

MIND-CURE:  
A NEW HEALING ART,

ITS  
PHILOSOPHY, PRINCIPLES AND PRACTICE.

BY  
E. W. BALDWIN.

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**Second Revised Edition.**

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EVERY ONE MADE HIS OWN PHYSICIAN. IT RE-  
STORES THE TRUE HARMONY OF BEING.

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PRICE 25 CENTS.

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PUBLISHED BY THE AUTHOR,  
173 East Madison Street, Chicago, Ill.  
1887.



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IT RESTORES THE TRUE HARMONY OF BEING.



# MIND-CURE.

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## Its Philosophy and Method.

In the past, mind has been dethroned and matter enthroned. A new light is reversing this order and placing mind on the throne.

The body is the instrument through which thought expresses itself. One of the products of life is thought. Through thought education comes. Through education we have been led into some unscientific beliefs. We are passing from an age of beliefs to one of understanding. We are governed by what we know, and a knowledge of the true healing elements will bring harmony and health. The five senses are only varied expressions of

the one life. The greatest power in man is mind. "In nature there is nothing great but man, in man there is nothing great but mind." Fine and superior forces of nature play through the human organization, and these are coming to be better understood. These forces are developing and are bringing out the latent mental powers with which we have not heretofore been familiar.

One of the best proofs of a truth is that it will accord with every other truth. Thought moves the world, moves man, is the source of progress, and is the architect of everything. All along the ages there has been here and there a philosopher who has argued there was no matter; that all is mind; that the physical body, earth, rock, all is mind, and that matter exists only in our beliefs—that all creation is but the form of a thought, a thought externalized; that the human body is but an idea expressed, as the building is but the expression of the thought of the architect; that there is no death; that life cannot die—it

always was and always will be. Some prominent writers of our day are taking the same view. This position is not essential to the unlimited triumph of the mental science.

If it is true that atoms are not inert, that every particle of rock is constantly in motion, it does not destroy the argument that a substance exists on which life is ever acting. The universally conceded truth of the superior power of mind over matter is a position sufficiently strong for the practical success of the new discovery. If our minds are susceptible to either pleasure or pain in the next life—and no enlightened school denies this—it follows that it is the immortal part of ourselves that can enjoy or suffer in this life. It follows that the mind exists not only in the brain but throughout the whole body, that at the time of the change called death it withdraws not alone from the head but from the entire physical man, leaving the irrefutable inference that pain or pleasure is of the mind; hence the conclusion that in all of the old

curative systems the mind has been too much ignored.

What is this new method of healing? It is an education of the mind to employ its own and the bodily forces for healing all mental and physical maladies. It domesticates a force. In a new system of cure we must obtain new premises. We should no longer subvert the great sanitive power of the intelligent mind to inert matter. A firm foundation must be our inheritance. The experiments in material remedies change annually or oftener, whilst we are worthy of a correct or unchangeable method. In proportion as we take hold of the new do we drop the old. We know that sickness is unnatural, and as this thought is intensified the action of the system changes, and health-producing potencies within the mind are aroused. As pain can be assuaged by diverting the attention from it, so by diverting thought from the ailment, and coming into a contemplation of the higher controlling powers, we live in

accordance with them, and cause changes which harmonize with such perceptions. We have been piling up material remedies, in the hope of damming up the stream of disease, until the discovery is made that we are only increasing confusion.

The new system teaches that disease is too largely the result of wrong thought, and that the remedy should be to substitute thought producing health, and build up a right understanding. Knowing the cause of a trouble is the first step toward learning how to correct it. Acid fruit, a lemon, for instance, will contract the muscles of the mouth. This is accomplished through an action of the unconscious mind. A conscious thought of it will do the same. Thus thought can produce right or wrong action of the system. We have, then, a remedial agent that is educational. Belief regarding correct means leads to acquiring the desired result. It may be objected that we should not allow ourselves to be swayed by every veering breeze, and how

do we know that this new theory is superior to the old ones? The reply is that every person should be anchored to his own conviction, and be firm against all theories that from his knowledge and investigation do not contain sufficient merit to commend them and command recognition.

