomed to taking the long view of life that regards all

occurrences as trifles. Master the art of maintaining your poise in the face of disturbing elements. Hold your nerves relaxed, your emotions cool, in the presence of all excitement. Refuse to be upset, over anything, by anybody. Speak with moderation. Talk less. Weigh your words. Never argue. Never gossip. Never say things about a person you don't want him to hear. Paint the tip of your tongue with the Golden Rule and you will shine in the heavenly choir, which is better than to *shine in society*. Make your speech a kindly source of tranquility and serenity. Clothe your words with wisdom and your thoughts with peace. Now and ever, all is well.

JANUARY 1918—PAGE 94

HERALD OF HEALTH AND NATUROPATH

EFFICIENCY IN DRUGLESS HEALING

By EDWARD EARLE PURINTON

A Manual of Modern Therapeutic Ideas



ABOUT 200 years ago, Baltnasar Gracian, a brilliant Spaniard, wrote a book entitled, "A Manual of Worldly Success," that tells how a man should study and behave so as to achieve success in life, and that book has guided the fortunes of multitudes into the harbors of opulence and renown.

Now comes Mr. Purinton, a man who has made efficiency in affairs in general, and efficiency in matters of Drugless Healing in particular, the subject of intense study, and has written a book entitled **EFFICIENCY IN DRUGLESS HEALING**, which is to the profession of Naturopathy what Gracian's book on worldly success is to the man of the world in general, a guide, philosopher and friend.

Naturopathy is so new a vocation, so undeveloped, and yet so intensely engaged in determining what will be the scientific outcome of the thousand theories of cure that have been proposed, that are being proposed, and that will be proposed as cures for human ailments along natural lines, that there is the greatest temptation for its professors to indulge in shallow thinking and mere sleight-of-hand tricks, rather than to explore the fundamental philosophy of this new school of medicine, whose re-appearance in professional work will alone save the practice of any physician from certain failure.

When a man who thinks so clearly and so profoundly on medical themes, solely for the benefit of the Naturopathic physician, and who writes with such conviction and with a certain trenchant gaiety of style on a subject of transcendent importance to the profession of which he is an ardent votary, publishes such a book, every word therein should be cherished as the New Testament of Naturopathy.

Our author characterizes Drugless Healing as an art, a science and a business, three prime qualifications that he has labored hard to develop to the utmost. The reader may be standing on the very edge of success or failure as a Naturopath, and a word fitly spoken may determine success. That word is spoken in this book. The ten principles of Efficiency in Drugless Healing are the ten commandments of the profession, to break any of which is to come to grief.

The natural qualifications of a good physician are described and Drugless Healing is shown to stand on the tripod of Exercise, Diet and Scientific Treatments. These treatments are also shown to be threefold, viz., mechanical, physiological and metaphysical.

Our author advocates and proves the tremendous value of organization, by referring to the power of the American Medical Association, which, notwithstanding its devotion to the now thoroughly discredited repertoire of pills, placebos and potions; its poisonous serums, vaccines and inoculations; and its endorsement of the crime of vivisection, can, by sheer force of organization, cultivate a firm belief in its superlatives in the mind of the public, so as to enjoy the legal protection, great prestige, and vast financial profits.

The lamentable weakness of the Natural Cure Movement for lack of unification is unsparingly delineated. This part of the book is worth its weight in gold. If success is to perch on the banners of Naturopathy, if its professors are to acquire the necessary qualities of mental, moral, manual, legal, social, political, financial and professional prestige, then the wise counsel given by the author on organization and professional methods is to be deeply studied and rigidly carried out.

As Gracian says, "An inferiority with application goes further than a superiority without it." The history of the American Medical Association proves this.

Besides organization, the standardizing of the Nature Cure is a subject that imperatively demands attention. The doctors agree that Nature Cure is the only cure, but no two of them will agree in defining the term and describing the system. The author indulges in a certain amount of sarcasm regarding the conflicting claims of naturopathic processes and unmercifully castigates the brazen effrontery of the self-praising methods of advertising indulged in by the more ignorant section of the Naturopathic fraternity.

