

THE
MIND-CURE-MENTOR

A HAND-BOOK OF HEALING
A TEXT-BOOK OF TREATMENTS
A MANUAL OF APPLIED METAPHYSICS
A COMPENDIUM OF PRACTICAL CHRISTIAN
SCIENCE

BY
JEAN HAZZARD

"Mentor, n. (From Mentor, the Counselor of Telemachus.) A wise and faithful counselor or monitor."—*Webster's Unabridged Dictionary*.

NEW YORK

1887

NEDL. TRANSFER



HN 6XLM -



IND-CURE

PRACTICE.

DR. JEAN HAZZARD.

\$1.00

K D 22947

THE ESSENCE OF MIND-CURE

What it is! What it is for!!

A Primer of "Christian Science."

By JEAN HAZZARD.

Price, 25 Cents.

\$2.00 per Dozen.

"Essence of Mind-Cure. This is a neat little book by Dr. E. B. Hazzard. It is really a valuable work to study, and it shows a mind of culture and very advanced thought."—*Chicago Mental Science Magazine*.

"Full of metaphysics and will be valuable to Mental Scientists."—*Boston Mental Healing Monthly*.

"The sharpest and spiciest book in Mind-Cure Literature."—*Private letter from a Boston Clergyman*.

"Why don't you write more? You are too reserved and self doubtful. Give us a big book and tell us all about it."—*Private letter from a Concord Philosopher in the West*.

"It is very good. Some of my friends like it *especially*."—*Sarah Stanley Grimke*.

"It is full of good things and will *do* much good."—*Rev. W. I. Gill*.

"The first wealth is health."—EMERSON.

THE HOLDEN HEALTHERY,
— AND —
Mind - Healing - Home,
WATKINS, SCHUYLER COUNTY, N. Y.

FOX HOLDEN, - PROPRIETOR.

*This pleasant Home for Patients and Students is situated at the head
of Seneca Lake, the most beautiful body of water in America.*

*It is a delightful Resort for visitors seeking
rest and change.*

THE HEALTHERY stands upon a prominence overlooking the Lake, and is within ten minutes' walk of the celebrated Watkins Glen. This Remedial Institute is for the treatment of all forms of Nervous and Chronic Diseases, and is a School of Christian Science.

The principles governing a Higher Physical and Mental State are taught and practiced in such a way as to bring permanent help to those who suffer.

DR. E. B. HAZZARD, with the assistance of experienced teachers, will pay special attention to all patients seeking relief, and will form classes for all wishing instruction.

The surroundings of the HEALTHERY will be made agreeable and healthful to inspire Hope, Cheerfulness and Courage. There will be a Sociable one evening of every week, Readings, Music, and Experience-giving of Metaphysical Healing will be in order.

Christian Science Conference every Wednesday evening.

The sole object of this Institution is to establish a System of Cure which will teach people how to avoid and cure disease.

The Lectures which Dr. Hazzard gives will enable all who attend to become healers, teachers, or their own physician.

The first season of this Summer School of Christian Science began June, 1886. The House was filled with people who were greatly benefited during the summer, and a limited number will be accommodated henceforth—more in summer than in winter. Those who wish to avail themselves of Board, Treatment or Instruction at this place,

Address

MPs. CHRISTIANA HOLDEN,
The Holden Healthery, Watkins, N. Y.

"I beseech you to be well."—EMERSON.

THE RURAL REST

—AND—

MIND CURE HOME,

GLENORA, YATES CO., N. Y.

The place is eight miles from Watkins, and thirty from Geneva, thirty also from Elmira, from which point it is reached by the Penn. Northern Central R. R. to Big Stream station. It is within easy distance of the wonders of this wonderful land of lakes, hills and glens.

GLENORA is notable for salubrity, being situated on the hill-side, two hundred feet above the lake, of which it commands fine views in every direction, and among woods and hills where

"No tears
Dim the sweet looks that Nature wears."

At THE REST, DR. E. B. HAZZARD will give instruction in Metaphysical Science and Mind Cure from June 1st to October 1st, 1887, and will attend all persons who may desire his treatment.

The quiet, home-like characteristics of the RURAL REST suggestive of peace, recreation and freedom from care, aid in facilitating metaphysical studies.

Board and rooms at reasonable rates.

Full particulars and terms will be furnished on application to

MRS. O. H. F. INGALLS,

GLENORA, YATES CO., N. Y.

(From N. Y. Mail and Express.)

"A few moments conversation showed him (Dr. H.) to be a remarkably well educated man. He quoted Berkeley, Fichte, Kant, with sweeping summaries of their philosophies. He seemed on friendly terms with all the great poets. He was well acquainted with the thought of Huxley, Spencer and Darwin, while his conversation was clothed with the most picturesque images."—*Reporter's Interview.*

"Mr. E. B. Hazzard has come to Brooklyn to instruct the people in the art of metaphysical healing, or the curing of disease by the mind. There are hundreds of prominent men and women who are thorough converts to the Mind-Cure, and the disciples are constantly increasing."—*Brooklyn Daily Eagle.*

REMARKABLE CURES.

Healed by taking lessons!

DR. E. B. HAZZARD: After a COMPLETE RESTORATION TO HEALTH, through Christian Science, I feel it a duty to suffering humanity, to make known the immense benefit I have received, mentally and physically. I was an INVALID OVER FIFTEEN YEARS, under the care of more than TWENTY PHYSICIANS. I was at last pronounced a helpless case. Persuaded by one of your students to join one of your classes, I IMMEDIATELY BEGAN TO IMPROVE, AND AM NOW WELL IN ITS MOST LITERAL SENSE. Through this glorious science I am enabled to heal others, which I am doing with surprising success. Any information will be cheerfully given by

MRS. SARAH A. BOWLES,

Mansion House, No. 621 Arch Street,

October 23d, 1886.

Philadelphia, Pa.

HOW THE CHILDREN ARE CURED!

DR. E. B. HAZZARD: My daughter, Effie L. Farnam, thirteen years old, had a disagreeable discharge from both ears for FIVE YEARS, and was COMPLETELY DEAF IN ONE FOR TWO YEARS, the result of scarlet fever. SHE WAS WHOLLY CURED OF DEAFNESS AND THE DISCHARGE

IN THREE WEEKS, by your admirable system of treatment. She is now the picture of health and ENTIRELY FREE FROM DEAFNESS. If people wish their children cured, I should advise them to go to you. Respectfully,

MRS. S. D. FARNAM,

104 West 43d Street,
New York City.

August 11th, 1886.

ANOTHER WONDER !

DR. E. B. HAZZARD : For more than THREE YEARS I have been troubled with CHRONIC HEADACHE of the worst character. For an equal length of time I have had a SERIOUS LAMENESS. I was unable to kneel upon the floor. Most gratefully I testify that MY HEADACHES AND LAMENESS HAVE BOTH DEPARTED. I AM CURED OF BOTH by your treatment. Though I work ever so hard, I now experience no fatigue, and I think Mind-Cure the greatest and best gift that God ever made to poor humanity. I wish the whole world to know the good it has done me and the good it will do to all.

MRS. MARIA D. MARETTE,

76 Lexington Avenue,
New York City.

November 12th, 1886.

ABSENT TREATMENT !

DR. E. B. HAZZARD : For a long time I have been an invalid, oppressed with distressing ailments, peculiar to the female sex. On the first day of October, 1886, I wrote to you requesting treatments "at a distance," as they are called, which you kindly gave me. I AM NOW, NOVEMBER 14th, 1886, COMPLETELY RESTORED TO HEALTH. *My family physician has acknowledged the fact.* Though I have never seen you, yet I feel that you are the best friend I have in this world. For the first time in TEN YEARS I know what it is to be a THOROUGHLY WELL WOMAN. God bless you forever and keep you in your thrice-blessed work.

MRS. EDNAH OLIVE WALDO,

St. Louis, Mo.

THE
MIND-CURE-MENTOR

A HAND-BOOK OF HEALING
A TEXT-BOOK OF TREATMENTS
A MANUAL OF APPLIED METAPHYSICS
A COMPENDIUM OF PRACTICAL CHRISTIAN
SCIENCE

BY
JEAN HAZZARD

"Mentor, n. (From Mentor, the Counselor of Telemachus.) A wise and faithful counselor or monitor."—*Webster's Unabridged Dictionary*.

NEW YORK

1887

KD 22947



797

COPYRIGHTED 1887.

BY

E. B. HAZZARD.

All Rights Reserved.

(This book is an abridgment of "*The Praxis of Mind-Cure—A Catechism of Christian Science*," which will be published in the Summer of 1887—400 pages. Price \$3. Every one who orders this book *of the author*, will be entitled to the "Praxis" upon the payment of \$2.)

QUALITY vs. QUANTITY.

(TRANSLATED FROM THE RUSSIAN.)

SCENE—IN ST. PETERSBURG—OFFICE.

Prof. Bartholemew Trent, a Boston Metaphysician, who is introducing Mind-Cure into Russia.—"Don't you think this a big price for a little book?"

Ivan Hazzanski, Russian agent for sale of Mind-Cure-Mentor.—"Remember my dear Bostonian that this book contains more than your \$100 teachers give."

Prof. B. T.—"I remember that three of my students in Medford, Mass., said they paid \$100 for Mind-Cure, and knew no more when they finished than when they began.

I. H.—"We think it wrong to ask so much for Healing-Truth, therefore this book. This work contains only the *ordinary* Mind-Cure methods, as taught by the *ordinary* teachers. The *Cardinary* methods of Advanced Christian Science will be given in Dr. Hazzard's great work—"Pantopathy or the New Universal Scientific Medicine." "

Prof. B. T.—"Good enough! Here is your dollar.

THE MIND-CURE-MENTOR.

"Since brevity is the soul of wit * * * I will be brief."—*Polonius*.

"One accent of the Holy Ghost
The heedless world has never lost."

PREFATORY PICKINGS FOR PERTUR- BATED PERUSERS.

"I am a plain, blunt man."—*Benjamin Franklin Butler*.

"I take the responsibility."—*Andrew Jackson*.

"I am a minister of Religion. It is my function to teach what is absolutely true and absolutely right. *I am the slave of no sect, how old soever, venerable and widely spread.* I claim the same religious Rights with Luther and Calvin, with Buddha and Mohammed; yes, with Moses and Jesus, *the unalienable Right to serve the God of Nature in my own way. I preach the Religion which belongs to Human Nature, which the Infinite God writes imperishably thereon*—Natural Piety, love of the infinitely perfect God, Natural Morality, the keeping of every law He has written on the body and in the soul of man *especially by loving and serving his creatures.*"—*Theodore Parker*.

MY TEACHERS.

I whisper their names reverently : St. Paul, Pythagoras and Plato, Emanuel Swedenborg and Charles Fourier, Immanuel Kant and Auguste Comte, George William Frederic Hegel and Pierre Joseph Proudhon, Ralph Waldo Emerson and Stephen Pearl Andrews, Jonathan Edwards, Laurens P. Hickok and Rowland G. Hazard, Thomas Carlyle and Theodore Parker, Henry D. Thoreau, A. Bronson Alcott and Walt Whitman, Heinrich Heine and Jules Michelet, John Ruskin and Oliver Wendell Holmes, Henry James and Orestes A. Brownson. The Philosopher-Hero and Priest of the Real,

VINCENZO GIOBERTI.

The Poet-Hero and Priest of the Ideal,

VICTOR HUGO,

A sage, whose lesson was liberty, a
Seer, whose vision was equality, a
Saint, whose redemption was fraternity.

MY TRINITY OF IDEALS, MARTYRS AND
HOLY CITIES.

"An ideal is what we ought to be and are not."
—*The Blazing Star*.

"There are three Holy Cities—Jerusalem, Rome, Paris."—*Col. Wm. B. Greene*.

I. The Supernal,—Wisdom,—Jerusalem,—The Spirit.

JESUS, THE CHRIST.

" And him evermore I behold
 Walking in Galilee,
 Through the cornfield's waving gold,
 In hamlet, in wood, and in wold,
 By the shores of the beautiful sea.
 He toucheth the sightless eyes :
 Before him the mournings flee.
 To the dead, he sayeth arise !
 To the faithful, follow me !
 And that voice still soundeth on
 From the centuries that are gone
 To the centuries that shall be."

II. The External,—Strength—Rome—The Body.
 (Organization, Law, Order.)

JULIUS CÆSAR.

" The foremost man of all the WORLD."