All physicians of every school admit the great power of mind over the body for good or ill. An idea of perfection assists to bring about the object desired. This process of the mind acts as a strong cause in adjusting a harmonious condition. The power of an idea is nowhere made more manifest than in a union of thought and feeling resulting in growth according to desire. A thought that we are well seeks to unite itself with feeling, and continues the activity until a perfect outward corporeal expression is realized. The past systems of medicine have gone so far as to recognize the power of injurious ideas, but have stopped short of entertaining the beneficial ones. A clear idea produces a sensation,

and this can be for, as well as against, ourselves. From the medical plane we are evolving into a sphere of higher truths.

If thought and existence are the same, as indeed the ages have proclaimed, it follows that a change of thought will make a new existence. To think a change in our condition determines the forces toward that result. Thought is the highest power of which we have knowledge, and it has both the right and the power to control all below it. Knowing no higher law than itself, it is free, and can think that which it pleases. In disease we can think that we are well, and in pain we can think that we have no pain, and this exercise of the mind diverts the living forces, like diverting the attention. Thought can change the feeling, and feeling quickly manifests new expression. A knowledge of the innermost portion of man, which is a part of himself so remote from the exterior that it is beyond the reach of disease, is a conception of forces which it is the office of the mental

healer to bring forth. To know that there is a part of ourselves so high that it can be neither sick nor unhappy is of itself a remedy, and this comprehension makes it a saving healing strength. As we exercise this power the energies within are increased. The ancients proclaimed this power unto the saving of souls, but it may be sought too far off, as though in a distant country. It is within ourselves, and we are in it. To find ourselves is to find it. Emerson said: "Whilst a man seeks good ends he is strong by the whole strength of nature."

This mode of healing is going to bring the medical profession to the plane of the true church. It is almost proverbial that doctors are infidels, and made so by dissecting room experiences, and college limitations to material remedies. This science will strengthen true theology, and modify one of the professions. It will build it to a degree that its foundations will be unchanging, and the pastor and the doctor will be brought to work

together. To simply trust the mind improves it. When viewed in the right light, being governed by mind and feeling is the same. The source of true happiness is the best remedy for disease. These latent forces are inherent in all. Teacher and doctor should be one.

This is the first educational medical art since the dark ages. Most of the medical systems deal more or less in mystery, while the mental science finds no room for such, but is entirely educational. The more fully the patient can become enlightened about the method the greater will be the success. The pulpit has taught that upward things are interior, and this teaching, extended, broadened, and deepened, will unite the two professions. Happiness, health and heaven, are within us, and by no possibility can they be external. To know this is to find them. Greece expressed her highest wisdom in the two words: "Know thyself."

One of the cures for suffering is a willing.

ness to suffer. This is education in the deeper laws of being. The therapeutic efficacy of an idea must become an element of the new education. Internal, mental and spiritual energies, through the power of an idea, can be aroused to rule the body, and control disease. Every one knows that one mind can affect another, and through it the body. This can be done by words, by the eye, or by actions; and it can be done by a silent method, as when the mental physician gives a fifteen minutes' silent treatment, through a mutual understanding to this effect between the patient and himself. The influence can be made effective at a great distance as well as in close proximity.

A noted American of our own time has said: "If he had made the universe he would have made health catching." He probably did not know that it is catching.

It is an aid to one who would practice this system to believe that there is universal mind and life pervading all nature, and that our

minds can always be in communication with this universal mind, and that it will easily become a medium through which one individual mind can affect another. It has been demonstrated that the silent action of our minds upon each other, when a mutual understanding exists, can be especially effective. It is argued that this universal mind is nearer to us, and we are nearer to it, than it is possible for one person to come to another. This general mind, together with our own, contains all the healing elements, and the process of healing utilizes them. It enhances our efficiency to believe in a surrounding power that can be used as we need.