Every phase of Naturopathic activity, including good spelling, is discussed for the sole benefit of the reader. The preface to the book is written by Dr. Lust, who states that the allopath cures but 18 per cent of his cases, while the naturopath cures 93 of his. So extraordinary a result shows how needful that such a book as Efficiency in Drugless Healing should be written, to safely guide prospective and actual purveyors of health to the public from the pitfalls of fake methods, one-sided schools and cheap training, and to point the true methods of achieving success and renown.

The opportunities offered by a career devoted to Drugless Therapy, whether Vocational, Cultural, Social, Financial, Fraternal, Individual, Inspirational, are fully considered, and the ideas presented open a boundless field that not only enriches the individual practitioner, but through his ministrations and influence, also greatly enriches the world.

Price, postpaid, \$1.50. Cloth, \$2.00.

THE NATURE CURE PUBLISHING CO., BUTLER, N. J., U. S. A.

When you emit bad words, thoughts and feelings, you harm yourself, your doctor, the other patients, and everybody else who listens to you.

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WHAT YOUR MIND CAN DO

by **Benedict Lust**

Herald of Health and Naturopath, XVII (1), 360-361. (1921)

Anything you want supremely you can have. If not that, something better. All you need do is to find quickly and use fully the wonderworking mental and spiritual forces now lying dormant in your brain. Everything in life depends on how you handle your mind. Your work, health, finances, position, home, happiness, prosperity, all go back to your individual habits of thought. Experts in practical psychology are now paid large salaries by great factories, hospitals and schools, to teach the science of productive thinking applied to everyday life. Did you ever have your thinking apparatus overhauled, and made to work more easily and effectively?



Benedict Lust
[1872-1945]

Your mind was meant to be a powerful machine, capable of turning out a set of plans, purposes and achievements that would bring you notable success and undisputed leadership. Analyze closely the great ambitions and desires of your heart. You will see that the joyful realization of everyone demands that your mental machinery work swiftly, clearly, carefully, powerfully, better than your brain, or the brain of your competitor, is now working.

The big men of this country—men like Burbank, Edison, Wanamaker, Ford, and Taft—do not consider themselves geniuses. They have merely been discoverers and developers of their own minds. They have found what they could do best—and done it. When you follow their example, you can climb as high as you want to. First, you must know your own mind.

How can you do this? By studying and practicing the methods and principles of the leading psychologists that have shown to many thousands of ambitious readers the sure way to health, wealth, power, freedom, success of all kinds. Change your brain from a dust heap to a dynamo. Learn the great secrets of mental dynamics.

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For the benefit of our students, readers and friends, we have lately purchased the complete stock of books by Helen Wilmans, from her own original publishers. The demand for these remarkable works has nearly exhausted the supply. We present a partial list here, so that you may, if you desire any of the books, obtain them while they can be had. Get these books and learn what your mind can do.

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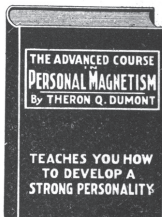
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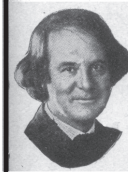
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STRUGGLES OF THE CONSCIOUS AND THE UNCONSCIOUS MIND

by Edwin J. Ross

Herald of Health and Naturopath, XXVII (2), 58-59. (1922)

Nature refuses to give up. It fights on and on in what often seem the most hopeless case, and its struggle and the ever-present possibility of a cure does not end except with death.

The struggle, when it takes place in lower organisms, and when these lower forms of life are in their natural state, always results in the complete capture and control of the conscious or half-conscious forces of the injured organism, by the subconscious or more directly physical forces. For instance, let us even take the case of the degenerate *house-tabby*. If this lowest and most artificialized member of the cat family should for some reason *mis-eat* or overeat, its abused stomach immediately takes complete command. The cat becomes convulsed and contorted with the effort of its stomach to rid itself of its overloaded or mistreated condition. Until the stomach has disgorged itself, and the cat has vomited forth what its stomach has refused to handle, the cat will have no rest. It will also refuse every offer of food, even what would ordinarily prove most tempting—until it has rested its stomach and nerves, and until its whole organism is once more prepared to function.