" Render unto Cæsar the things that are Cæsar's,
 but unto God the things that are God's."

III. The Internal,—Beauty—Paris—The Soul.
 (Enthusiasm,—Genius,—" Sweetness and Light.")

JEANNE D'ARC.

Simple peasant maid and sublime daughter of
 God. The sweetest and grandest feminine Person-
 ality that ever walked this sin-stained planet. She
 was " La Belle France " incarnated in Holy Maid-
 enliness. A little girl who carried THE REVOLUTION
 in her spotless soul. From her home in the Heart
 of God she helps the heroic to hasten the Millenium.

MELLIFLUOUS MIND-CURE MORSELS.

"Here (in time and sense) we have no continuing city, but we seek one to come (Heb. 13, 14). A better country that is an heavenly (Heb. 11, 16). Thy kingdom come * * * *on earth* as it is in heaven (Lord's prayer). There the wicked shall cease from troubling (but *not* from trouble), and there the weary be at rest (Job 3, 17). And the inhabitants shall not say I am sick; the people that dwell therein shall be forgiven their iniquity (Is. 33, 24). And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain" (Rev. 21, 4). Wherefore comfort (treat) one another with these words (1 Thes. 4, 18).

"The body and mind is like a jerkin and a jerkin's lining; rumple the one and you rumple the other."—*Sterne*.

"For of the soul the body form doth take,
For soul is form and doth the body make."
—*Spenser*.

"As a man thinketh in his heart so is he."—*Solomon*.

"There is nothing good or bad but thinking makes it so."—*Shakespeare*.

HOW TO BECOME A CHRISTIAN SCIENTIST.

"The Spirit in which we act is the highest matter."
—*Goethe*.

I. Take a regular course of instruction of the best teacher. The best teacher will be the one who knows the most.

II. Buy all the books ever written upon the subject. Give your days and nights to them.

III. Learn all you can about Mind-Cure, and as much as possible about everything else.

IV. Obey God rather than man, first, last and all the time.

V. Your Master is the Lord Jesus Christ. Mind-Cure without religion is like the play of Hamlet with the part of Hamlet omitted.

VI. "Work like a man, but don't be worked to death."—*O. W. Holmes*.

VII. "Haste not, rest not."—*Goethe*.

A.—THE FIRST THING TO DO.

"Blessed is the man who comes to time when the time comes."—*Prof. Pelham Pelton*.

I. Enter the room with a comfortable appearance. Act as though some one had just left you a million dollars.

II. Seat yourself and request the Patient to tell you all his symptoms.

III. Receive his account of himself with calmness, and offer no sympathy.

IV. Make the Patient feel that it is of little consequence what he is telling you.

V. Don't sit with your back to the Patient, nor violate any social propriety.

VI. Banish from the room all cups, spoons, bottles and everything that suggests sickness.

VII. Strictly forbid the visits of croakers, disease mongers and all people who whine and have a sad countenance.

VIII. Having given the treatment, speak to the Patient in the most encouraging manner, calling him away from the rubbish of his old beliefs.

THIS IS CLARA E. CHOATE'S WAY.

(From a Providence, R. I., newspaper.)

METHOD OF TREATMENT.

"Mrs. Choate's methods in the sick room are as unique as her philosophy. She enters with a cheerful air and, without taking your hand or approaching your bed, seats herself and asks you to tell her all your symptoms. She receives your budget of ailments calmly, without one expression of sympathy, for she has none, considering all your maladies as an illusion or dream from which it is her divine mission to awaken you. You are made to feel, immediately, that there is little of consequence in all that you have been telling her. She then relapses into a silence of ten or fifteen minutes, in which her kind face wears a resolute expression, making it almost stern. During this time she is giving you a "treatment," holding a silent argument against your symptoms, or the idea of them in your mind. For instance, if you have a lame knee, which your mind

grasps so tenaciously, and which you naturally object to losing hold of. But you will have to yield, and some morning awake to find you no longer have a lame knee to condole with. After this silent treatment she speaks to you in the most encouraging manner, endeavoring to call you away from yourself to the contemplation of spiritual truth. It will not be long before you will feel yourself uplifted from the dead, hopeless atmosphere of the sick room, and your cure is begun without drugs, manipulation, prayer or religious ceremony."

The The best doctor is one who laughs loud enough to be heard four blocks off, who has a sunny face, who has "lots" of good stories, who whistles and is fond of babies. Beware of the cynical sinister chap with a "lean and hungry look."

B. DIAGNOSIS.

Ask these questions and such others as you think proper :

1. What is your age ?
2. What is your occupation ?
3. Have you been married ?
4. Have you had children ?
5. What is your religious faith ?
6. Have you been or are you an Infidel or Spiritualist ?
7. Have you ever been called insane ?
8. Are there cases of insanity in your family ?
9. What is your greatest fear ?
10. Were you ever frightened by fire, by water, by storms, by mad dogs, ghost stories, doctors, acci-

dents, cattle, scenes in a theater, circus performances, objects in a museum, burglars, highwaymen, contagious diseases, runaway horses, witnessing a quarrel?

11. Were you ever nearly drowned?

12. Did you ever fall from a building? or down stairs.

13. Are you melancholy, worried or nervous?

14. What does your physician say your disease is?

15. Do you believe in teetotalism and vegetarianism or have you "hobbies"?

16. Do you like children?

17. Do you REALLY believe in the Lord Jesus Christ?

Beware! Don't invade the private rights of the patient. It is unhealthy! Respect the sanctities of personal privacy. You are not to be a Paul Pry, poking a long inquisitorial nose into other people's business.

Dear good Father Evans, who is always worth listening to, has this to say about Diagnosis.

"In treating a patient by the mental method, it is desirable to learn the particular mental disturbance which lies back of the disease, for that is the real malady. We need to aim at something, and not merely to project our mental force into blank space. We consider it a fundamental maxim in the phrenopathic system, that all morbid conditions of the body are effects, of which some mental inharmony, some aberration from a perfectly sound mental condition is the cause. Disease in the body has a pre-existence in some antecedent abnormality of the mind. To

cure it implies the removal of the cause of it. We can sometimes ascertain what the mental cause of a malady is from the statement of the source of his unhappiness by the patient, which he is oftentimes only too willing to give. It will always be found to be some illusion of the sensuous mind, some wrong way of thinking, which has generated a wrong way of feeling and acting."

C. "BAD BELIEFS" TO BE STAMPED OUT.

"Clear out the caterpillars from the orchard of God."—*Victor Hugo*.

1. The false beliefs of the race in sin, sickness and sorrow, that evil is inherited through the channel of the body.

2. The beliefs of the patient's friends, relatives, visitors, the old croakers of the neighborhood, the snivelling old women of both sexes. (The patient should pray, "Save me from my friends," one hundred times a day.)

3. The false beliefs of the patient about himself.

4. The false beliefs of the healer about the patient.

OBSERVATIONS.

1. All the treatments given in this book are intended to be SILENT ones.

2. The time of the treatment should be from 10 to 30 minutes.

3. The charges are usually from \$1 to \$3 where treatments are given in the office. From \$2 to \$10 when the patient is visited at his home.

4. Every healer to be successful and healthy should make each patient pay according to his wealth. Those who can pay nothing should be treated just as faithfully.

D.—THE NEXT THING TO DO.


THE TREATMENT.

This is what the venerable Mary Eddy says :

RULES FOR HEALING.

“In treating, the scientist and the patient sit side by side without physical contact, and the scientist obeys the following rules :

“Argue the patient's case mentally at first ; after this, if you can fix the truth stronger in thought, talk it audibly to him.”

 When you *talk*, remember the words of the Master, “Cast not your pearls before swine.” Remember the remark of Dr. Sam Johnson to an opponent, “I am to furnish you *arguments*, not brains.”

First—THINK ! THINK !! THINK !!! Steadily, Persistently, Resolutely, Patiently, Concentratedly. Think as the brooding hen sits on her nest; think as the blacksmith strikes his blows when the iron is hot, think as the coral insect builds its nest in the ocean. Bring your mind to a needle's point and that point the idea you wish to lodge in the patient's mind. Imagine your mind a circle. Imagine a certain point as the center. That point is the idea. Let the circle of your mind *converge, focus, tend in, draw to-*

gether upon that one point—the IDEA. Empty your mind of all else. Be a man of one idea. Only one idea in the world to you now. What is that idea? That your patient, John Doe, is not sick. Why? 1. Because—There is a Supreme Being. 2. There is only one. 3. That one is not sick. 4. That one is the sole reality of all things. 5. Consequently the sole reality of John Doe. 6. Therefore John Doe is not sick.

There is a grand woman in Chicago by the name of Helen Wilmans, who publishes a grand little paper, *The Woman's World*. It costs a dollar for a whole year. It is worth a hundred dollars. This is the "Spiritual Baptism" Helen gives her patients:

"THE SPIRITUAL BAPTISM."

"Mary Brown, listen to me, you are the perfect creation of the living God, spiritual, harmonious, fearless, free. You reflect all the good of the whole universe. Truth flows to you from everywhere. You show forth all the good of your parents; you reflect the goodness of the whole race—love, sympathy, tenderness, compassion, beauty, joy and peace. You reflect the purity of all you meet daily. You show forth all that is good and beautiful and pure and free in yourself; you reflect all that is good in me. You are good because God is good. He is your life. 'God is the health of thy countenance.' You are strong because He is your strength. He is your peace. Rest and comfort surround you, lift you up and sustain you. 'Thy peace passeth understanding.'

"You are the living proof of my words. You have peace of mind, knowledge of universal truth and health of body.

"I pronounce my work perfect. 'Lo, I am with you always.'"

ANOTHER OF HELEN'S TREATMENTS.

"I said to him mentally : 'You have no disease ; what you call your disease is a fixed mode of thought arising from the absence of positive belief in absolute Good. Be stronger, I said, you must believe in absolute good ; I am looking at you and I see you a beautiful, strong spirit, perfectly sound. What makes you think yourself diseased ? You are not diseased ; the shadow of a doubt is reflected on your feet, but it has no real existence. There, look down yourself and see that it is gone. Why it was a mere negation, and the place where you located it now shows for itself as sound as the rest of your body. Don't you know that imperfection is impossible to that beautiful creature, your real self ? Since there is no evil in all the universe and since man is the highest expression of good amidst ubiquitous Good, how can you be diseased ? You are not diseased. There is not an angel in all the spheres sounder or more divine than you.'

"Then I spoke out loud : 'There now,' I said, 'You won't have that pain again.' *As I said it there was a surge of conviction through me that seemed to act on the blood vessels of my body and made me tingle all over.*"

THIS IS PROPHETESS MARY EDDY'S WAY.

"Argue mentally that there is no hereditary disease that matter cannot make its own condition, nor mind produce pain in matter, and *vice versa*; that there is no reality in discord, that naught is true or real but God and his idea; that the truth of being is harmonious, therefore the reality is harmony, and discord and sickness are unreal. Life cannot be destroyed, for life is not in a mortal form, and sickness and death are illusion; man is eternal, never sick, and no portion of him can decay; man is shadow, and God is his substance; therefore pain, sickness, or death cannot be in shadows, nor the shadow be lost while the Substance or Spirit, which is God, remains, etc., etc.

"Suppose belief of consumption is to be destroyed, begin with the leading points: viz., that it is not inherited, and that tubercles, hemorrhage, inflammation or ulcers are beliefs only, and not the truth of man; that man is the offspring of spirit and not matter, of God and not man; that he is spiritual and not material; that God is spirit, and never created matter or disease to destroy men."

E.—THE UNIVERSAL PANACEA.

The dawn is not distant,
Nor is the night starless;
Love is eternal!
God is still God, and
His faith shall not fail us.

THE NUN OF NIDAROS.

A. God is everywhere.

B. There is no space, though as small as the point of a needle, from which He is absent.

C. He is therefore in my stomach, and in every part of it.

D. But He is altogether well.

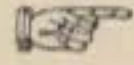
E. Therefore my stomach is altogether well.

F. Therefore I have no Dyspepsia.

G. Say this 333 times.

AN INTERLUDE.

Pausing for a moment in our ascent of the hill of Christian Science, let us listen to the wise words of a man who had the blood of eight generations of clergymen flowing in his veins. As you read his utterances you cannot blame me for declaring the persistent talking about sickness a social nuisance and pest, "the abomination that maketh desolate."

