

THE SCIENCE OF MAGNETIC HEALING,
EMBRACING
HYPNOTISM,
VITAL MAGNETISM
AND
MENTAL SCIENCE.

THIRD EDITION.

BY

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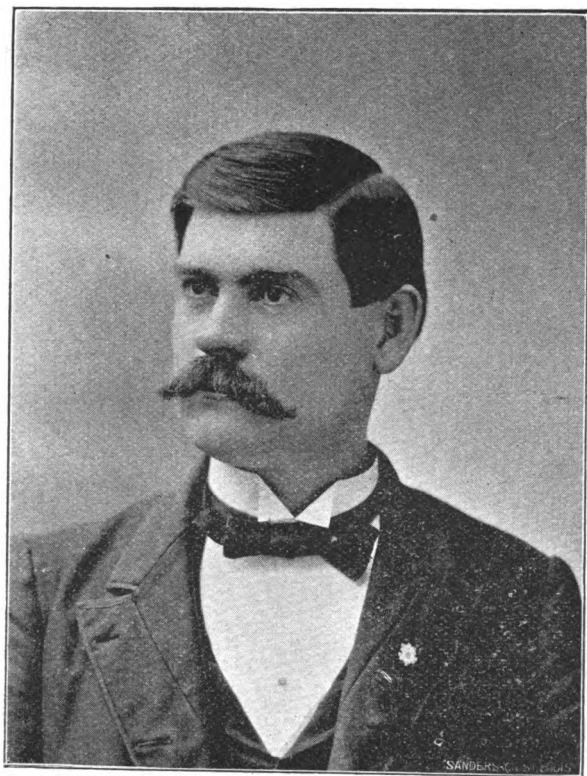
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PREFACE.

MY OBJECT in preparing this work is to supply a want which has long existed, i. e., a clear and comprehensive work on the curing of disease, through the combined use of the three sciences, Hypnotism, Vital Magnetism and Mental Science. This work is not written for popularity, but for the amelioration of suffering humanity. To do good and destroy evil should be the first and paramount aspiration in every intelligent mind. He who labors to make mankind intelligent, happy and healthy, and strives to promote the physical perfection of his fellow beings, cannot fail to have the reflections in his own soul of the benign smiles and prayers of those he has been the means of benefiting. I purpose to use nothing but plain language in this work, so that every one can comprehend its meaning. Medical works generally use too many jaw-breaking words and too much of the dead languages in treating of living subjects.

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Progress is possible in everything and should be in the curing of disease, but the medical profession has been too ready to apply the epithet of "Quack" to those who make scientific discoveries. If the bigots should denounce me as such, I hope I may prove worthy of their denunciation; but I have too much confidence in the intelligence of the true physician, who has the welfare of his patients at heart, and the masses of the unprejudiced scholars, to believe that they will treat this work with indifference or scorn. The sciences at the present time are exciting widespread interest in scientific circles and among professional men, as well as laymen.

They are discussed by the many and marveled at by the few. It is an old saying that "a little learning is a dangerous thing," but the danger is from the people being so densely ignorant of the phenomena which are occurring in their midst daily. My plea, then, is for more knowledge upon these subjects. To the Goddess of Reason I humbly bow. Life is truly a great mystery, but the most mysterious of all is, that it is governed by fixed laws, and all of our thoughts are the product of a law. The human mind gives thought for boundless study, and is the grandest thing in all the universe today.

Disease, suffering and wrecked lives are ever with us upon every hand. Thus you see the great importance of man being made to understand his mental state. Therefore, I believe that a general knowledge of these sciences is of vast importance to every man and woman of intelligence in the universe. While it is a useful study, it is also one of the most interesting that we can pursue.

It will be seen, then, from what I have said, that I do not intend to confine myself strictly to the curing of disease, but will also endeavor to give such knowledge as will be useful in every-day life.

I therefore take especial pleasure in presenting this book to the public, as I believe it will supply a great public want, and its benefits to all mankind will be manifold.

There are thousands of good Healers in the world today, but they do not know how to use their power. This book will bless the race by teaching the art of relieving pain and curing disease.

It also teaches one how to protect oneself from those who would make evil use of their magnetic powers.