With man, however, this condition does not [pertain]. In man, the conscious mind has assumed control and no matter how severely he punishes his stomach, he continues to eat just the same. When he loses his appetite because his stomach is forcibly attempting to take a rest, he simply tries new varieties of food, he resorts to *appetizers*, he procures *tonics* and pours them down his throat, so as to paralyze the protesting nerves of his stomach as well as his palate, and in a number of other ways manages to continue eating. This is but a single instance of how man ignores his own nature, and persists in his own destruction.

This is due to the increased control of his conscious brain, over his nerves, and over the whole of his subconscious powers. While, for the time being, this condition has many drawbacks, and results in untold misery and suffering, yet it must eventually become an instrument for good only. Eventually, man will become familiar with the workings of this limitless power that is locked in the bones of his skull, and he will also understand the operation of the great telegraphic system of nerves which radiate through every part of his body. He will then know how to best handle the whole organization of body and mind. As a result, he will be, even physically and functionally, superior to all the rest of life.

Even today, such an understanding and correlation of body and mind

is not impossible. The nervous person, unfortunately, is furthest from such an understanding and sympathetic relationship of body and mind. This is due to conditions of modern life and education which take hold of the individual from early life and cry constantly into his ears, "Here—here is the way."

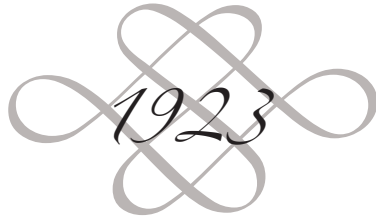
There is no opportunity for the independent development of his own personality. There is always the pointing finger and the insistent cry, "Here, Here!"

Can we then blame the individual if he *follows the crow*? He has never the opportunity of listening to his own voice, the inner voice of his real self, the voice of Nature. So his body and his emotions manifest their needs. Nature, within and outside of himself, calls to him, but he does not understand its language. He has never had a chance to learn. In fact, he comes to look upon many of Nature's manifestations as irritating and worrisome, and he does his best to drown out her voice.

When Nature calls him to a romp, to love, or to activity, he finds himself *unreasonably* elated. He feels uneasy, he does not know what to do with himself, and so stuffs himself with food or goes to some other excess, or he goes to a *movie*, etc., out of which he gets a vicarious enjoyment.

There is only one answer to the problem of the nervous person. If you are nervous (and who nowadays is not nervous?)—re-educate yourself to the needs of your real self, body and mind. Come to understand the instinctive call of the nerves and learn to satisfy that call. Thus you will build up the harmonious responsiveness of mind and body. In this way the nerves will function without repression—without jars and interference, without frittering away their powers. This is what we mean by nerve control, and nerve-force. Nervousness is simply a state of nerve disharmony.

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MENTAL HEALING

by Dr. Andrew Hornung

Naturopath, XXVIII (2), 80-82. (1923)

Mental Healing—there is no other kind. All healing methods which fail to take into consideration Mental Healing fail. Failure means that refusal or inability to put the sick person in touch with those primary and greater Laws of Life, which obviate the recurrence of sickness. The manner in which this is done cannot be conveyed through formulas. Knowledge of this vital idea must come through education. We find the cultivation of knowledge, in every field of research and study, very helpful in mastering these Laws.

Violation of any Law of Nature brings suffering as its consequence. We perceive one of the primary Laws constantly enacting itself into Life, in an ever increasing degree. The Law is—Mind dominates things with an ever widening reach. To ally ourselves more fully with the rich powers of Nature, we must make a larger study and use of Mental Healing, which is simply a phase of Mind dominating Matter.