 "There is one topic peremptorily forbidden to all well bred, to all rational mortals, namely their distempers. If you have not slept, or if you have a headache, or sciatica, or leprosy, or thunderstroke, I beseech you by all angels TO HOLD YOUR PEACE and not pollute the morning to which all the house-mates bring serene and pleasant thoughts by corruption and groans."

God bless thy precious memory forever dear, saintly Ralph Waldo Emerson! I know that thou art communing now with the serenest and wisest angels, but hadst thou never uttered any words but the above golden sentences and I were the Good God, for these alone I would say—Sit beside me on the Throne forever.

A TRIANGLE OF THEOPATHIC TREATMENTS.

1. The Ten Commandments.


(Every morning before breakfast.)

2. The Lord's Prayer.

(Every night before going to bed.)

3. The Golden Rule.

(Just before dinner, especially when it is not cooked to suit you.)

 "These treatments carefully taken will make you live well here and hereafter. Will give you a good liver, will enable you to wear the livery of heaven and through eternity will insure you a lively life. Yours truly," *Reginald Randolph Ringgold, Professor of Omniscience.*

F.—THE PRACTITIONER'S PREPARATION.

"Take an inventory of yourself."—*Dr. Joaquin Proctor.*

"It is not the longest life which is the best, but that which is the most virtuous. For that musician is not to be commended who plays upon variety of instruments, nor that orator who makes multiplicity of speeches, nor the pilot that conducts many ships, but he of each faculty that doth one of them well; for the beauty of a thing doth not consist in length of time, but in the virtue and seasonable moderation wherewith it is transacted. * * The measure of a man's life is the well spending of it, and not the length."—*Plutarch.*—(*Consolation to Apollonius*, 17.)

Ask yourself : Do I BELIEVE in God ? Do I *really* believe, or do I believe that I believe, or believe that I believe that I believe ? Am I ready TO DO ANYTHING for Him ? Have I any selfish feelings towards this Patient ? Is my own heart

WHITE? Do I wish to make money out of him? Am I thinking of the great name I shall get if I cure him? Have I only one wish—the highest good for him and for all? God help me to be REALLY honest! God help me to be honest with myself!

G.—THE ELIXIR OF LIFE.

We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives
Who thinks most, feels the noblest, acts the best.

—*Philip James Bailey. (Festus.)*

Say silently to your patient—

“John Doe, you are a Part of God (Vir). You are also a Creature of God (Homo). All the stuff you have heard about sickness and about your being sick is a mass of enormous lies. The beliefs of parents, friends, relatives, comrades, about your sickness are utterly utter unmitigated falsehoods. As a VIR you are well. As a HOMO you are well. Your sickness is the silly fallacy of your ‘mortal,’ ‘carnal’ fleshly mind. ‘It is the SPIRIT that maketh alive, the flesh profiteth nothing.’ Your sickness is a part of what you think yourself to be, a part of your NEMO (‘Lower Self,’ ‘Animal Soul’ ‘*Kama Rupa.*’) You have no Pneumonia. You have no such thing because God is the sole reality of you. Your life, mind, force, substance, cause. God is your strength, you cannot be weak. God is your peace, you cannot be afraid. God is your health, pain, sickness and disease are not of you. John Doe! Wake up! You are in a devil’s dream—wake up and greet the dawn of God!”

H.—THE ANTHROPOLOGICAL “FOUNTAIN OF YOUTH.”

“It is mysterious, it is awful to consider that we not only carry each a future Ghost within him, but are in very deed Ghosts! These limbs, whence had we them; this stormy Force; this life-blood with its burning Passion? They are dust and shadow; a Shadow-system gathered round our ME; wherein, through some moments or years, the Divine Essence is to be revealed in the Flesh. * * So has it been from the beginning, so will it be to the end. * * Thus like a God-created, fire-breathing Spirit-host, we haste stormfully across the astonished earth. On the hardest adamant some footprint of us is stamped in; the last Rear of the host will read traces of the earliest Van. But whence? Whither? Sense knows not; Faith knows not; only that it is through Mystery to Mystery, from God and to God.”
—*Carlyle. (Sartor Resartus.)*

a. I am a Man.—*Homo sum.*

b. What is a Man? First, a Part of God (“Breath of Life”). Second, a Creature of God (“Formed man of the dust of the earth”).

c. As Part of God (VIR) I am altogether well. HURRAH!

d. As Creature of God (HOMO) I *must* be altogether well. Why? 1. God is Infinitely Wise, He can make no mistakes. 2. He is Infinitely Good, He can do no wrong. 3. He is Infinitely Powerful, He can do what He likes. He *must* have made man then, from a perfect cause, for a perfect purpose, by a perfect plan, of a perfect material. Man is so per-

fect, *as a creature*, that God could suggest no improvement upon him.

e. Therefore John Doe is perfectly well. Hallelujah!—Say this 44 times.

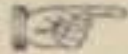
Again—I am a man. Man is the creature of God, a resultant of God. He is also an ultimate particle of God. “God is well and so am I”! Tell it to all, to everybody tell. Shout it, sing it, “God is well”! John Doe, you are well and don't you forget it!

I.—THE PATHOLOGICAL POINT OF VIEW.

“Double double toil and trouble,
Fire burn and cauldron bubble.”

—*The Witches in Macbeth.*

Evil, Sin, Disease, Death, the Realm of these monstrosities is the Mind-Cure “Chamber of Horrors.” The Devil (All-Bad) is the “Skeleton in the Closet” of the Universe.—Treatment. What is disease? Ans. A delusion. What is a delusion? Ans. A belief that something is when it is not. What is a belief? Ans. A persuasion of the mind as to the truth or falsity of a proposition presented. What then is disease? Ans. A persuasion of the mind that something is when it is not. Is disease a delusion? Ans. It is. Because God being everywhere there is no room for anything but Him and His creatures. He is not diseased. His creatures cannot be diseased. Therefore to believe in disease is to believe that something is when it is not, which is a delusion.

 *Think this three times before breakfast, twice before dinner, once before supper, once before going to bed as long as you live.*

J.—THE PSYCHOLOGICAL ALKAHEST.

“The secret of culture is to learn that a few great points steadily reappear, alike in the poverty of the obscurest farm and in the miscellany of metropolitan life, and that these few are alone to be regarded,—the escape from all false ties; courage to be what we are; and love of what is simple and beautiful; independence, and cheerful relation—these are the essentials,—these, and the wish to serve,—to add somewhat to the well-being of men.”—*Emerson. (Considerations by the Way.)*

The Mind is threefold, a trinity in unity—Heart, Will, Intellect. The Natural Language of the Heart is PRAYER. Through the Heart comes the Second Degree of Mind-Cure, viz., the Influence of the Human Mind upon the Divine Mind. “Ask and ye shall receive.” The Natural Language of the Will is Affirmation and Command. (See *Evans' Primitive Mind-Cure*, Chap. xvi.) The Faculties of the Intellect to be used in Healing are Intuition, Imagination, Ideation (Reflection).

Intuition *sees* Principles, Truths, Demonstrations,—the *Gnosis* or “Spiritual Understanding.”

The Natural Language of the Imagination is *Picture*.

The Natural Language of Ideation is *Argument*.

I.—“HEART ” TREATMENT.

PRAYER FOR A DYSPEPTIC.

Holy Reality! We BELIEVE in Thee that Thou art EVERYWHERE present. We *really* believe it. Blessed Reality we do not pretend to believe, think

we believe, believe that we believe. WE BELIEVE. Believing that Thou art everywhere present, we believe that Thou art in this Patient's stomach, in every fibre, in every cell, in every atom, that Thou are the sole, only Reality of that stomach. Heavenly Holy Reality, we *will* try not to be such hypocrites and infidels, as every day of our lives to affirm our faith in Thee and then immediately begin to tell how sick we are, forgetting that Thou art everything and that Thou art not sick, and therefore that nothing in this universe was ever sick, is now sick, or can be sick. Forgive us our sins in that we have this day talked about our backaches, that we have told our neighbors that our food hurts us, that we mentioned to a visitor that there was a lump in our stomach, that we have wasted our valuable time, which should have been spent in Thy service, in worrying for fear that our stomach would grow worse, in that we have disobeyed Thy blessed law in thinking that some kind of medicine would help us. We know, Father and Mother of us all, that there is no such a thing as a really diseased stomach, that the disease is in the Carnal Mortal Mind given over to the World, the Flesh and the Devil ; that the mortal mind is a twist, a distortion, a false attitude, the HAMARTIA of Thought. Shining and Glorious Verity, we recognize the great and splendid FACT that the moment we really believe the Truth, Disease ceases to trouble us, that the Truth is that there is no Disease in either *real* Body or Mind ; that in the Mind, what *seems* to be a *Disease* is a False Belief, a Parasite, a hateful Excrescence, and that

what happens in the Body is the shadow of the LIE in the Soul. Lord, help us to believe that ALL Evil is Utterly Unreal ; that it is silly to be sick, absurd to be ailing, wicked to be wailing, atheism and denial of God to say "I am sick." Help us to stoutly affirm with our hand in Your hand, with our eyes fixed on Thee that we have no Dyspepsia, that we never had Dyspepsia, that we will never have Dyspepsia, that there is no such thing, that there never was any such thing, that there never will be any such thing. Amen.

2.—WILL-TREATMENT FOR SELF.

Through the Will comes the First Degree of Mind-Cure. The Influence of the Human Mind upon the Human Mind.

I WILL,
GOD HELPING ME,

NEVER again *say* "I am sick."

NEVER again *admit* that I am sick, to myself, to others, alone, or in public.

NEVER again say to any human being "you are sick."

NEVER describe any disease, talk about the diseases of others, talk about sickness, or admit to myself or to any other human being that there is any such thing or ever was any such thing in this bright and beautiful world of God.

I WILL believe evermore that any such statement, belief or admission is a crime against man and a sin against God.

I WILL believe evermore that every person who persists in talking about sickness, or who admits its reality, is a pest to society and an enemy to the human race.

TRY!

"Man only fails through feebleness of will."

"To him that OVERCOMETH will I give to eat of the Tree of Life which is in the midst of the Paradise of God."

"Our wills are ours we know not how,
Our wills are ours to make them Thine."

—*Tennyson.*

K.—CONCERNING THE "PATIENT."

"The mere lapse of years is not life; to eat and drink and sleep; to be exposed to the darkness and the light; to pace round in the mill of habit, and turn the wheel of wealth; to make reason our book-keeper, and turn thought into an implement of trade,—this is not life. In all this, but a poor fraction of the consciousness of humanity is awakened; and the sanctities still slumber which make it most worth while to be. Knowledge, truth, love, beauty, goodness, faith, alone give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart; the tears that freshen the dry wastes within; the music that brings childhood back; the prayer that calls the future near; the doubt which makes us meditate; the death which startles us with mystery; the hardship that forces us to struggle; the anxiety that ends in trust,—are

the true nourishment of our natural being."—*James Martineau*.

1. THE PATIENT may be in three different ways. He may be SYMPATHETIC, that will help you greatly. He may be APATHETIC, that is not so good but better than the next. He may be ANTI-PATHETIC, hostile, then say not a word but *silently* "give it to him" till he becomes less "cantankerous" and more Christlike.

2. DIRECTIONS FOR PATIENTS.

Heretofore you have been under the care of your family doctor, and at no time have you troubled him with questions concerning the medicines prescribed. Treat the metaphysician with the same courtesy, and refrain from asking him to give you an insight into the principles upon which Mind-Cure is based. If you desire to become acquainted with this science, take a regular course of studies, but do not waste his time nor forget your good manners by propounding idle questions.

1. Abandon all medicines.

2. Do not use magnetism. Rely upon your mind to overcome all.

3. Perhaps you will think, after a few treatments, that your symptoms are worse, or that you are being affected with unusual pains or aches. Have no fears, for you will rise above all if you are patient and hopeful.

4. Avoid the habit of saying "How do you do?" to even your most intimate friends. Should any one, however, inquire as to the condition of your

health, answer that you are well and happy, for such is your true state, although you may not realize it.

5. Do not make disease a topic of conversation. Do not read sensational newspaper articles or novels depicting great suffering.

6. Sympathy intensifies all complaints. Be careful, then, to resent all condolence however well meant, and do not allow yourself to be influenced by rumors concerning your friends.

7. Do not attempt to explain how your metaphysician treats. Simply say: "I don't know what he does; he sits beside me and seems wrapt in thought."