It not only teaches how to relieve pain and cure disease, but how important surgical oper-

ations are performed without the slightest knowledge of pain and with the best results to the patient by a speedy recovery. It is the duty of every physician to thoroughly understand this subject, but at the same time I cannot write this book for physicians alone, because it is on a psychological subject, and teaches that which not only physicians should know, but others as well. This is why I have endeavored to make everything plain and comprehensible.

THE AUTHOR.

WORKS OF
L. E. STANHOPE, M. D., D. D. S.

"Magnetic Healing Explained,"	price	-	\$1.00
"Things You Should Know,"	-	"	25c
"Scientific Religion,"	-	-	10c
"Vital Magnetism,"	-	-	10c

THE SCIENCE OF MAGNETIC HEALING.

CHAPTER I.

HYPNOTISM.

It is not my intention to dip deeply into this science. I have neither time nor space in this work to write upon one subject at any great length. My aim is to give you my own experience, as well as the best authority on the different subjects. Magnetic Healing is classified into three subjects: Hypnotism, Vital Magnetism and Mental Science.

We begin with Hypnotism, because it seems to me that this is the basic principle of the whole thing. When you have carefully gone over all the lessons with me, I think you will be ready to admit that although each subject has its own peculiar characteristics, yet the underlying principle is Hypnotism.

This science has been discussed, marveled at, abused, feared and scorned for many years; but in spite of all is coming steadily to the front as a therapeutic agent.

It is today recognized and practiced by all the *most progressive* thinkers among the medical profession.

Not only is it a valuable auxiliary in the curing of disease, but it is a potent factor in every-day life in building up and developing the as yet unknown powers within ourselves.

The word "Hypnotism" is derived from a Greek word meaning *sleep*, and is not the name of the state itself, but of the whole science which deals with the phenomena of the state.

Dr. James R. Cocke says he cannot but consider the name "Hypnotism" as a misnomer, as he never yet saw a hypnotized person whose condition was identical with sleep; and I agree with him.

The word "Statuvolism" has also been given to this science. It is derived from two Latin words: "Status," a state or condition, and "Volo," the will, meaning thereby a state or condition of the will.

This seems to me to be a better definition of the science than any I have ever seen. How-

ever, as it is more generally known as Hypnotism, I shall use that term in speaking of it.

Foster's *Encyclopædia Medical Dictionary* defines Hypnotism as "an abnormal state into which persons are thrown either by gazing continuously with fixed attention upon some bright object held close to the eyes, or by the exercise of another person's will."

There are a number of ways of putting a person into the hypnotic sleep.

A person in this sleep is called a hypnotic, or subject.

A hypnotist is one who hypnotizes for scientific purposes. A hypnotizer is one who makes hypnotism a profession. A suggestion is a command or persuasion used by an operator to a subject. If the suggestion takes effect, it is said from the point of view of Hypnotism that the subject is under the influence of suggestion.

By hypnotic suggestion is meant suggestion made while the subject is hypnotized. By post hypnotic suggestion is meant a suggestion to take effect after the subject comes out of the hypnotic state. This is used in curing contracted habits, such as liquor, morphine and tobacco habits. By the term "mental control" is meant all forms of suggestion or other

means of impressing the psychic life of the subject. By auto-suggestion is meant a suggestion you give yourself, or a suggestion given to the sub-conscious mind by the conscious mind. For instance: Your wish to waken at a certain hour in the morning; you would impress this upon your sub-conscious mind just before going to sleep, and at the time designated in your mind you awaken. An auto-suggestion is much more powerful than the suggestions of another.

The prevailing idea of Hypnotism seems to be that it is the power of a stronger mind over a weaker one, but such is not the case. Very often it is the strongest and brightest mind which is hypnotized. Most people seem to think that a subject once under control of an operator can be made to do or say anything the operator chooses he should do; but that this is not true has been proven by the very latest investigators of this subject. A person cannot be hypnotized against his will, but *submits* to be hypnotized.