We cannot set aside the Law. As one man puts it, we may be either the suffering slaves of Nature or happy masters of her Laws. We dwarf ourselves and limit our powers when we eliminate from our equipment any powerful force, when understood. It is quite a common occurrence to find people who have been practicing it for ten, twenty and thirty years, who have utterly failed to master it. Words are entirely inadequate to convey an idea of its power. It must be seen in action in difficult cases of long standing that have tried all physical therapies, drugs and drugless, to get some appreciation of its marvelous potentialities. Every drugless healer owes it to himself and to those he serves to learn more about this science. We must fit ourselves for better work. We know what Emerson told us, "If a man will write a better book, make a better mousetrap the world will make a beaten path to his door, even though he live in the midst of a forest." This is literally true and the moment a man comprehends the vital principles embedded in Mental Healing, he gets a touch of healing. His mental tendencies are transformed. He will act differently, building for himself a new life, richer and finer in every way.

Healing methods which do not utilize Mental Healing can at best be only temporary. This may appear to be an extreme statement. Facts will bear me out.

Rational understanding of Mental Healing, even in its most extreme range of speculation, contemplation or exploration, does not eliminate the use of effective physical therapy. These, we will use to help the sufferer over the hard pull, so to speak, when his mentality or condition is

such as to prevent his utilizing help of a strictly mental character. After the critical point—so called—has passed and recovery appears in sight, the most potential time is before us, as far as a genuine cure is concerned. The sick person now believes that he sees daylight. He believes that he is getting well, a cured man. He is mistaken.

The original, inner tendencies in all of their power remain with him. They will in time re-assert themselves. They were able to control his physical acts and produce sickness aforesaid. They can and will do so again. Who would dare to call this a cure? Unless there comes to the patient, from some source, the regenerating set of ideas, which enables him to master things and conditions, he is not cured. What is the regenerating idea? Mental Healing is based upon the fact that the sick person has in some manner developed an erroneous viewpoint, attitude of mind or way of thinking and feeling. This can be conscious or unconscious. Genuine healing includes the realization and demonstration of Health, Prosperity and Understanding, and their innumerable variations. This comes as the result of the sick person—sick, poverty-stricken or ignorant—taking for himself or being given a larger, more positive, saner, more nearly correct viewpoint, attitude or outlook with regard to *life* or *reality*. There are many methods of doing this. Almost without exception, each method claims to be the sole custodian of the Truth. It is, and it is not. Each one that has any working power carries Truth in varying degree. When we fully realize this, we have Truth in its entirety. Some methods are excellent, others are moderately good and others are of small merit.

Teaching our patient what he needs does not mean simply reciting the various things that he should or should not do. It means to put thoughts, ideas, facts and the eternal varieties, before him—and into him—in the right manner. What the right manner is depends upon his degree of development or growth. We wish to motivate his mind so as to engage his unconscious forces, which are terrific in their power, in the task of making him healthier, wiser and saner. Negative instructions are of no value whatsoever. Inhibiting or blocking the present trouble manifesting channels will not remove or dispose of the original factor. This original or primary factor operating through these paths has created our troubles. Close these paths and this original element, whatever it is, will in time reassert itself. It will seek and find or produce new paths for itself to operate through. This underlying power is abnormal and will in time act in an abnormal way, no matter how you tease, coax, plead, tamper or play with it.

Our friend will be sick again. Of course, he sends for the man who cured him when he was sick the other time. Cured him did he? He most certainly did not. He started him on a trip around the circle that leads nowhere, except to more trouble for patient and doctor.

A pioneer of natural healing stated that displacements of the bony

structure were largely due to a primary disorder within the inner organism of the body. This in turn was simply an accumulation of pus or toxin. Quite true and a rational explanation of the matter.

The accumulated toxin produces constant irritation, which moves over some nerve path in the form of sensations or stimuli, sometimes in a highly accentuated form, which we recognize as pain. Continued and immoderate repetition of these stimuli reaches some part of the body and there translates itself into some form of distortion, displacement, abnormalities or illness.

We reduce the distortion or displacement. Yes, we must do this in any sane method of treatment. We have not eradicated the inner irritation. We must remove the toxins that are located within the body. They are the cause of the outer manifestation. They assume myriad forms, sometimes far removed from the original seat of trouble. Reduction of displacements is indicated. This we do. Have we cured our patient? Answer it for yourself.