3. WHAT THE PATIENT SHOULD READ.

The best book for patients is Miss Kate Taylor's "Selfhood lost in Godhood" (25 cents). It is easily understood, very thorough and comprehensive, wholly unobjectionable in manner and matter. The next best, are Mrs. Abby Morton Diaz' "Spirit as a Power" (20 cents) and "Law of Perfection" (10 cents).

L.—CONCERNING BABIES.

Build thee more stately mansions, O my soul,

As the swift seasons roll!

Leave thy low vaulted past!

Let each new temple, nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free,

Leaving thine outgrown shell by life's unresting sea!

—*Oliver Wendell Holmes. (The Chambered Nautilus.)*

I. WHAT MRS. EDDY THINKS.

"For a sick child, or a very young infant, you argue mentally and audibly with the parents; namely, turn their thought into the direction of truth, or get a diversion in your favor by letting them take some new conjecture, assuring them the one they had entertained was incorrect, which is always the case."

II. WHAT HAZZARD THINKS.

1. You can treat the baby's unconscious mind, however young the baby may be.

2. You can treat the baby through the mind of the mother.

3. The baby's mind is a miniature edition of the mother's.

4. There is therefore great sympathy between them.

5. Mind is omnipotent over the phantasmal and phenomenal.

6. Mind-Cure mothers *can make their children what they wish.*

7. STUDY the story of Jesus' birth and the dogma of Immaculate Conception.

Sister Eugenié, of the Free Catholic Church, devotes herself to the Infinite Motherhood. She is a matriarch of the "good time coming." Here is one of her treatments for baby. Sister Eugenié can take a crying baby from its mother's arms and still it at once. The little chap recognizes the presence of the Divine Motherliness.

TREATMENT.

"Think! Feel! Will! Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." "Heaven is full of flowers, little children, music and plenty of pure air."


Little Blossom, I am thinking of YOU. I have tried to whiten my soul that I may not soil the snowy spotlessness of your bright little spirit. God is an infinite Woman, wise (Minerva), motherly (Juno). SHE has great white arms to enfold you, a great warm bosom for your little curly head to rest upon. SHE looks smilingly on your little pink feet. SHE (Glory to HER precious name), looks with womanly disgust upon cholera infantum, croup, whooping cough and scarlet fever. Little Birdie, I *will* have the infinite Motherliness and I will give it to you. YOU ARE WELL. I *will* make my own soul full of repose, of rest in the bosom of God. I *know* that, as the MOTHER in Heaven sees you, SHE sees no disease in you. It is the unmotherly mind of the race that gives you pain. I *will not* accept its lies any more. I *know* that all is well. I know that our Mother who art in Heaven will keep harm from you. I know the Lady Yessa is in Heaven with the Lord Jesus, that She is our "Holy Mother of God." That She also is strong to deliver, mighty to save.

Bebé! lose your little soul in mine. I have prayed the good God for the whiteness of the Virgin Mother heart, for the peace of Her Holy Son. I have sought the "Glorified Childhood" of Christliness. I give it all to you. Babie! your soul is singing. You are well. You are now sitting in the great white hand

of God. Hush! the angels are coming. See the strong bright one! You are well! You are well! Glory to the Blessed Mother, from whom all glories are!

M.—THE RATIOCINATIVE REGIMEN.

"Argue mentally against disease."—*Mrs. Eddy.*

 Get some text book on logic and learn how to argue. Lessons in Logic and the Art of Reasoning, sent by mail from the New York School of Christian Science.

THE SYLLOGISM TREATMENT.

No. 1.

Major Premise.—All men are in reality well.

Minor Premise.—Richard Roe is a man.

Conclusion.—Therefore Richard Roe is well.

No. 2.

God is the reality of everything.

Man is a part of all things.

God is the reality of man.

No. 3.

God is not sick.

God is the sole reality of everything.

The sole reality of everything is not sick.

Richard Roe is not sick—Look up Richard!

No. 4.

The world is not as it appears.

Richard Roe's body is of the world.

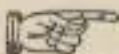
Richard Roe's body is not as it appears.

No. 5.

All discord and inharmony are unreal.

Disease is discord and inharmony.

Disease is unreal.

 "All contradictories of *universal, necessary* and *absolute TRUTH*, are impossible and UNTHINKABLES."
"Personified Unthinkables" by Sarah Stanley Grimke.

Mrs. Grimke is a wonderful woman and a most astonishing thinker. You don't know what Mind-Cure is till you read her wonderful books.

No. 5.


All disease is unreal.

Consumption is a disease.

Consumption is unreal.

No. 6.

Consumption is unreal.

 Make it intense by "piling up the agony" and the epithets.

Consumption is a sham, a fiction, a swindle, a fable, a humbug, a falsity, a cheat, an hallucination of Hades, a sophism of Sheol, a delusion of the Devil, an utter insanity.

All that belongs to consumption is unreal. Hereditary transmission, tubercles, bleeding at the lungs, cough, pains in the chest, chills followed by fever, night sweats, hectic flushes, purulent, mucous and bloody expectoration, are all false, unreal and non-existent.

No. 7.

God is well.

God is all in all.

All in all is well.

N.—IMAGINATION TREATMENT.

"The imagination is a *magical* faculty of the soul."
—*David Hume*.

"The mind's chamber of imagery."—*Dr. McCosh*.

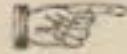
"*Determined imagination* is the beginning of all magical operations."—*Paracelsus*.

"If we rightly esteemed the power of man's mind nothing on earth would be impossible to him."—*Cornelius Agrippa*.

TREATMENT.

No. 1. Picture in your mind the Patient as WELL : with rosy cheeks, with clear complexion, with sparkling eyes, with erect form, with firm step, with vigorous demeanor.

"A pattern healthy man is one who lives long and vigorously ; who, in every part of his life, wherever and whatever it may be, does the largest amount of the best work that he can, and, when he dies, leaves a healthy offspring ; and we may regard that as the healthiest nation which produces for the longest time, and in proportion to its population, the largest number of such men as this." "We want more ambition for health. I should like to see a personal ambition for renown in health as keen as that for bravery or for beauty, or for success in our athletic games and field sports. I wish there were such an ambition for the most perfect national health as there is for national renown in war or in art or commerce."

 The Logic and Culture of the Imagination, as taught in the New York School of Christian Science,

explains many of the so-called mysteries of "spiritism," magnetism, mesmerism, etc., etc.

No. 2 : Picture to yourself how the Patient would WALK if he was perfectly well, how he would TALK, how he would EAT, how he would SLEEP, how he would LOOK, ACT, SPEAK, LIVE.

No. 3. Picture to yourself how the REAL MAN looks, walks, talks, eats, sleeps, acts, etc., etc., etc. Look at the Patient's Portrait when he was young and healthy, and then *picture* him as the same man again.

O.—INTUITION.

Sister Imogene, of the Free Catholic Church, devotes herself to the study of Logosophy, the philosophy of the seventh principle. We will listen to her.

"To develop intuition, take the first step by placing yourselves in the right attitude of thought, in regard to yourselves. Resolve yourselves back in thought to the *Ego Ipse*, or divine soul, the realm of reality where you really are. In doing this you will step behind the external veil of matter, and still behind the astral veil of appearances and pictures of seeming realities, into the realms of truth, immortality, health and harmony. And when there in thought, and feeling, you may ask what shall I do? Christ said "first seek the kingdom of heaven, and all else shall be added unto you." You then shall have found the kingdom of heaven, and the prophecy will be fulfilled. Divine truth is everywhere, in the air, and you will absorb it, see it, feel it, breathe it in. When you think of yourselves as spirit, and

as nothing else, at one with all spirit, you will have demonstrated your immortality to your outer consciousness, and found the key that will unlock the chambers of divine truth, which will make you whole. Intuition is the spirit perception of divine truth. You must be spirit in thought and action, as well as in reality. It is not enough to be spirit, and remain ignorant of it ; you must know and act what you are in reality. Then you can bring spirit perception of divine truth (which is intuition) to your outer consciousness."

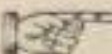
P.—POETRY TREATMENT.

John Boyle O'Reilly, who sings this, must be a born Mind-Curer.

*Wouldst make thy life go fair and square ?
Thou must not for the Past feel care ;
Whatever thy loss, thou must not mourn ;
Must ever act as if new-born.
What each day wants of thee, that ask ;
What each day tells thee, that make thy task ;
With pride thine own performance viewing,
With heart to admire another's doing ;
Above all, hate no human being,
And all the Future leave to the All-Seeing !*

Here is one other :—

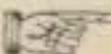
GOODS gone—something gone !
Must bend to the oar
And earn some more.
HONOR gone—much gone !
Must go and gain glory ;
Then the idling gossips will alter their story.
COURAGE gone—all's gone !
Better never have been born !

 Some people think that Mind-Cure must be something unnatural or extra-natural. It is simply the exaltation and sublimation of natural processes of thought. It is as natural as the song of birds, the hum of bees, the splash of brooks and the smiles of little babies. It is not weird nor witchcrafty.

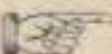
Q.—PRAXIS PRECEPTS.

1. You must acquire *Yoga*—concentration of thought. 2. You must also acquire *Dama*, subjugation of sense. 3. Always do your level best. "The level best" is what the world wants and wants to pay for. 4. Never lower your standard to "materialists," "spiritualists," bigots, medicine men, nor any enemy of Mind-Cure. 5. Regard, always, your profession as Healer, as the noblest and highest. 6. "And whatsoever ye do, do it heartily as to the Lord and not to men." 7. "Don't be a clam."

R.—"GO AS YOU PLEASE" TREATMENTS.

 Every good thought is a treatment. No good thought ever dies. Nothing is stronger than thought. Thought is substance, stuff, potency. Thoughts attract others that are like them. Concentrate your thoughts on a person and they go to him like water through a fireman's hose.

I. HOW TO CURE A HEADACHE.

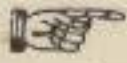
 This treatment can be used for any disease. Think! Feel! Will! with all your might and main, brain and brawn. There is somewhere a Reality, absolute in rightness, infinite in goodness, ultimate

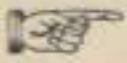
in perfection, positive in power, supreme in entity, eternal in existence, glorious in being and beauty. There is but One. The One only One, the wonderful Oneness. That One is all the reality there is in Richard Roe, headache-y Richard Roe. All the rest of you, Richard Roe is not worth talking about, thinking about, feeling about, willing about. The only Reality in existence is not sick. Therefore the Only Reality in Richard Roe is not sick. Therefore Richard Roe has no headache. Now, Richard Roe, *act* according to the truth; do not again, while you live, say, feel, will, believe or think that you ever did have, have now, or can have a headache. You needn't tell me that you feel the pain, it is your sense of feeling that tells you that, and your SENSES ARE NOT TRUSTWORTHY, they give you appearances, illusions and *not* realities. Richard Roe, as a member of a fallen race, you live in a world which has no real existence. A world of *Maya*, shams, illusions and delusions. Recognizing the truth of the above as the Gospel, as the Way, the Truth and the Life, the "pearl of great price," the "Secret of Salvation," with your hand upon your heart and your heart open before God, do you now confess with me: I am ashamed of my headache. I think it is silly to be sick. It is a sin against God to have a headache. I pray God to forgive me for having so much wrongness in my soul as to bring on a headache to my senses. God help me!

2. TREATMENT FOR ANY KIND OF AN ACHE.

Is there a God? Is He everywhere? Is He in my stomach, heart, head, etc., etc.? Is He sick? Has

He the stomach-ache? If He is in my stomach is there room for anything else. Think this twenty tons to the square inch!!! But Mr. Sickman says: "It is so hard to do this." What if it is hard? Is *that* any reason why you should not do it? "The greater the Cross, the greater the Crown." "The more trouble, the more lion." Is it harder than taking nauseous pills, nasty powders, unsavory ointments, diabolical decoctions, and all the contents of that menagerie of monstrosities—the apothecary's shop? Think of the humiliations you have suffered at the hands of the "doctor." Brace up Mr. Sickman!

 Remember, that any person who expects to practice Mind-Cure in conjunction with any of the old systems of medicine will be an enormous, first class, lamentable failure, sure!