In treating, either others or ourselves, a leading thought should always be to dislodge all morbid thoughts. When the patient is in a passive state, and desires recovery, he is more susceptible to our thought and influence. If the impressions are not felt they are received, and will manifest themselves. Little children take to this mind-cure to a wonder-

ful degree, and it is astonishing how they will cure their little pains by the mind. The simplicity of the method makes it readily taken up by children; and there is no study that is more important to them. It helps them to lessen pain they cannot entirely prevent. Every one has witnessed a child fall, and get up with the most woful agony, when the mother would give it a few passes of the hand, and a word that it was all right now, and, behold the change! The next moment he is off to his play again. This is the power of the mind. This is purely the mind-cure principle. If the child was not injured much it was badly scared. It was a mental malady which the mother's words removed, and to remove fear is always a large part of the cure. As the child grows older it can, by instruction, remove its own fear, and as it becomes still older, can check and control the greater pains. How often a courageous word from some friend might change the polarities of being, and the patient would be restored, whilst a

continued pressure of the surrounding fears, and the unceasing deluge of drugging terminates all that is mortal. The mental science leads to an understanding of the mental forces, and how to apply them. It gives the philosophy of the wonderful cures by charms, amulets and incantations. There is no other system so spiritual. The science of evolution teaches that life is ever passing from the simple to the complex, but this science is an exception to that law. Its simplicity is one of the principal objections which the learned profession urges against it. If ideas can cause disease, why can they not cure it? We must have faith in ideas. We must evolute self-hood.

There is a self-healing of the body. There are organic cells, each possessed of vital power, and these myriad workers perform all the steps of healing, and it is in the power of the mind to hinder as well as aid these busy agencies. This organic process is the result of natural law through chemical action. The

mental science favors this process, while fear, timid and false beliefs arrest it. It is a law of our being that each must experience a thing for himself to be satisfied that it is a fact, and it is not expected that assent will exceed experience.

There are very successful practitioners who say they succeed best when, in the sick room, they argue with themselves that the patient is not sick, and even go so far as to think there is no patient present, but that divinity alone fills the space. Some of this class teach that our minds are not within our bodies, but are above and without; that the mind is not in us, but we are in it, consequently its power over the body is the more complete. If any feel their power increased by thus believing, they should act accordingly.

Solids can be reduced to fluids and gases, and are lost to view. Then there are theories that every atom is a center of force, and, possibly life and mind, and thus making it appear more or less plausible that all may be

mind. If this theory were demonstrable the argument would be complete. It is demonstrable that all matter is the result of atomic chemism. The higher elements control the lower; the finer are stronger than the crude, hence mind preponderates. When two armies are contending one of these need not be absolutely nothing; it is only essential that the preponderance of power be on the successful side. The argument of paralysis is used to prove the abstract lifelessness of physical matter. Opposed to this can be arrayed the argument of anesthesia by chloroform or ether, which produce stupor of both mind and body, and neither of the arguments prove anything. The illustration of the body having no life after the spirit and mind are gone, also proves nothing. After water is resolved into its original gases it is no longer water, but the change does not alter the fact that it was water during the union of the oxygen and hydrogen, and that while in the state of water it possessed a property which was annihilated

by the dissolution. And the separation of spirit and body, leaving the tangible inert, or seemingly so, does not prove that there was not a life of physical vitality imparted to, and which was a part of the physical substance, whilst the spirit and body were united.

The ultimatum of the mental science will be a right understanding of all the laws of life. To think of healing elements in the unseen invites them. Sanitive contagion is not an impossibility. It is not presumed that the garnered wisdom of the ages will be thrown aside for a mere chimera. This method of healing is not so comprehensive that because of it we can afford to ignore all the recognized laws of health and being. If, under any circumstances, we can keep ourselves in the belief that we are happy, the effect is salutary. If, in sickness, we can raise our thoughts to heights so ethereal as to bring ease out of disease, and to see that disease is not an entity, and behold it gradually fading out, because of its unnaturalness, the

effect again is salutary. If we cannot believe that we are well, we can believe that we are becoming so, and these thoughts bring into activity mental forces that are beneficial. We are thus utilizing life forces in the direction of self-healing.

Some persons have contended that the term mind-cure was inappropriate, that it should have been "spirit cure," that the true laboratory of healing forces lies back of the mind, within the spirit. This, it is admitted, may be correct theory, but in the understanding of the mental science the mind is within, and is the action of the spirit, so that there can be nothing back of mind. Again, no one knows the nature of all the interior potential forces. These are more generally known under the common term of mental qualities, and the mental physician, in ordinary expression, may use mind and spirit synonymously.