We are agreed that much of our toxin comes from food. There are other highly active causes. These other fields yield data and conclusions similar in import to those we obtain in the realm of food. Man has an abnormal state of mind or consciousness. It manifests partly as an abnormal appetite or craving for too much food, the wrong kind of food, bad combinations or prepared in a manner that makes of good food a toxin producer. The end results in either of these are highly harmful to him. They produce pus or toxin.

Man fails to chew food correctly. Even after food has left the mouth it is taken care of in such a manner that it helps to swell the toxin content of the body. His entire thought and action, including the most involved processes of the physical body, are colored, created, formed, and shaped by what is taking place in his mind. His mind is what it is and functions as it does, because of some over-shadowing element introduced into his mind. He may or may not know of its being operative within the realm of his being. Even when he knows this to be a fact, he finds it difficult, generally impossible to eliminate this abnormal factor, even after much advice, counsel and treatment of the usual type, drug and drugless.

This over-shadowing factor that exists is the creation of man's various mental tendencies, combined, amalgamated, and operating always. Toxin is thus traced back to man's mental qualities, fiber or tendencies. Much of our physical disorder is here accounted for.

How about a fall, accident, sprain, etc.? Someone is sure to ask that question, mentally, even, if they do not confront me with it. They are entitled to an answer, whether they ask the question out of pure challenge or from a sincere wish to know.

Man has an environment to meet. He either adapts himself to it,

or he is overcome by it. Which takes place depends upon his mode of thought. His present mode of thought depends upon what has been put into his mind in the past. His freedom hinges upon the fact that he can select his dominating thoughts, create his mind anew. He fills his mind with thoughts that enable him to master his world. His body will readily obey the admonition and instruction of his mind. He possesses a body and mind, both dynamic and possibility of rebirth into health, power and vigor.

His inability to adjust himself to that which he contracts with arises in his mentality. The man with quick, alert mind is ever awake, alive and on the lookout. He perceives so quickly and so widely what is about him that he can and does adjust himself to the conditions which threaten him with harm. The man with dull mind has accidents, gets into difficulties. He fails to discern what is about him. Can he help himself? Yes, if he will. How? By the very simple means of really wanting to. There are so many dilettantes in every line, those who say they wish to do this or that. And that ends it. You know the moment that you hear them speak, that they haven't enough genuine snap and vigor (Mind dominating the Body) to do very much of anything. To want to do a thing means to think it over soberly, make your plans and go ahead with it, permitting nothing to block your advance.

The Laws of Mind to be rightly used must be studied, the same as anything else that is really worthwhile. The study of this science has more potential than anything that you can study today. It matters not what you bring forward for comparison. The Science of Mind stands supreme.

To really heal people, you must consider and treat them from the basis that all sickness is fundamentally mental. Hence all healing, in the last analysis, is mental, for nothing else heals. Physical thereby is to be used, as a help, very valuable and quite essential. Nothing left out, everything understood and used is our motto.

Failure means that refusal or inability to put the sick person in touch with those primary and greater Laws of Life, which obviate the recurrence of sickness.

To ally ourselves more fully with the rich powers of Nature, we must make a larger study and use of Mental Healing, which is simply a phase of Mind dominating Matter.

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To really heal people, you must consider and treat them from the basis that all sickness is fundamentally mental.

THE USE OF PHRENOLOGY IN NATUROPATHY

by Jessie Allen Fowler

Naturopath, XXVIII (11), 638-639. (1923)

Since Dr. Benedict Lust came to this country, some twenty-five or more years ago,* he has constantly helped to open out the laws of health, and to gain a steady acceptance of these laws, pertaining to the mind, which were laid down by earlier workers and pioneers in Phrenology and the Science of Health, who have always stood for light in darkness. This Conference that was held recently in the very hub of the world is a confirmation of this fact.