 The object of Mind-Cure is to learn the student *what it is* to think, *how* to think, *what* to think, how to transfer your thoughts to others, how to be a channel for divine thoughts. There are two ways to think: 1. With a reason. 2. Without one. The first is knowledge, the second is guess, gush and gas. When you say John Doe is not sick, you make an assertion. To make an assertion is to think. An assertion is an embodied thought. But if you make an assertion without a reason, it is not knowledge thinking, but guess thinking, *i. e.*, opinion, conjecture, fancy. "Be ready to give a reason for the faith that is in you." What is the reason that John Doe is not sick? To be able to give a satisfactory invincible reason you must be able to DEMONSTRATE,

beyond the shadow of a doubt, to the exclusion of all possibility of error. 1. That the Absolute Essentiality exists. 2. That the Awful Actuality is alone, all there is. 3. That this Absolute Awfulness is not sick. This is Theopathy or God-Cure. With the *Apodeixis* or demonstration you are to argue down sickness, you are to argue down the evil thoughts that generate it. *Remember that every thought you think will be transferred to the person thought of, if you think long enough and strong enough.*

3. GENERAL TREATMENT.

John Doe, my mind is upon you. Who are you, John Doe? What are you? Whence are you?

"In God we live and move and have our being." Take the life and motion and being out of you John Doe and how much is left?

"God who is above all, and through all and in you all."

"He giveth to all life and breath and all things."

You are an atheist, John Doe, when you say that you are sick. You are a fool who says in his heart "there is no God." If God is well you are. If you are sick there is no God. You are a SINNER AGAINST GOD when you recognize the fact of sickness by word, act or deed. "For every idle word that man shall speak he shall give an account thereof on the day of judgment."

How many times to-day have you been afraid that something would happen to you or your family? Every fear is a sin against God. How many times have you said to-day—how is your cold? how is

your head? how is your rheumatism? how is your something else? Forgetting that consistent, sincere, straightforward Christianity absolutely forbids and prohibits all such questions.

4. TOTAL ABSTINENCE PLEDGE.

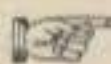
"I, Richard Roe, solemnly promise in the presence of God and these witnesses that I will never talk about sickness again to any human being. So help me God and keep me steadfast to perform the same."


RICHARD ROE.

Witnesses :

WILLIAM BILIOUS.

SARAH SOREEYES.

 Go, during three days, without speaking of sickness, if you can! Try it, just once! For fun. Come, now!

 Don't think that Mind-Cure is some over-nice "soft sawder," "flannel mouthed" affair, all perfume and "Sweet William" euphonies. It is hard, rugged, practical Christianity that calls a spade a spade, and isn't afraid to tell a man that he is a sinner. We don't believe that you can storm the battlements of hell with showers of rosewater.

5. THE EXORCISM.

Be far from me, henceforth, thou devil of pain! "Get thee behind me Satan!" Get out! "There is eternal war between me and thee." An "irrepressible conflict," between thy black accursedness and the good, glorious *Metaphysique* which the good God

has given me. Leave no black plume as a token of the LIE thy mouth hath spoken. "Grim, ungainly, ghastly, gaunt and ominous" devil, I bid thee defiance and evermore will I scorn and defy thee. Come as thou wilt with any or all of thy investitures of glamour and greed, falsity and fallacy, villainy and venality, lusts and lies, though thou comest with such unspeakable jubilee of lying as shall shake the very rafters of pandemonium with devilish glee and compel all the night stars of hell to sing together for joy, yet by the strength of the God of Hosts I will drive thee to the pit, in the name of the Father and the Son and the Holy Ghost. Amen.

5. WILL TREATMENT : COMMAND.

Call the patient by name—SILENTLY. "Mary O'Shaughnessy! In the name of God I bid you come out of your delusions. I command you to forget your sicknesses and pain-sensations. I order you to stop your silly, sinful thinking about your physical diseases. I direct you to quit your inane, insane, iniquitous babble and drivel about your troubles and other people's troubles. I insist upon the abandonment of that "gone-in-the-box," "down-at-the-heel," woe-begone expression which you wear upon your face. I mercilessly require that you stop that "hankering" for pity, that morbid lust for sympathy, that weak, insipid, babyish feeling that you must have somebody "taking on" over you and making a fuss over you, sufficient to spoil the temper of God and men. I uncompromisingly and imperatively protest against that sickly, im-

becile, flimsy feeling that you cannot live unless you tell everybody—"O how bad I feel!" "O I feel so faint!" "I feel such a goneness!" "I am so nervous," "I have such bad 'spells,'" "I am so miserable," "I don't think anybody else was ever afflicted as I am; O dear, what shall I do? I wish I had never been born. I wish I was dead. Oh—h—h—h—h!" IN THE NAME OF GOD, Mary, I bid you be brave, enduring, full of grit, patient, hopeful, heroic! IN THE NAME OF GOD I command you to stop your fuming, fussing, whining, worrying, wishing: your doleful, dumpish despondency, your miserable, moping melancholy. I command you to brace up! cheer up! look up! "The gods help those who help themselves." "God hates a coward." It is your duty to stamp out sin, sickness and sorrow. The Lord of the Universe expects every woman to do her duty, and He is looking at you Mary! Come now! All for God!! Assert the majestic truth of your nature. Maintain the dignity of man. Maintain the dignity of woman. How grand a creature you are, Mary! The world could not whirl without you. Courage, now!

O! MARY O'SHAUGHNESSY!

To think that you, a creature of God, a Temple of the Holy Ghost, you, full of great possibilities and potentialities, you, the denizen of eternity, you, made only a little lower than the angels, you, the crown of creation, the queen of the universe, the Microscosmos, child of the Invisible King and heir to a starry crown, to sit upon thrones and to judge the earth,

that you are to stand quaking like a miserable little coward in the presence of the enemy of mankind, when one good square crack between his infernal horns by the club of truth would send him spinning back to Chaos and old Night.

THE "NEWNESS."

"Old things have passed away, all things have become new."


"These who have turned the world upside down have come hither also."


THE OLD AND THE NEW.

The Old Way.—Man—"Now, legs, I want to go down town this morning ; do you feel able to carry me ?"

Legs—"No, I can't carry you. On looking over myself, I find I am lame, and besides, on close examination, I find the corn on one of my toes is very sore. So, really, I can't take you to-day."

Man—"Well, you are the master, and I accept your verdict as law, and I will stay at home."

 The New Way.—MAN—"NOW, LEGS, I AM GOING DOWN TOWN TO-DAY—WALK."

 The beautiful and accomplished Lady Caithness, Duchess of Pomar, has organized the "Circle of Christ," in Paris, and is publishing a review entitled "*L'Aurore du Jour Nouveau*,"—"The Dawn of a New Day." Her great work, "Universal Theosophy," will hasten the "New Day" and the "New Life," "*Nuova Vita*."

S.—HOW THE HEALERS HEAL.

I. Dr. Gregory MacGregor, though a graduate of the Pansophian University of the Universe where Mind-Healing is fully taught, went to Hubopolis Bostoniensis, and purchased \$100 worth of "Metaphysics." The teaching was said to be very "intellectual" and "scientific." Here are the "Directions for arguing mentally against a belief in sickness" as they were received by the redoubtable Dr. MacG.:

"Fear not. God governs all things. Doubt not the supremacy of spirit and the nothingness of matter. Truth destroys all error and does not send it from place to place, but blots it out forever. No mortal can make a law to govern you or himself, for God governs all things in harmony and wisdom. Fear not; doubt not. Peace be still. Call your patient by name, saying you have nothing to fear. *You are not sick*; you are not in any danger; you are perfectly well; you are an offspring of God not man, mind not matter, and your body is spiritual, not material. You are not inside of that body; it is as dead as it ever will be, and has neither life nor sensation. You are distinct and separate as the sculptor is from the block of marble from which he chisels his idea in mind. You are in no way dependent upon it any more than substance is dependent upon shadow. Look up, not down. Those unthinkables are but illusions. It makes no difference to you what personal sense says or appears like, and it makes no difference what your friends, doctors or ministers think of your condition; they have all LIED to you, and their opinions are worthless.

They can never change one iota the law of your being, and that being can never be subject to disease or death."

THIS, ALSO, MACGREGOR PURCHASED.

DIRECTIONS TO PATIENTS.


(To be taken *Cum grano salis.*)

"Shut out all gossiping. Whenever we deal in personalities we are gossiping. Eat and drink whatever your appetite craves. It cannot hurt you. Take no thought of the body except to be comfortable. Apply no lotions or plasters; take no drug, mineral or vegetable remedies. Wear no artificial supports. Have no fears of atmospheric or climatic changes, sewer gas or any other supposed poisonous gases, nor the East wind, seashore or mountainous air. Do not attend funerals or revivals. *Stop* thinking about *self*. Work for the good of others. Feed and clothe the hungry and naked.

Whenever any one asks you (this to the patient) the question, "How do you do?" *always* reply, "I am better." Then stop, and never add "if" or "but." Let that be your only answer to inquiries about yourself. Questions will be asked by outsiders, something like the following: "What does she (your physician) do?" Ans. "I don't know." "What do you call the treatment?" "The Mind-Cure."

Insist on these directions being followed: Don't, from this hour, ask any one the question, "How do you feel?" Asking questions of this kind opens the

door for many thoughts, and an awful door it is, too. Patients love to leave it open. Don't let any one in your presence give an account of their own grievances.'

 Always leave your patient with a calm thought. When they think of God as an active Power they learn that "Evil is powerless, being a mere negation of good; and they learn thereupon to believe in good, to trust in good. When thus convinced of the ubiquity of good, their thought—which is all there is of them—has been turned into the proper channel, and they are freed from the belief in negation and made positive in good and truth. They are therefore well. Their thought changed into conformity with the great limitless ocean of all thought, truth flows through them like a river and they grow strong and beautiful and wise."—*Woman's World*.

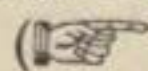
DR. G. MACGREGOR RESPECTFULLY OFFERS THIS TO THE TEMPERANCE SOCIETIES.

DIRECTIONS FOR TREATING WHERE PERSONS USE LIQUOR, TOBACCO OR OPIUM.

There is a belief of pleasure or relief from suffering. Liquor, tobacco or opium can no more produce pleasure than it can give pain. Ask them mentally if that image has any appearance of manhood. "As ye sow, so shall ye reap." So long as you believe yourself to be in that image, in subjection to it, to-day getting pleasure and to-morrow getting pain from the same source, you will just so long dream on that dream of suffering all unconscious of your

real self. A perfect nightmare seems to rest upon you! *Arouse!* and know that you are a man! *Awake!* And you will know this, that you *are* a man possessing moral courage, strength of purpose to do right.

II.—Mrs. Julia Anderson Root, a good, brave woman, has written a very good book called “The Healing Power of Mind” (\$2). In it she gives the following:

( After you read this buy the book.)

“INSTRUCTIONS FOR HEALING.

Formula for Treatment (to be varied according to the symptoms or belief of the patient, taking up the organs affected more particularly and their surrounding organs, and disputing the evidence of the personal senses.)

You are spirit, made in the likeness and image of God; unseen to mortal eye; perfect in His perfection; one with Him—a part of His divine essence—and as such you could not suffer from any physical disease or discord, for you are born of God, bearing His likeness of eternal life and love, truth and goodness, justice and harmony, and governed by His laws only, which are perfect and harmonious: therefore, you are not sick. All the organs of your body are in a perfectly healthy condition. There could be no inflammation, irritation or congestion of the brain or organs of the head and throat, or of the liver, lungs, heart, stomach, spleen, kidneys or bladder; no inflammation or irritation of the gastric nerve. There is no indigestion or constipation existing. The spinal cord, spinal nerve and all the

nerve centers are in a perfectly healthy state. No obstruction to the circulation, nor impoverishment of the blood; no inherited taint, catarrhal poison or acid in the blood. The mucous membrane and all the linings and tissues throughout the body are in a healthy state. You have nothing to fear from any of them, for there is no life, sensation nor intelligence in matter; no power in flesh, blood or bones to make you suffer except through the mortal (or carnal) mind, which is enmity to God, and is filled with false beliefs and discords which express themselves on the body in the form of disease, but your immortal mind is your God-given heritage, which can control the mortal when you choose to exercise it. You must awake, arise, know who you are, take up your heritage and control your body harmoniously. Now in the name of the Father, Son and Holy Ghost I command all false beliefs, evil influences and dark images to depart from your mind and leave you in peace now and forever."

III.—HOW THE EVANS SCHOOL DO IT.