Man should grow younger as he grows older; the principle is simple. "As we think so are we" is stereotyped. Thoughts and

ideas are ever striving for external expression. By keeping the mind young we have a perfect guarantee for continued youthfulness of body. Thought will externalize itself; thus growing thought will ever keep us young. Reliance on drugs makes the mind, consequently the body, prematurely old. This new system will make us younger at seventy than at seventeen, for then we will have more of genuine philosophy. There is such a thing as mind-kill as well as mind-cure, but we are less concerned with this department of the subject. With these general principles we are prepared for their practical application.

In visiting the sick their confidence should first be gained. There must be agreement between physician and patient. Also, the physician of tact will secure the co-operation of the whole family. These steps successful, you next form your judgment of the case by intuition and observation, and what you fail to learn in this way obtain by interrogation. The object of this is to obtain not only a gen-

eral knowledge of the malady, but to learn precisely what is in the patient's mind concerning it.

You further proceed to explain to the patient your manner of treatment, and the means employed, and thus secure a mutual understanding. This system of practice being educational, the patient should be instructed in the theory that you are going to take a position the reverse of all of his abnormal conditions, and that you wish him to do the same. Say further, that after you leave him, and until your next visit, and right on indefinitely, until he is thoroughly restored, you will hold this view of the case, and you wish him to do likewise.

This being your first visit it will naturally be longer than subsequent ones. The treatment should be about fifteen minutes. The patient has come into a receptive state, or comparatively so, and he is not expected to talk during the fifteen minutes. If any thoughts come into your mind that will benefit

him, express them without unnecessary delay. In several treatments of the same case the conversation will naturally become less and less, and the amount of silent treatment will grow more and more.

Respecting where one should sit with reference to position to the patient, the best rule is to be governed by your feelings. Either to one side or the other, in front, or at some distance, or even behind the patient if you feel prompted so to do. Where the patient is so low as to be unable to sit up, the choice of positions will necessarily be more limited. You can develop the power until the patient might be in one room and you in another, with closed door, and give an equally successful treatment. It can be carried farther. The power can be developed until treatments can be given with great success at a distance, and, finally, hundreds of miles, and in some cases with almost instantaneous results.

The fifteen minutes having expired, and the physician about to leave, a parting word

should be to the effect that the patient and yourself will continue with unyielding tenacity to oppose his afflictions, with the understanding that this course will send into the affected parts healthy thought, and new and invigorating healing elements. Some mental healers will not take a case unless the patient will agree to take seven treatments. Of this, however, in each individual case, the physician should be governed by his judgment. In the subsequent treatments, and as rapidly as it will be practicable, educate the patient to an understanding of something like the following: viz., teach him that fear is pernicious, that he does not hold it, but it holds him; that an injurious belief is not held by him, but he is its slave and victim, and in this way prepare him to know that the success of this system consists in possessing the right understanding. Illustrations can be given of cases of a craving appetite for some injurious article of food. The party will feel that he must have it, that existence is quite

intolerable and unenduring without it. Now the remedy. Let all the mental energies and life forces—which will naturally follow—be turned to a desire for something more beautiful, pleasing, and health-giving, and in a few moments he will find to his surprise the first wild craving gone. The false and artificial appetites for alcohol, tobacco, opium, etc., can be destroyed through a correct application of this mental method.

Science is ever looking at things which are in a sense invisible. Science is of the mind, deals with matter and controls it. Life is an element, like mind, which we do not try to define. We deal with the powers of life and mind in the sense of obtaining effects, without divining the causes. Who can explain wherein resides the power of steam and electricity? All power is unseen.

Memory is an excellent thing, but there are times, especially in disease, when the ability to forget is equally valuable. We must change the capacity for thinking of the

lifetime of the patient. Thoughts are to be corrected. This might seem to require almost superhuman skill, though when understood it is not difficult. An idea of health must be made to take the place of the idea of disease. Often the idea of a thing and the thing itself are one, the object being only the phenomenon. In the treatment of a malady we must efface the idea and belief of it; the invalid needs to learn the art of forgetting. That on which we most intently fix the attention is best remembered; thus, as we cease to fix the thoughts upon the trouble the idea of it diminishes, and when the power is sufficiently developed the malady yields.