The *moral* resistance is as strong in the hypnotic as in the waking state; and he will not accept a suggestion or post-hypnotic suggestion which conflicts with his principles or his all-potent instinct of self-preservation. A subject

is always responsible for his actions while under hypnotic influence; and he can break the hypnotic sleep and return to the normal state in spite of or in defiance of the operator's suggestion. He is never entirely unconscious, as the sub-conscious mind is always on the alert. The suggestions which take root most effectually in the sub-conscious mind are those which are to the therapeutic advantage of the subject. Suggested sense delusions are accepted by the subject with the sub-conscious understanding that they are produced merely for experiment. A subject of good moral character cannot be induced to perform an act while in the hypnotic state which they would consider immoral in their waking state; and a subject of loose morals will exhibit the same characteristics in the hypnotic as in the waking state, but will refuse to commit a crime which would endanger his person.

A crime committed through a post-hypnotic suggestion, if such a thing were possible, would assuredly be bungled, as the carrying out of a complicated post-hypnotic suggestion entails a return to a state of active somnambulism, in which state inductive reasoning is impossible.

The assent of a subject is necessary to the carrying out of every suggestion; and the only

harm which can possibly result to a subject is in the carrying out of foolish tests which he is willing to do just for experiment.

Only about twenty per cent. of the people are susceptible to Hypnotism upon first trial. The reason why you can hypnotize a person is because he acts upon what he believes. Another reason is that where two wills can blend together, one passive and the other positive, the passive will, will do and say what the positive will suggests.

There is one important thing to be remembered in experimenting in this science, and that is, when you give a suggestion, do so in a positive manner; when you wish your subject to sleep, say to him positively, Go to sleep. And when you wish to waken him, speak just as positively. When you wish to place a person under your control, you must first secure his undivided attention. Say, for instance, you wish to close his eyes. You will assume a position about two or three feet in front of him, hold up your right hand with all the fingers closed but two (see Plate No. 2), have the subject fix his eyes upon these two, and advance slowly toward him, at the same time telling him that his eyes are getting heavy, and that when you reach a point a few inches from his nose

Plate No. 2.



MODE OF HYPNOTIZING TO CLOSE THE EYES.

he must close them tightly. When he has done so, make a few light downward strokes with the ends of your fingers over his eyes and tell him they are closed so tightly he cannot open them; and if he takes your suggestion he cannot open them. (See Plate No. 3.)

These experiments should not be made merely for amusement, but for scientific and therapeutic purposes. There is no danger whatever in hypnotism if rightly handled.

You are now entering the realm of a great science—one with which you should not trifle.

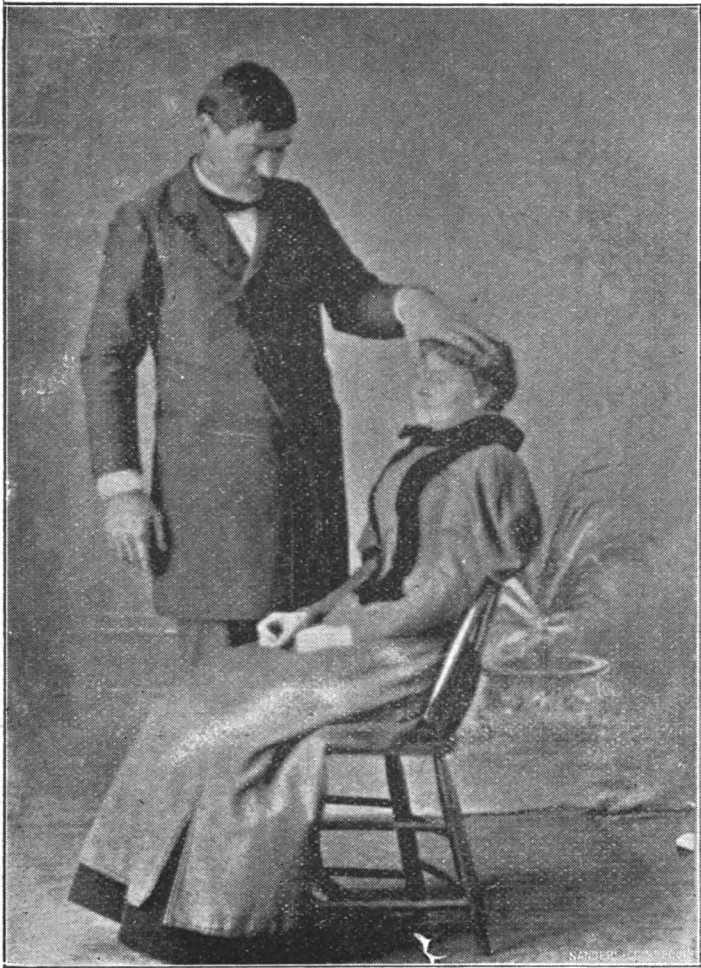
CHAPTER II.