By naturopathic science is meant the unification of all health principles; that is why I have always endorsed it. It tries to eradicate the evil by searching for its cause. It is broad and liberal in its principles and its foundation is an earnest plea for liberty. Dr. Lust has many times told us that Naturopathy, or Nature Cure, is non-sectarian and a non-cult idea. It is adjustable to the needs of mankind and progressive in all its tenets. Naturopathy is also a substantial plea for Drugless Healing, and is certainly here to stay; it serves mankind in the prevention and cure of physical, spiritual and mental ailments. This association, in 1896, embodied in its constitution a suggestion that everyone should have the privilege of choosing his own methods of cure from disease or weakness and should have the free exercise of his own honest ideas as to how he can best serve the public. Phrenology comes in at this point with a suggestion that it can aid Naturopathy considerably by its methods of stemming the weaknesses of the mind, so that when a person gives advice on any form of disease of the heart, lungs or stomach, various phases of the mind also should be considered, such as Faith, Fear or Confidence.

Many persons are unconscious of the power they possess, and consequently do not put forth the effort to study the mind as they should. They let opportunities pass when they might develop their personality in a favorable way.



Jessie Allen Fowler
[1856-1932]

* Benedict Lust came to America for the first time in 1892. Two years later, he returned to Germany in search of healing and spent eight months with Father Kneipp. After a remarkable recovery, Lust returned to New York City and in 1896, at age 24, began publishing the magazine, *Amerikanischen Kneipp Blatter*, and continued publishing for 50 years until his death in 1945. —Ed.

Phrenology helps a person to understand his weaknesses and a professor of any cult of Drugless Healing ought to become master of this science. Phrenology is based on the Science of Mind, or the Art of Right Living, which works through the brain. Thus the success of all naturopathic work largely depends upon the state of the mind, and a practitioner should be able to size up the patient and see where his greatest assets are, so that he can appeal to these in helping him out of his weaknesses.

If a practitioner realizes that a patient has large Cautiousness, then he must try to overcome his element of Fear, and establish confidence, or he may work for six months on the patient and it will be uphill work all the time. But if the practitioner once calls out the element of decision, and rightly adjusts the patient's will, and exercises his firmness, success is in the hands of the practitioner at once.

Another characteristic which a practitioner should look out for is small Hope, and the patient is pessimistic, worries and looks on the dark side of his case. A practitioner must, therefore, understand this science so that he can ascertain whether this is really a deficiency of the patient's brain or a temporary condition, and must do everything he can to boost him up and change his attitude of his mind, and make him feel that there is a possibility of regaining his health.

Another phase of character is Indecision. Many persons are suffering not so much from tuberculosis or stomach trouble as a mental lack of decision, and where this is the case a practitioner must build up this part of his patient's mind; and a knowledge of Phrenology will be of great help to him in ascertaining whether this is a fundamental weakness of character or a temporary one. If the former, he will have to go to work in a much more careful way than if it is simply a temporary fit of *the blues*, or an incapacity to decide definitely what to do, or still further, a lack of perseverance when a certain kind of treatment has been suggested.

Lack of Faith is another detrimental element of the mind which a practitioner often has to overcome in a patient. Phrenology can help him to locate this element and overcome it, and draw out the patient's confidence in his treatment and advice.

Every faculty of the mind has its distinct function and its distinct location. Therefore, Phrenology is an applied science, which works right into the practitioner's hands and gives him the A, B, C of mind control.

Self-confidence, or self-esteem, if used in the right way, is another element of the mind that needs to be stimulated in the mind of the patient. This is another phase of character which needs to be studied when Psychology joins hands with Drugless Healer.

The subject of the Poles of the Faces as indicating disease is one that is also closely allied to the Phrenological Science, but which we cannot enter into on the present occasion.

Since Dr. Benedict Lust came to this country, some twenty-five or more years ago, he has constantly helped to open out the laws of health, and to gain a steady acceptance of these laws, pertaining to the mind, which were laid down by earlier workers and pioneers in Phrenology and the Science of Health, who have always stood for light in darkness.

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For the benefit of our students, readers and friends, we have lately purchased the complete stock of books by Helen Wilmans, from her own original publishers. The demand for these remarkable works has nearly exhausted the supply. We present a partial list here, so that you may, if you desire any of the books, obtain them while they can be had. Get these books and learn what your mind can do.

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