All have witnessed instances of what an invalid will sometimes do when for the time he forgets his disease. It is more a question of how to use this mental healing than how to obtain it, for it is possessed by all. Whatever of pain, pleasure, or impression to which we are susceptible, it is of the mind and spirit, which permeate the entire physical.

disagreeable sensation in the same manner. This courageous thought makes you begin to move them about in the shoes, and an almost instantaneous better feeling results. It will indicate the cause more quickly, whether it be from tightness preventing circulation, from want of their proper exercise, or other cause, leading again to right living as our true heritage.

The reason for thus addressing disease is, experience has proven that it gives the mind a greater concentration, consequently it increases the effect. We must not doubt our power to heal. If the student of this system confesses, after considerable instruction, that he still has much to learn about it, he must be content with the substantiating facts that will come along every day in his practice, and let this take the place of much reasoning. We should never talk about disease, never talk about sickness, never talk of ailments of any kind for such words only fasten their existence the more strongly in the invalid's

mind, and give a firmer anchorage to the disease. The opposite view, the cheerful side, the imagination that we are already well, that mind, abstracted, cannot be sick; that matter, separately, is void of the capability of being sick, that the ruling power in man is mind, hence the impossibility of being otherwise than well. Hold to these views with the skill of a general, and the salutariness of these thoughts will bring a rich reward. It is admitted that this seems like exaggerated expression, and it is considered legitimate only on the principle that one extreme is an antidote for another, and the cures which have been wrought through this means furnish sufficient justification.

This system leaves the amphitheater, the laboratory, and the pharmacy, and substitutes potencies which are as free as air and water. Where the metal equilibrium is disturbed there will be a corresponding disturbance in the physical being. A cure, then, needs but to restore the mental balance.

This science gradually leads to checking every primary wrong tendency. It will lead us to finally live above disease. Cultivate the flowers until there is no room for weeds. Keep the thoughts pleasantly occupied by reading, work or recreation. This course of procedure increases strength and power. This teaching is in harmony with dietetic and hygienic methods. We must advance gradually.

If you have been unusually busy, and are feeling very tired, and say to yourself, as many often do, "O, I shall have to pay for this;" take the opposite view; think of it as nothing; drop it from your mind; think you could repeat it daily, not only with impunity, but to advantage, and you will be repaid with refreshing sensations. During a series of treatments with a patient it should not be discouraging to observe action and re-action, which is the rule of all substantial progress, and see him worse for a time. This is an unavoidable law in all systems. Pass it over

lightly and continue holding firmly to the prescribed method. In sickness we cannot too often repeat the instructions to invariably oppose it; this action causes a vitalizing principle to permeate every tissue. Oppose thoughts of health toward every sense of illness.

If the patient is a young child the case must be argued both silently and audibly, chiefly with the parents or attendants. Of nurses only the good-natured should be allowed in a sick room. The thought of being in danger should not be entertained. When we are in pain we become positive. Then, if we will relax the whole system it will bring alleviation. This is a mental principle. Calmness soothes, heals, and quiets fears.

Of insanity, this science can cure most of the existing cases, and it will ultimately prevent it altogether.

If the unfortunate imagines a foot gone, agree with him and say, yes, it is gone. In this manner his confidence is gained, and

your influence is correspondingly increased. Soon you can ask if he would like to have that lost foot restored. He will invariably respond agreeably, when, after a few moments of silent treatment, you can assert, there, it is restored! and with the influence thus acquired, he will generally agree with you.

Fear within self should be conquered as well as that of the patient. Mind is the natural stimulus. All systems of practice will check incipient symptoms easier than those of the subsequent stages. We must ever argue against suffering. Every one is familiar with the effect of counter stimulation to overcome pain. This is accomplished by giving the life forces a new direction. In like manner can the mind be disciplined to manage the same forces. Medical colleges are at last teaching that no form of drug medication performs the cure; that nature is the real remedy, but that drugs assist nature. This is to the credit of these institutions, and shows them progressive. We teach that, with

practice, this assistance can be much better made by the mind, and with the advantage that with the power once acquired we are ever afterward our own physicians.

Where an exposure to a draft of air causes chills, or any congestive symptoms, there is a perfect remedy in the power of the mind. Respecting so-called hereditary diseases, with a firm and persistent belief that they are not so, they cannot be so, a mastery and victory over one's life and destiny is achieved. Concerning deleterious climates, with a conviction that no atmosphere is injurious, we rise superior to all ill effects. This principle applies throughout the whole catalogue of afflictions, and in this understanding we have a solid foundation to stand upon.