HYPNOTISM.

ONE of the principal reasons why the science of Hypnotism has been so retarded is because of the many misrepresentations made by both its advocates and its enemies.

It is an undeniable fact that its enemies have in many instances grossly misrepresented it, even stooping to falsehood. While it is also true that its friends in their great enthusiasm have been too ready to report appearances as facts, not stopping to think of how unreasonable it might appear to those who would view it from a different standpoint.

In my opinion, the difficulties that have arisen and the torrents of ridicule which have been showered upon the heads of those who have advocated this science could be chiefly ascribed to these causes. All new sciences that have ever been established have had to pass through the fiery furnace of public opinion and brave the storms of criticism which they have aroused.



THE EYES ARE CLOSED AND SHE CANNOT OPEN THEM.

But the glorious searchlight of truth has power to penetrate and illuminate the dark caverns of man's superstition and unbelief, revealing hitherto unsuspected depths of latent powers and capabilities lying dormant in the human mind.

Before we condemn a science we should first thoroughly investigate it and make ourselves acquainted with the facts.

If investigators generally would confine themselves strictly to facts instead of framing theories as visionary as they are oftentimes false, there would be less confusion, and science, instead of being retarded, would flourish, and mankind would much sooner reap the benefits which they are destined to confer. This science of Hypnotism perhaps above all others, is prolific in phenomena of so mysterious and wonderful a character as to make it doubly difficult to establish facts; not only on account of the number of the phenomena, but the apparent contradictions which have been exhibited by the different subjects, together with the obscurity which the ignorant and superstitious have thrown around it, rendering it still more difficult to distinguish those facts which alone could lead to correct conclusions.

Many things have been unjustly attributed

to this science. There are many difficulties which will have to be overcome before it can be brought before the world in its true light, and people be induced to look upon it with that degree of consideration which it truly deserves.

I am aware of the fact that skeptics do not believe that we possess these powers, but it is nevertheless true. I can assure them that they will never be thoroughly satisfied until they have experimented with it themselves. Let them lay aside all prejudice and investigate the matter honestly, as they would any other science, purely for the love of the truth. As all the phenomena of Hypnotism are extraordinary in their nature, they must be seen to be believed; therefore, it is impossible for one person to convince everyone. Thousands of people have been convinced that this science is a fact. But there are still thousands who disbelieve because they have not had the same opportunity for explanations that we have had.

I have been hooted at, called a fool and a charlatan, have been told that it was the work of the devil and been sneered at by some of the medical profession, but I have also had the satisfaction of seeing some of these very wise opposers convinced of its truth and obliged to ask

for the very knowledge which they had so heartily despised. Such is the power of truth, which sooner or later must prevail. Some people seem to have the utmost horror of Hypnotism, but it is because they do not understand the science. They are simply prejudiced and utterly ignorant of its nature and wilfully blind to its benefits. They oppose it because it is something they do not comprehend.

Every person has a right to doubt, and I am perfectly willing to allow everyone that privilege; but they have no right to condemn a science, and say it is untrue, merely because they cannot fathom it at the first casual glance or reconcile it to their previous notions.

This science is very plain and comprehensible when properly understood; and before we express an opinion, which we might afterwards regret, and which might retard the growth of a useful science, we should patiently await an explanation and investigation.

The most satisfactory way of proving the truth or falsity of the phenomena of Hypnotism is either to put a subject through the different stages of the hypnotic sleep, or, if you are of a passive disposition, place yourself in the hands of a competent operator to be hyp-

notized. This is really the best way, as then you yourself experience the wonderful power of Hypnotism.

The selection of a competent and trustworthy operator is an important item in order to get satisfactory evidence of this work.

It will require much patience and perseverance, both of the operator and subject.