"The process is essentially a spiritual work; *it is held that there is a part of us that is never sick, and this part is mentally worked upon so as to control the sick person's consciousness, this destroys the sickness*, for 'mind-cures matter.' A disciple of this school is sick—no, he is not sick, for that is something which he will not admit; he has a belief that he is sick; he then says mentally to the rebellious body, 'What are you? You have no power over me; you are merely the covering given to me for present pur-

poses ; it is an error to suppose that I am sick ; I recognize the great truth that I myself, my individuality, my personality, my mind, cannot be sick, for it is immortal, made in the image of God ; when I recognize the existence of that truth there is no room left for the existence of error ; two things cannot occupy one and the same place ; error cannot exist in the same place with truth, therefore error is not in existence ; hence I am not sick.' "

¶ In the "*Primitive Mind-Cure*," p. 194, is found a beautiful invocation and treatment which I presume illustrates Dr. Evans' admirable system as well as anything printed. Every Healer should buy his books, "Divine Law of Cure," "Primitive Mind-Cure," "Esoteric Christianity." Dr. Evans is a kind hearted, generous, noble man. He loves the Truth and he don't charge \$100 for it.

IV.—My good friend and one of my teachers, Prof. Bryan J. Butts, of the Highland School of Philosophy, in Boston, Mass., has written an exhaustive and brilliant little book, from which I have taken the following:

MODES OF APPLICATION.

"These must vary according to the idiosyncrasy or inspiration of the teacher, through whom the 'Spirit' alone can give life and health.

"Begin, therefore, by *orienting yourself*—(in the silence which lulls the sense of the outer world and its illusive turbulence). Thus prepare yourself to enter, reverently, the sphere of the student, and to teach ('heal') either in silence, or orally, as wisdom may

direct. *For it is not the attitude of the body, but of the soul, that is of divine consequence.* The earnest, most fraternal, most cheerful, as well as most reverential manner, is best.

"Commence your sitting by holding firmly in the mind God (or one of the divine attributes) as the only reality, and the soul of the student as a perfect mirror thereof.

"Reverse the physical phenomena,—the outer body of your student, and your own, and of the entire realm of matter,—and *see* and *sense* only 'God manifest.' Overshadow your student, as in the halo of Eternal Goodness, and realize his or her angel beholding the face of the Father and Mother in heaven, in whose reflection the "material" body disappears forever in the form and features of the spiritual.

"Deny the possibility of any *other* form or features of Truth, affirming the nonentity of the "mortal" body, and the entity only of the immortal.

"Destroy the fear of the student, in the name of Love, which is of the Divine Substance, in whose image there can be no fear, and which excludes every other image.

"Destroy 'error' in the name of Truth, and 'moral' disease, or 'social' inharmony, and sorrow, in the omnipotence of Good."

HERE IS WHAT PROF. BUTTS DOES WITH
"CHEMICALIZATION."

"Let it proceed until the light is fully manifest, and the pupil beholds her true likeness in God. Meanwhile, may the agitation be pacific and painless,

like the gentle flow of angelic affections. With your hands in those of your Heavenly Father and Mother, arise, O sister! in the majesty of Truth, and say: '*Hallowed be Thy Name.*'"

"Chemicalization is the great confusion that arises in the mind of the patient on meeting the truth from the mind of the healer—that unsettled state he feels at giving up his beliefs in error, before he can fully take hold of the truth. And this state of unrest pictures itself upon the body of the patient in an aggravated form of his sickness or disease. The unfavorable symptoms are all increased, and apparently he is worse. This condition commonly follows the third day's treatment, and the healer's duty is now to allay all the disturbance in the mind of the patient."—*Helen Wilmans*.

Mrs. Eddy likens "Chemicalization" to the action of an alkali and acid, to the process of fermentation, to the effect of an alterative medicine. It is the "moral row" in the soul which the introduction of truth always produces. "I come not to bring peace but a sword," said the Christ. "First pure, then peaceable."

HERE IS A LITTLE PRAYER FROM PROF. BUTTS' BOOK,

Prayer.

"Thou Infinite Mother! permit this child of Thy love to repose in Thy Divine bosom. May the pulses of her life respond to Thine, and all her being renew in the radiance of Thine Omnipotent Spirit. Let her be assured that as Thy child there can be nothing to fear but her own distrust of

Thee, and Thine eternal goodness. May nothing contradict her ability to walk *in Thy light*. Bid her arise, in Thy Holy Name, and be well. Amen."

(*PS* Don't fail to buy Prof. Butts' "Hints" (50 cts.) and his wonderful Mind-Cure Chart.)

T.—PRACTICAL DIRECTIONS.

PS HOW TO "CONCENTRATE." 1. Look at an object on the ceiling ten minutes; think of that object alone. 2. Write a proposition on a sheet of paper, as "God is the only Reality." Think it for ten minutes with your eyes fixed upon the paper. 3. Begin to think a subject and give a dollar to the poor for every time your mind wanders.

PS How to "subjugate." Forget yourself, forget the world, forget you have a body, forget you have any business or friends. Empty your mind of its contents. Be a man of one idea. Get out of yourself.

What the "Natural Christian Scientist R. W. Emerson, says of Concentration. (From the Conduct of Life.)

"Concentration is the secret of strength in politics, in war, in trade, in short, in all management of human affairs. One of the high anecdotes of the world is the reply of Newton to the inquiry, "how he had been able to achieve his discoveries?"—"By always intending my mind." Or if you will have a text from politics, take this from Plutarch: "There was, in the whole city, but one street in which Pericles was ever seen, the street which led to the market place and the council house. He declined all invita-

tions to banquets, and all gay assemblies and company. During the whole period of his administration he never dined at the table of a friend." Or if we seek an example from trade,—“I hope,” said a good man to Rothschild, “your children are not too fond of money and business; I am sure you would not wish that.”—I am sure I should wish that; I wish them to give mind, soul, heart, and body to business,—that is the way to be happy. It requires a great deal of boldness and a great deal of caution to make a great fortune, and when you have got it, it requires ten times as much wit to keep it. If I were to listen to all the projects proposed to me, I should ruin myself very soon. Stick to one business, young man. Stick to your brewery (he said this to young Buxton), and you will be the great brewer of London. Be brewer, and banker, and merchant, and manufacturer, and you will soon be in the Gazette.”

The second substitute for temperament is drill, the power of use and routine. The hack is a better roadster than the Arab barb. In chemistry, the galvanic stream, slow but continuous, is equal in power to the electric spark, and is, in our arts, a better agent. So in human action, against the spasm of energy, we offset the continuity of drill. We spread the same amount of force over much time, instead of condensing it into a moment. 'Tis same ounce of gold here in a ball, and there in a leaf. At West Point, Colonel Buford, the chief engineer, pounded with a hammer on the trunnions of a cannon, until he broke them off. He fired a piece of ordnance some hundred times

in swift succession, until it burst. Now which stroke broke the trunnion? Every stroke. Which blast burst the piece? Every blast. "*Diligence passe sens*," Henry VIII. was wont to say, or, great is drill. John Kemble said, that the worst provincial company of actors would go through a play better than the best amateur company. Basil Hall likes to show that the worst regular troops will beat the best volunteers. Practice is nine-tenths. A course of mobs is good practice for orators. All the great speakers were bad speakers at first. Stumping it through England for seven years, made Cobden a consummate debater. Stumping it though New England for twice seven, trained Wendell Phillips. The way to learn German is, to read the same dozen pages over and over a hundred times, till you know every word and particle in them and can pronounce and repeat them by heart. No genius can recite a ballad at first reading so well as mediocrity can at the fifteenth or twentieth reading. The rule for hospitality and Irish "help" is to have the same dinner every day throughout the year. At last Mrs. O'Shaughnessy learns to cook it to a nicety, the host learns to carve it and the guests are well served. A humorous friend of mine thinks, that the reason why nature is so perfect in her art, and gets up such inconceivably fine sunsets is, that she has learned how, at last, by dint of doing the same thing so very often. Cannot one converse better on a topic on which he has experience than on one which is new? Men whose opinion is valued on 'Change are only such as have a special experience and

off that ground their opinion is not valuable. "More are made good by exercitation than by nature," said Democritus. The friction in nature is so enormous that we cannot spare any power. It is question to express our thought, to elect our way but to overcome resistances of the medium and material in everything we do. Hence the use of drill, and the worthlessness of amateurs to cope with practitioners. Six hours every day at the piano, only to give facility of touch; six hours a day at painting, only to give command of the odious materials, oil, ochres, and brushes. The masters say, that they know a master in music, only by seeing the pose of the hands on the keys;—so difficult and vital an act is the command of the instrument. To have learned the use of the tools, by thousands of manipulations; to have learned the arts of reckoning, by endless adding and dividing, is the power of the mechanic and the clerk."

U.—CONCERNING ABSENT TREATMENTS.

There is no space nor time to mind. A person in St. Louis may be *near* to me while I am in New York. A person in the same room may be very distant. Sit down and *think* about the person you wish to affect. Think long enough and strong enough and you are sure to reach him. We have not learned our alphabet, nor cut our baby teeth in respect to Thought and Thought-Power yet. The same treatments used in the presence of a patient are equally applicable "at a distance." Absent treatments are based upon the now established

theory that thought is a force more potent than electricity, and can be transferred (Telepathy). The venerable Mahatma, HAJILE NAZZAH, declares that they are a legitimate part of the occult medical system, AYURVEDA as taught in Charaka and Susruta, also in Tantras and later Hindu medical books, and that they have been long given in that land of wonder and mystery—INDIA. They also are used in the Graeco-Arabic system—HAKHEEMEE. Many facts and methods from these systems are taught in the New York School of Christian Science, by the aid of the Revered Mahatma, to those who are spiritually qualified to receive them.

RULES FOR ABSENT TREATMENT.

1. Seat yourself alone. Let the room be silent.
2. Subjugate your senses to all else but your thought.
3. Fix your thought upon the Patient.
4. Picture him in your mind.
5. Go through the treatment.

V.—THE MIND-CURE BOOK OF BOOKS.

“Slowly the Bible of the race is writ ;
 Each age, each kindred adds a verse to it,
 Texts of despair or hope, of joy or moan.
 While swings the sea, while mists the mountains shroud,
 While thunder’s surges burst on cliffs of cloud,
 Still at the prophets’ feet the nations sit.”

—J. R. LOWELL.

“We have but part of our Holy Bible. The time will come when, as in the Middle Ages, all pious

books shall be called *Scripturæ Sacra*—Sacred Scriptures.”—T. W. HIGGINSON.

The Text-Book of all True Theopathy, Theosophy and Theurgy is the HOLY BIBLE. It is the best Mind-Cure book. *Each verse contains* a treatment. You will find many treatments in each verse, if you know the marvelous interior senses. On this matter let us listen to a great and wise Englishman, Dr. J. J. Garth Wilkinson :

“It is not perhaps generally known that there are many distinct senses in the Holy Scripture, which by the Divine mercy are now being gradually opened. *First there is the Natural Sense*, which has been guarded by scholiasts and commentators in a wonderful way. All reverent criticism and scepticism tends to bring out the natural sense in its letter and lower parts; and disregarding its mysterious life, *to reveal some of its intrinsic literal meaning*, in the same way that the dissection of a dead body reveals the inward organs (dead however) which would be otherwise unknown. *We know far more of the letter, because Strauss and Renan, and Colenso and Parker, have wrought upon it, and delivered their theories of its former life.* The *Internal Natural Sense*, however, is concealed from them, because, by temperament, they deny its ghostly depths. But as I have just said, their night has brought out stars; for had they accepted that higher import, they could never have dissected the living letter. *Secondly, there is the Spiritual Sense*, which in its beginning was brought to light through Swedenborg, and published in his works, and especially in his *Arcana Cælestia* and *Apocalypse Re-*

vealed. Thirdly, there is *the Celestial Sense, predicted by Swedenborg*, and its evolution commenced through T. L. Harris, and published in his *Arcana of Christianity*. Fourthly, there is *the Social Sense, first opened as a distinct sense*, so far as I am aware, by D'Espinas, of Nimes, in France. See his work, *L'Oraison Dominicale*, lately translated by Harriet E. Wilkinson, under the title, *The Law of Life, shown in a Philosophical, Religious and Social Study of the Lord's Prayer*. *The Social Sense*, begun to be formally elicited in this beautiful little Treatise, teaches the extension of Gospel truths through all the relations of society; in short, *the Second Advent in the Social Man*. Probably there are many other Senses, but this series will give the reader some *aperçu* of what has been already given."

☞ You can never be a Mind Healer without a constant and thorough study of the Bible.