Where disease has an origin in the unconscious mind, and the involuntary action of physiology the science can still be made victor. In this practice new suggestions will be continually arising about the management of treating, and no two cases will be handled

precisely alike, as no two individuals ever meet in precisely the same manner. Inspiration is unlimited, and it ever brings sunshine.

The drug physician agrees with the disease ; the mind physician agrees against it. We find harmony by losing discord. As music or any of the arts or other sciences must be taught, so will the science of mind be a growth. All have noticed the depressing influence of sad news, and the elevating effect of that which is pleasing. This is illustrative of the principle of mental science and demonstrates the power of mind, and we have simply to acquire a knowledge of this power to have confidence in it. Past failures of drug medication have resulted from the absence of this understanding. If you are already healthy, and wish to remain so, ever keep before you a mental protest against any other condition. In treating patients there may be instances where it will be necessary to produce a shock, to break up morbidity.

In such a case you can afterward explain why you did so. We cannot lay too much stress on the pernicious effects of doubting our ability. Where confidence is substituted for fear the true and natural activities are resumed.

In the department of the diet, departures from old theories are made. Heretofore, the feelings of the patient have been too little consulted. Visitors or nurses, through excessive kindness, should not be tempting, by naming enticing dishes they would like to bring in. The patient should be asked if he has any appetite; if he has not, the rule is to take no more food until he has. When the appetite returns let the patient name, from his genuine feeling, the articles desired. This is the voice of nature, and is wiser than any outside intelligence. Prudence should be exercised with regard to quantity. The commencement of sickness is generally accompanied by the loss of appetite, and then is the time he should not eat. If this rule is

observed the appetite will not return voraciously, but by degrees. This science of healing will remove artificiality and establish naturalness. Different practitioners will vary more or less in their modes, while all will be governed by the same principles.

Ministers, and all engaged in literary pursuits, will realize prompt benefits from this knowledge.

In business it is valuable. It gives increased endurance, and one requires less rest.

To overcome faint feelings in crowded rooms it is ever valuable. Thought and feeling are all there is of conscious life. The subject will not be mastered in a moment. It will, however, bring clear benefits from the first hour of its adoption. Lifetime tendencies are not changed by a single thought, but this system, understood, brings all the life principles under control. Every hour devoted to its study will give substantial rewards.

Webster says: "The self-healing power of living animals and vegetables is a property

as wonderful as it is indicative of divine goodness." This science supplements and is an aid to self-healing, and is an ever-present counsel to guard and guide in all that pertains to the glory of health. It is an individual medical light, never absent, but is an abiding friend. Contemplation increases its power. It has the merit of inciting the deepest intelligence and suggesting the wisest course. The coming materia medica will be right living. This will be the last link in the long chain, the end of the old medical profession, the last round of the ladder. Homeopathy succeeded the crude form of allopathy, and both of these systems are self-limited. The next step in the progress of theory and practice, was electricity and magnetism. It is not claimed that there is intelligence in these. Here, again, while the innovation is in the line of evolution, the faith was on too low a plane. Intelligence, knowledge, thought, wisdom, and understanding must rule our lives, and these are the agencies of the men-

tal science. It not only promises increased health, but great economy. No other system is so instructive in the science of right living, and this is a large part of the secret of the superior healing.

The science is entirely through the understanding. Faith is good but understanding is better. We are emerging from an age of beliefs to one of science. Those unacquainted with this system falsely suppose the healing to be through an effort of the will. The will is entirely unused, and the more perfectly it is kept in a passive state the greater the success. This also makes it easy for the physician, for he sets in motion a divine machinery, and leaves it to work out the perfect results. There will be uses, and grand uses for the exercise of the will in its right place. Your knowledge is to be used to aid and assist the higher elements. If we enable the sick to heal themselves, by means of potencies within themselves, we are doing a greater work than feeding the hungry and clothing

the naked, for with health the food and raiment are procured with comparative ease.