If the subject be of a passive disposition, or what is termed a natural clairvoyant, he will go through the different stages so quickly and so deeply as to seriously alarm an inexperienced operator. Physicians are the best qualified to perform this work, particularly where they have made this science a study. They should always be preferred where it is possible to obtain them, as their medical training gives them an advantage over others, where their intelligence, moral character and knowledge are of such a nature as to be worthy of the trust and confidence placed in them.

The health, temperament, age and so forth of the operator is of no particular importance.

And as to the susceptibility of a subject, I have never been able to find any perceptible difference in people of different temperaments entering the state, and have had as many of the bilious, bilious nervous, and bilious nervous

sanguine to enter it as any other. Nor have I found any material difference in the readiness with which it is entered by the different sexes.

I am rather of the opinion that the susceptibility or readiness to enter the state depends more upon the condition of the subject's mind at the time of trial than upon sex or temperaments

I am convinced that too much stress has been laid upon the "susceptibility" of subjects by other writers, no doubt from anxiety to account for their failures.

The difficulty of entering the state is much increased if the attention of the subject is divided, especially for those who are trying for the first time. Any mental excitement, or disturbance, or bodily ailment, is unfavorable to its accomplishment.

Noise, a desire to laugh, fearing to enter it, all are hindrances, and should be avoided as much as possible. An overloaded stomach is considered by some hypnotists as a great impediment to clairvoyance. Persons between the ages of fifteen and twenty-five more readily enter the state. Very old persons and children under the age of eight or ten years cannot often be induced to enter it perfectly on account of insufficient steadiness.

Every subject requires peculiar management in entering the state ; therefore it is best to begin with a competent operator and use no other if you wish to become a good clairvoyant.

I am sure if you all understood the value of clairvoyance you would be willing to work long and patiently for the desired end.

For my part, I would rather be a thoroughly good clairvoyant than to be President of the United States, as the clairvoyant stage, once fully developed, places within your grasp the mighty power to do, and be, and know anything you may desire. What more can we ask? Is not the reward ample for the exertion required to reach this state? I cannot but think it is.

It is not always, and in fact but seldom, that we can succeed in entering the state in a few sittings ; but exercise patience and care, bend all your energies to conquer, eat for it, sleep for it and work for it, and success will crown your efforts. It may take months or even years of hard study and experiments to be able to thoroughly understand and use this science, but do not be too easily discouraged.

What science was ever developed and placed before the public for the benefit of mankind without years of unremitting toil, drawbacks

and disappointments of every description? but all of these are drowned in the ocean of success.

After one has been once taken through the different degrees of the hypnotic sleep by a good operator, if he has been able to reach the clairvoyant stage he can then find out how to put himself in that state; but my advice to you would be not to attempt to throw yourself into the hypnotic state until after you have had some one to watch and care for you.

It is possible to hypnotize yourself by gazing continuously at some bright object until the eyes close involuntarily and you drift into a somnambulistic sleep. But it is very seldom that you can do any good by hypnotizing yourself, for you would generally just sleep and wake up without remembering anything you had experienced while in this state; or you might wander around and meet with some accident, as is sometimes done by natural somnambulists; but after once reaching the clairvoyant stage in the care of a good operator, you can throw yourself into it at will and move about with as much safety and ease as when in the waking state.

As to the sensations and feelings while in this hypnotic state, various descriptions have

been given. Some have a swimming in the head, or experience a sinking feeling, as if going through the floor; others feel light as a feather, and as if ascending through the air; some feel a delightful warmth pervading their whole being; some are cold and some are hot, but none of these sensations are described as being disagreeable, and when the last stage is reached the feelings are said to be delightful.

Contracted habits, such as tobacco, morphine and liquor habits, may be cured by suggestion at any time before the subject gets into the fourth stage. When you succeed in getting them under the hypnotic influence, tell them the habit will leave them and they will not want to use the stuff again, and if they do it will make them sick. If the subject really desires to quit the habit you can always cure him.

CHAPTER III.

HYPNOTISM.

A SUBJECT may be hypnotized by one operator when he cannot by another. The subject under his control will usually obey him only, but can be transferred to another operator by suggestion while in the state.

Children under three years of age and violently insane people are difficult to hypnotize, if indeed it is at all possible, because it is not easy to hold their attention.