☞ All the above senses of Scripture taught in the New York School of Christian Science to those who wish.)

The greatest of American philologists, STEPHEN PEARL ANDREWS, affirms—"It will be, I think, unquestionably demonstrated in the 'Alphabet of the Universe' that the Hebrew (Semitic) type of lingual structure (language building) is prior in the natural order of succession, not only to the Sanscrit (Indo-European), but even to the Chinese, if not the oldest possible type. If this be true, the scientific world will be compelled to return in this instance to the old and obsolescent theological traditionary belief."

X.—THE SYMPNEUMA.

The little star-crowned Devachanic SPIRITE-LIGEIA.

"You can know that there is a Sisterhood (Sorosis?) of Adepts as well as a Brotherhood."

"The Sisterhood has had three especial representations in America—Ann Lee, the Fox Sisters and Mary Eddy."

"Mary Eddy is purely Oriental in thought and style."

"How would I treat the sick? I would *think*, not cogitation, not ratiocination, but bright sun clear thinking. I would think as the poet sings. I would think as the stars shine. I would think as the long grasses wave over still waters in green meadows. I would think as the pines murmur. My thought would be full of violets and little children's laughter and dreamy music and old fashioned goodness and ancient peace."

"Will I give you a treatment, Sister Jeannette?" —"Yes."—"You, Sister Jeannette, are a lovely and luminous production of the Living Word of God. The All-Mother sang you into being, you are music. In rythmic mathematics is the plan of your virginal soul drawn; you are strong and divine; you are a globe of incomparable alabaster in which burns the exquisite lamp of womanliness lighted by hand of the Eternal. And that you could *really* have sorrow! Could really feel pain! You, through whom flows the life river of the Arch-Genius of the Universe! Come out of the darkened cave of sense. Achieve the eternal renaissance of the soul. Look into the

abysses of reality. Do you not see afar off the white Lotos, your self of self? Beautiful! That is the Goddess of Goodness which you are. Bloom and fruitage of the Omnific Essence. Will you always see this glorious picture? Sing with star robed Shelley:

'The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life like a dome of many colored glass,
Stains the white radiance of Eternity.'

Look up, Sister Jeannette! Behind the black wind-driven clouds, streams, forever, the light of the solemn stars. Onward upward inward to the Celestial."

Y.—SOME "HEART SEARCHING" QUESTIONS.

I. Do you KNOW the Everythingness of the Real, the Nothingness of the Mortal Mind? That this world is all a fleeting show for man's illusion given? That Sin, Sickness and Sorrow being of this world, are also unreal?

II. Knowing this greatest of all truths, can you stand by the bedside of the Consumptive, or any other case of delusion, and steadily keep in your mind this truth, that the real person before you is not sick, is perfectly well, is in the best of health, that he needs none of your pity, and shall have none, lest you encourage him in his delusion, and that you have only to exorcise the devil and he will be free; and can you exercise the same mental procedure with YOURSELF and YOUR own nearest and

dearest friend, and that in obedience to this truth you will show yourself no pity and your friends no pity, for their sickness merely, but only because that they are deluded by the devil (All-Bad) and can, and will you sturdily, uncompromisingly and mercilessly insist upon and enforce with unshaken resolution that the sickness before you is a sin, a sham, a swindle, an utterly unthinkable and impossible horror, a blasphemy against God and a nuisance to man?

III. It is said that we should hate the sin but love the sinner. We should hate the sickness with a perfect hatred, but love the subject of it. Are you willing to give and take no quarter in the warfare against Disease, but proclaim "war to the knife, the knife to the hilt, the hilt to the hand" in fighting the devil as Disease, Doubt, Despair, Distress, Disgust, Denial, Delusion, Disorder and Death.

IV. Do you realize that God is the One and Only Reality, and He in His Oneness and Onliness being everywhere present, that sickness is an utter impossibility, an absolute absurdity, an infinite insanity; that to say—sickness is, is equivalent to saying that God is not, that the affirmation of sickness is atheism and belief in disease—blasphemy? And are you willing and anxious to LIVE these truths at the loss of all things, and are you willing to say as did Garrison, "I will be as harsh as truth and as uncompromising as justice. I will not equivocate, I will excuse; I will not retreat a single inch, and I will be heard"?

Z.—THE GENIUS AND THE GNOSIS.

"Every human spirit-soul has attached to him a genius, variously called by Socrates a dæmon, by Jesus an angel, by the Apostles a ministering spirit."—*The Perfect Way*.

"*Gnosis* is knowledge gained by immediate perception or intellection in distinction from what is acquired by the understanding."—*The Revered Mahatma, Hajile Nazzah*.

The, good, gracious and glorious Genius HAZ-ZANONI, thus discourseth concerning the GNOSIS which Christian scientists call "The Spiritual Understanding." "The Ego, bathed in the Essence of God, enlivened by the Energy of God, achieving a Pleroma (fullness) of the Entity of God ("In Him we *live* and *move* and have our *being*") liquefied by the consuming fire of love, and united to him without medium, doth, by wise ignorance and by the inmost touch of love more clearly know God that do our fleshly eyes discern the visible sun."

"Possessing this Inspired Science it has revealed to it the mystical and hidden sense of Scripture, and it sees that *every Christian Dogma is a Universal Scientific Verity applicable to all things and the least things*, also it can pierce the mysteries of any natural science in a way quite different from that possible to other men."

"It sees that the Vir or Absolute Man is an Ultimate Particle of God, and is Seven-fold ('Seven Fountain Spirits.'—*Boehme*.); of Subsistences as follows: 1. Matter, 2. Force, 3. Life, 4. Sense, 5. Mind, 6. Soul, 7. Spirit, *all these Subsistences being Infinite*.

Corresponding to these are Seven Supersistences in the Impersonal Domain, all Infinite. 1. Space, 2. Time, 3. Form, 4. Number, 5. Law, 6. Cause, 7. Substance. These Supersistences and Subsistences being the two sides of the *SEMPERSISTENCE*, eternal, ineffable and ubiquitous. That the Relative Man or *Homo* reflects the Seven Subsistences as 1. *Rupa*. 2. *Jiva*. 3. *Linga*. 4. *Kama*. 5. *Manas*. 6. *Buddhi*. 7. *Atma*, in the finite or as a Creature of God. Lastly it sees the *Nemo* or Caricature of the *Homo* as it exists in the false and fallacious view of the crooked, off-the-track missing-the-mark Mortal Mind. That the Nemonic Mind never discerns real matter or real spirit whether infinite or finite."

Thus spoke the awful Genius, who is always overshadowed by *ADON-AI*, to the Neophyte, Gion Hazzini. "And of the Praxis that follows the Gnosis, what say you?" asked the Neophyte. "Many, many years ago," said the Genius, "the great Paracelsus, who is one of the '333', spoke of the ingredients of the typical medical prescription. 1. The *Basis* or Active Ingredient. 2. The *Adjuvant* or the Auxiliary. 3. The *Corrective*. 4. The *Vehicle*. In Mind-Cure the *Basis* should be TRUTH. The *Adjuvants* are FAITH and WILL. The *Correctives* are GOOD JUDGMENT and COMMON SENSE, and the *Vehicle* is THOUGHT. Mind-Cure is the Philosopher's Stone. It turns the baser things in Human Nature into the bright glittering gold of God.

"There are two *primary* processes," continued the Genius, "by which the REVOLUTION is accomplished. 1. Education, *educing*, drawing out or EVOLUTION.

2. Instruction, pouring in, imparting or INVOLUTION. So that the revolution has two feet—involution and evolution. Discipline and development, enlightenment and enlivenment are the *secondary* processes.—Discipline by the will, development by the intellect, enlightenment by intuition and enlivenment by the heart. Then the Gnosis itself is Praxis. The moment you see the distinction between the real and unreal and have an intimate intellectual conviction of the permanence of the one and the nothingness of the other. In this mental condition you are undergoing a perpetual treatment and are continually treating others. On this are Christian culture and cure based. You cannot have order in your cure or clearness in your culture without division, distinction and definition. All the scriptures, the creeds, the cults and the codes, becomes mines from which to get treatments in abundance when you can divide, distinguish and define. And now as our old comrade Mr. X. appears with all his old delusions, I will give him a *real* Christian treatment which will illustrate what the Sage of Concord meant when he said “that the life of Jesus was the life of every man written large.” O, Mr. X., too long have you been to yourself an unknown quantity. You are now to “Know Thyself” and since to know is to become one with, if you shall come to know yourself you will become one with yourself which will be at-one-ment, unity and redemption. But in order that you may come to this, the regenesiis or revolution, you must wear the “Seven Crowns” of the Man Regenerate. Following THE CHRIST, you

must be plunged in the cleansing tide of the truth. This is BAPTISM. You shall now surrender your exterior will, all its exclusively material desires and affections. This is the PASSION. Your surrender must be so complete and unreserved that it be to the death, if necessary. This is the CRUCIFIXION. The immediate sequel is the DEATH and BURIAL of the selfhood. And then shall come the RESURRECTION and ASCENSION of the Immortal Man and new spiritual Adam. This ASCENSION shall be of the whole man, now regenerate, to your own celestial kingdom within yourself, where,—made one with the Spirit, you take your seat forever “at the right hand of the Father” “(Supreme Reality).” Thus saying, with a smile upon his glorious face, the Genius went to Nirvana.

PRINCIPIA ;

OR, PSYCHO-THERAPY BOILED DOWN.

BY DR. MAXIMILIAN MACMILLAN.

1. Matter has no real existence, but only one accorded to it by an illusion of the senses.*
2. The only real existence is God *Life, Love, Truth*.
3. The body is never sick except as the mind makes it so.
4. Disease is a phantasm—something disorderly, entirely outside of the laws and will of God—something to be ignored and so dissipated—something to be deliberately willed and thought out of existence.

* That is *sensuous, phantasmal, phenomenal, apparent matter*, not *real matter*, “*thing in itself* ;” “*Ding-in-sich*.”—Hazzard.

5. Health is life, love, truth, harmony, happiness, holiness, heavenliness.

6. Error, sin, sickness and death are all phantasms which melt away before the sunlight of spiritual will and power.

7. The mind is to be utilized as the most powerful and pervading of therapeutic agents.

8. The mind creates, organizes, determines and controls the body, consciously or unconsciously to itself, so that impressions on the mental sphere can increase, arrest or modify all the emotions, sensations, secretions and functions of the human frame.

(For principles study the wonderful books of the greatest mind-cure thinker—SARAH STANLEY GRIMKÉ—"Personified Unthinkables" and "Studies in Reality."—H.)

9. The apprehensions of the patient are to be quieted, he is to be relieved of doubt and anxiety, his attention is to be withdrawn from his bodily ailment, his expectations to be strongly directed to relief and health, all the powers of faith, hope, will and imagination are to be brought to bear to establish the supreme government of a sound mind in a sound body, which is the will of God and the order of nature.

"Oh, the little birds sang east, and the little birds sang west,
Toll slowly.

And I said in underbreath—all our life is mixed
With death,
And who knoweth what is best?

"Oh, the little birds sang east, and the little birds sang west,
Toll slowly.

And I smiled to think God's greatness proved
Around our incompleteness,
Round our restlessness, His rest."—*Mrs. Browning.*

TECHNIQUE.

GNOSIS.—The "Spiritual Understanding," the "Immediate Intuition."

BIOGNOSIS.—The Discernment of the Bi-Unity of Man in the Realm of the Real.

HAMARTIA.—Off-the-trackness. The Essence of Sin, Sickness and Sorrow.

VIR.—The God in Man, the "Son of God."

HOMO.—The Creature of God, the "Son of Man."

EGO.—The Homo *as he is*.

ENTHEASM.—Direct Communication with God.

NEMO.—The Homo as he sees himself. "Man as he is of himself," the Lower Self, the "Mortal," "Carnal Mind," "Flesh."

NIHILOID.—Like unto nothing, the proper name of disease, disorder, discomfort.

LOGOSOPHY.—The Highest Branch of Christian Science. To the Ignoramus a stumbling block, to the Wiseacre, foolishness.

THEOPHYSIANTHROPY.—The Doctrine of the Great Triangle of Being and Knowledge.

METANOIA.—Change of *mind*. Conversion, Revolution.

GOD.—The Absolute Reality, the All-Good, All-True, All-Beautiful.

SIN.—All Wrong-Being, Wrong-Knowing, Wrong-Doing.