How does this divine machinery work? Darwin in his science of evolution brings out but little more than the physical side of life. The inner, or spiritual side, he leaves, consciously or unconsciously, to the work of other hands. So with the mental science, its work in the past has been more of the exercise of the external. We had not arrived at the full knowledge of our ability to say to the will, to thought, be still and know that the silent forces may become the true physician. Thought opens the door and the silent activity prevails. The healing power is within the soul, the finite and infinite soul. We are in the sphere of cure in all that we do. All the work of life should be healthful. Activity is natural. Nature everywhere is in constant activity. Motion, right activity, is essential to health. The mind, the soul, affects all changes by an activity and change of place of particles. The thought that we are self-

masters fills the soul with courage, and we begin to straighten up, stretch our limbs, breathe deeper, fear and doubt depart, and a new and natural activity is re-established.

It is popularly supposed that doctors secretly have a preventive remedy against contagious diseases, of which they avail themselves, but keep it from their patients. This is a fallacy. Physicians are not so desirous of that kind of practice as to be guilty of such fraud. If they knew of a prophylactic they would only too gladly give it to the world. Their only protection is a positive mental state, which produces an absence of fear. If the sixty-five millions of our people could all overcome fear, it would be a perfectly successful quarantine against any cholera invasion. Physicians have this positiveness forced on them. They know that they must go, and so make a virtue of necessity. What they do from necessity all can do from choice. Children, that are without either fear or courage, if they were perfectly healthy, would never have cholera.

The profession has ever been striving to correct a mental condition, or intelligent life, with non-intelligent drugs. The result is that diseases have increased with the increase of physicians. Invisible life forces are the only healing powers. Precisely how they act is unknown. We do not know the cause of vascular circulation; it is known that the blood is mainly of water, that its office is to carry atoms and particles of nutriment for the building and growth of the material, but the process is not known, and for practical purposes this knowledge is not essential. So there is much knowledge about the mind forces of which we are ignorant, still the effects are demonstrable. If a horse knew his power he could not be driven. Thus with man, there are many of his greatest powers yet to be developed of which he has thus far remained in as great ignorance as is the equine animal of his strength. This is already demonstrated by the Adepts of India, in their development of the occult sciences.

The idea to be inculcated is that it is not only possible but natural to become the character that we play; hence before the play we should take a moment's time to think what we would like to become. The might and power of mind and intelligence come in for recognition. Imagination is one of our greatest powers, and one of the most subtle forces. Our thought can come *en rapport* with the great thought of the universe, and makes us universally connected.

It has been said that a perfect man has seven senses, while only five are yet discovered. That the sixth sense is an unperverted, unerring intuition and soul-permeating vision, that will be a substitute for much of the present cumbersome logic and reason; and that the seventh sense will surround and permeate man with a divine power and halo, placing him in connection with all of the elements in the universe which can in any way contribute to a perfect happiness; and that this will complete his nature, corresponding to the seven notes in the musical scale.

If this system only elevated us above drugs it would still be invaluable. It does more, it lifts humanity to a use of higher agencies, not without but within ourselves. It not only enriches life but lightens its burdens. Also with this knowledge, "Physician, heal thyself" are no longer idle words.

We should particularly remember that in the practice, especially until after some experience, it will be better to have as few around as possible, and the most successful never converse on other subjects while treating; that the patient must desire to be cured, and then the mental science system, on the part of the physician, is easy and without labor. This system does not claim the merit of making every one equally successful in treating others. As in the other arts, some will be naturally better qualified, but all can be successful with themselves. It is not expected that so great a reform will be impulsively adopted. It will steadily gain. Lord Bacon says: "All innovations are at first ill-

shaped." The controlling principles of this system are discovered, and its improvement will ever continue.

If we would be expert in the law, in music, or mathematics, the mind must receive discipline in these directions. In like manner should it be drilled in the mental healing science. There is positively no other system that teaches the patient how to become his own physician. As man grows his work improves, and from reverential religion down to grossest science, a universally uplifting benefit will result from this discovery. It is as reasonable that the finite mind should be as mighty to control the body, as the infinite mind is to control the universe. The present and the future, rolling on silently but surely, with our vast humanity that is borne onward by it, is going to welcome every ray of light which can make the darkness of life less and the sunshine more.



## **DEALERS AND OTHERS SUPPLIED**

On application to the author, at No. 173 East Madison street; Chicago, Ill.

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The author gives oral instruction, in courses of lectures, in Chicago and elsewhere, to classes desiring greater proficiency in the system.