TO KNOW.—To become one with, the At-onement.

MIND-CURE.—The Cure of Disease by the Infinite Mind through the Finite Mind as a Channel.

CHRISTIAN SCIENCE.—The systematized knowledge, which is Highest, Supreme, Cardinary, Transcendental.

CHRISTIANITY.—In Theory, a Revelation ; in Practice, a Revolution. A Revelation of God ; a Revolution of Man.

CHRISTIANISM.—The Principle of Christianity, The Infinitization of the Finite.

ARCHEUS.—The Seventh Degree of Man, " Spirit," " Atma."

APODEIXIS.—The Demonstration ; proof excluding all possibility of error.

ARCH-NATURAL.—The transcendental-natural, exaltation and transfiguration of the natural.

MESSIANARCHY.—The Reign of the Coming Christ, Millenium, opposed to Archy and Anarchy.

JESUISTRY.—The Principle and Practice of Sacrifice, Self-Abnegation, as exemplified in the Holy Jesus, the Blessed Christ.

YOGA.—Concentration of Thought.

DAMA.—Subjugation of Sense.

KARMA.—Law of Cause and Effect.

MAYA.—Illusion, " Mortal Mind," False Beliefs, Chaos, The *Habitat* of Humbug.

THE PNEUMENAL.—The Real, Sempersistent, Absolutely real, that which is Being.

THE PHENOMENAL.—The Relatively Real, Manifestation (Cosmos and Homo).

THE PHANTASMAL.—The Sensal, the " Mortal Mind," the Realm of the Sensuous.

SEMPERSISTENCE.—Eternal Uncreated Being, Supreme Reality. The One Only One.

PALINGENESIS.—The New Birth. The Dawn of God in the Soul.

METAPHYSIQUE.—All of Man, beyond the Physique.

MALMENTALITY.—Carnal Mind, Flesh, *Maya*, Mundane Mindedness. The External Mind standing on its head.

“FINALE.”

Next to prayer, a poem is a most efficient treatment. The Mind-Curer should study the literature of all times, as each phase expresses some element of the Ego. But in all poetry no more bracing, cheering, exalting “treatments” can be found than in the productions of the Good Gray Poet

WALT WHITMAN.

“I believe a leaf of grass is no less perfect than the journey work of the stars.

And the pismire is equally perfect, and a grain of sand and the egg of a wren.

And the tree-toad is a chef d'œuvre for the highest.

And the running blackberry would adorn the parlors of heaven.

And the narrowest hinge in my hand scorns all machinery.

And the cow crunching with depressed head surpasses any statue.

And a mouse is miracle enough to stagger sextillions of infidels.

“All parts away for the progress of souls.

All religion, all solid things, arts, governments—all that was or is apparent upon this or any globe,

falls into niches and corners before the procession of souls along the grand roads of the universe.

"Forever alive, forever forward.

Stately, solemn, sad, withdrawn, baffled, mad, turbulent, feeble, dissatisfied.

Desperate, proud, fond, sick, accepted by men, rejected by men.

They go! they go! I know that they go, but I know not where they go.

But I know that they go toward the best—toward something great."

GLORIA PATRI, ET FILIO, ET SPIRITU
SANCTO. ERAT IN PRINCIPIUM, ET NUNC,
ET SEMPER IN SECU LA SECULORUM.
AMEN.

FINIS

THE NEW YORK SCHOOL
OF
Primitive & Practical Christian Science,
APPLIED METAPHYSICS
AND
MIND-CURE.

("Mind Healing," "Christian Science," "Metaphysical Healing," Psycho-Therapeutics, "Mental Cure," etc., etc.)

(The words "New York School" denote not only an **INSTITUTION**, but an **INTERPRETATION**, as the phrases "School of Thought," "School of Philosophy," etc., are often used. Thus presented, it is hoped that **CHRISTIAN SCIENCE, METAPHYSICAL HEALING** and **MIND CURE** will have that practicality and the freedom from eccentricity, pretension and fanaticism so eminently characteristic of the Empire State and the largest city on the Western Continent.)

DR. ELIJEAN B. HAZZARD,
MIND-CURE TEACHER & HEALER.

(Professor of Christian Science and Oriental Philosophy and Practitioner of Metaphysical Therapeutics and Mental Medicine.)

SCHOOL & OFFICE, No. 76 Lexington Ave., New York City.

HOURS FOR TREATMENT, 9 to 12 A. M.

Other engagements by appointment.

Treats all Diseases. No Drug Medicines given. **SPECIALLY, MALADIES OF WOMEN AND CHILDREN.** Treatments at the home, at the office, at a distance. "Incurables" cured. Charges reasonable. The poor favored. **CONSULTATIONS FREE.**

THEORY AND PRACTICE OF MIND-CURE TAUGHT, at School, at any place in the United States. Classes formed monthly, at School. Students admitted at any time. Private lessons. Full instructions by **MAIL.**

QUADRUPLEXAL ≡ ≡ CURRICULUM.

I. INITIAL—Seven Lessons,

Fitting Students for Self-Healing \$33 00

II. MEDIAL—Nine Lessons,

Fitting Students as Healers . \$44 00

III. NORMAL—Eleven Lessons,

Fitting Students as Teachers . \$55 00

TO WHOM IT MAY CONCERN:

Dr. Hazzard, in the above mentioned three courses, teaches every demonstration, art, method, secret, formula, treatment, practice, procedure and principle, which is now taught by any Boston, New York or other Teacher of "Mind Healing," "Christian Science," "Metaphysics," "Mental Science," "Mental Cure," "Psychic Healing," etc., etc., who charges for his or her teaching of the same, the sum of \$100 or \$300. Any person who proves, in a satisfactory manner, THAT DR. HAZZARD DOES NOT SO TEACH, will be paid the sum of \$100.

(The systems of Dr. Quimby, Mrs. Eddy, Dr. Evans, Prof. Swarts, Mrs. Grimke, Dr. Arens and others, harmonized and taught with the results of Dr. Hazzard's original investigations with illustrations and confirmations from Christian Theosophy, Faith Healing, Psychical Research, Mysticism and Occult Science as THE ECLECTIC MENTAL CURE.)

IV. INTEGRAL—Thirteen Lessons,

For Advanced Students, Healers
and Teachers, **OBSTETRICS**,
Esoteric Anthropology, Theos-
ophy, General Metaphysics and
Theology \$77 00

Tuition to be Paid in Advance.

THE WHOLE FOUR COURSES FOR \$111.00.

As Human Nature (Mortal Mind) does not appreciate anything unless it pays well for it, I have raised my prices. To the poor, to my old friends and to worthy and indigent students, I shall continue the old rates.

SPECIAL CHRISTIAN SCIENCE CULTURE.

Dr. Hazzard gives special instructions at his School or by Correspondence in **MEMORY CULTURE**, for Weak and Defective Memories. In **LANGUAGE CULTURE**, enabling one to write and speak with fluency and ease. In **WILL-CULTURE**, curing Indecision, Loss of Will Power, Lack of Perseverance and Push. In **HEART CULTURE**, for the eradication of Low Spirits, Melancholy, Worry, Fear, Fits of Anger, Diffidence and all the bad Habits and Emotions.

(From the distinguished and cultured author of

"SELFHOOD LOST IN GODHOOD.")

"I give, with pleasure, a few words in reference to my opinion of the capacity and ability of Dr. E. B. Hazzard, as teacher of Christian Science and Mind Healing. After a study of the subject from its various presentations in different schools and localities, I have taken several courses of instruction from him. I have found his fund of knowledge, his versatility of resource, upon the subject he teaches, inexhaustible, which characteristics combined with his skillful manner of imparting his ideas, justify me in pronouncing him as thoroughly a competent teacher as can be found. If the opinion of one who loves the subject as a religion, by which one can live a better and more royal life, is of any value to the public who are seeking the same ends, I heartily give this recommendation.

November 12th, 1886.

KATE TAYLOR.

(From Watkins, N. Y., Democrat.)

Dr. Hazzard, of New York City, the noted mind-cure physician, has performed many wonderful cures here, and he contemplates visiting this summer resort locality again next year. Several instances of marked improvement and vitality under his treatment have fallen under our notice, which leads us to believe there is something in it, more effective and permanent than mere and fleeting imagination.

(From Watkins, N. Y., Express.)

Dr. E. B. Hazzard has returned to New York after closing a class in Corning and finishing a third course of instruction at the residence of Mr. Fox Holden, in this village. Mr. and Mrs. Holden have converted their beautiful home into a summer institution, for the teaching and practice of the new cure. During the past two months they have had guests and patients from New York, Brooklyn, Chicago, Philadelphia, Peoria, Ill., Vine-land, N. J., Elmira, N. Y., and other places. Many invalids have been cured, among them Mr. Holden himself, who has been restored to his usual health.

BOOKS.

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS (Dr. W. F. Evans), just out; the best yet. Cloth, post-paid.....	\$1 60	THE LAW OF PERFECTION (Mrs. A. M. Diaz), 10 pp., paper, post-paid.....	\$ 11
PRIMITIVE MIND-CURE (Dr. W. F. Evans), 215 pp., cloth, post-paid.....	1 60	SPIRIT AS A POWER (Mrs. A. M. Diaz), 24 pp., paper, post-paid.....	25
DIVINE LAW OF CURE (Dr. W. F. Evans), 302 pp., cloth, post-paid.....	1 60	PERSONIFIED UNTHINKABLES , an argument against Physical Causation (Sarah Stanley Grimke), 36 pp., paper, post-paid.....	30
MENTAL MEDICINE (Dr. W. F. Evans), 216 pp., cloth, post-paid.....	1 25	MIND IN MEDICINE (Rev. C. A. Bartol, D.D.), post-paid.....	25
MENTAL-CURE (Dr. W. F. Evans), 364 pp., cloth, post-paid.....	1 60	TRUST IN THE INFINITE (Mrs. A. B. Newman), post-paid.....	10
SOUL AND BODY (Dr. W. F. Evans), 147 pp., cloth, post-paid.....	1 00	CHRISTIAN SCIENCE IS NOT PANTHEISM (C. M. Barrows), post-paid.....	10
HEALING POWER OF MIND (Julia Anderson Root), 157 pp., cloth, post-paid.	2 10	BREAD-PILLS (C. M. Barrows), post-paid.....	35
MIND-CURE; ITS TRUTHS AND FALLACIES (W. T. Nichols, M. D.), pp. 76, cloth, post-paid.....	50	AFTER THE TRANSFIGURATION (A. T. Buswell), post-paid.....	10
	25	MIND OVER MATTER (Emil M. Kirchgessner), 32 pp., paper, post-paid.....	25
HINTS ON METAPHYSICS , class-book (J. V. Beneficio), 118 pp., paper, post-paid.....	55	MENTAL OR CHRISTIAN HEALING (Emil M. Kirchgessner), 8 pp., paper, post-paid.....	06
THE UNFOLDING; or Mind Understood, the Healing Power (Mrs. Clara E. Choate), lecture, 21 pp., paper, post-paid.....	20	ONTOLOGY (Geo. Dutton, A. M., M. D.), post-paid.....	25
TRUE CHRISTIANITY: THE BASIS OF HEALING WITH MIND (Mrs. Clara E. Choate), lecture, 27 pp., paper, post-paid.....	20	THEOLOGY, OR THE UNDERSTANDING OF GOD (Dr. E. J. Arens), post-paid.	1 00
SELFHOOD LOST IN GODHOOD (Miss Kate Taylor), 39 pp., paper, post-paid.	27	MIND-CURE , a new Healing art, its Philosophy, Principles, and Practice (E. W. Baldwin), 50 pp., paper, post-paid.....	25
THE WORD OF THE LORD —Concerning sickness, from Genesis to Revelation (G. W. McCalla), 64 pp., paper, post-paid.....	12		40
		GUIDE TO THE SICK (Rev. A. J. Swarts), printed circular, post-paid.....	5
		SCIENCE AND HEALTH (Mary B. G. Eddy).....	3 18
		ESOTERIC BUDDHISM (Sinnett).....	1 50
		OCCULT WORLD (Sinnett).....	1 00

All Books, Publications, Periodicals, relating to Christian Science, Metaphysics, Mind-Cure, Occultism, Theosophy, Mysticism, Archeology, etc., etc., furnished post-paid at retail price.

IN PREPARATION.

—THE—

Principles and Practice

OF

THEOSOPHY.

By JEAN HAZZARD.

\$2.00