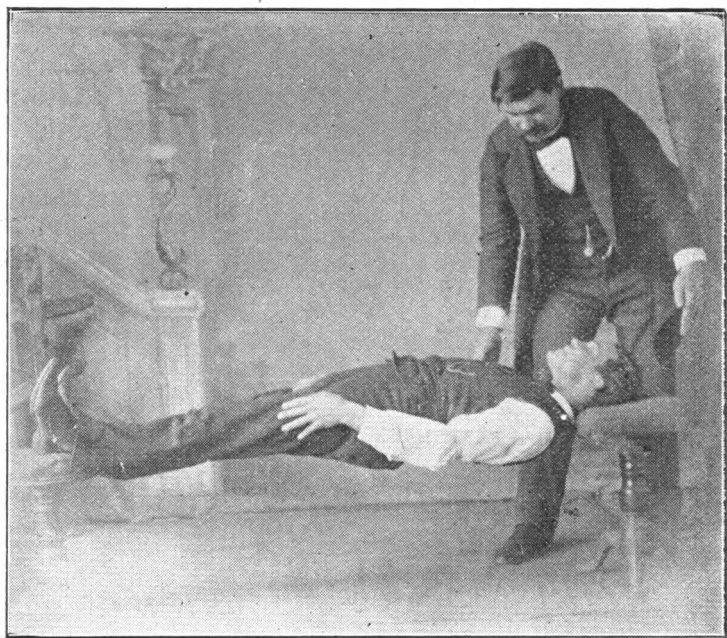
Those believing in the theory of animal magnetism hold that the hypnotist or hypnotizer exercises an influence over the subject independently of suggestion. They recognize the power of suggestion, but do not believe it to be the principal factor in producing the hypnotic state. The disputes have been long and bitter between the different schools, but I believe the best results are obtained when both suggestion and animal magnetism are used; at least it has been so in the most of my experiments. While some are able to go into the

hypnotic sleep without contact or passes of any kind, yet the majority seem to go into it deeper and more quickly by passes, and some who have never been able to take a suggestion at all readily yield to magnetic manipulation. That there *is* a subtle, indefinable, invisible something which the operator communicates to the subject by means of these passes I am fully convinced, and I think magnetism is the best name for it. The theory of suggestion is, that a susceptible person will sleep when he is told to do so, and in this sleep he will do and say whatever he is told to do or say, and will awaken at your suggestion. For my part I prefer to use both the passes and suggestion, as no two subjects are influenced in exactly the same manner.

The *psychic* impression which one person makes upon another is one of the most subtle and at the same time the most powerful factor that exists. The man does not live who possesses one of those qualities which ennoble the race who does not in a measure recognize and take pleasure in the society of those with whom his soul is in affinity.

Every one who has listened to a sermon or a lecture which thrilled his soul will tell you that he felt physically better.

Plate No. 4.



THE THIRD, OR CATALEPTIC, DEGREE OF HYPNOTISM.

Is it not reasonable to suppose, then, that association with those who are congenial to us should prove a stimulus to improvement in the health?

The latest experiments in hypnotism seem to prove that there are six different stages or degrees of the hypnotic sleep—three physical and three mental. There are very few of the best hypnotizers who know how to produce them properly. This can only be learned by careful and patient experiments.

When you wish to put a subject through the different stages, have him lie down upon a lounge or bed. Get him into an easy and comfortable position; do not allow him to cross his feet. Now tell him to close his eyes and place himself in your care by making himself passive to your influence. Begin by making the long passes with both hands from head to foot. If there is any aching or tired sensation, this will remove it, and thus give your subject a better chance to feel your influence. After you have made a few of these passes, then make a few short passes down over the face and chest with both hands with the fingers spread. In making these passes always turn the hands, palm outwards, as you bring them back up towards the head, or else you will draw the magnetism back up again, and will accomplish nothing.

When you have produced the first degree do not give him unpleasant suggestions which would frighten him or cause him pain, but if you should, be sure to remove them before you bring him out.

The first degree is any little impression you are able to make upon the psychic life of the subject—that is, if you give him a suggestion and he acts upon it, he is in the first stage of hypnotism.

The second degree is sleep—a hypnotic, or induced sleep, in which the subject will communicate with the operator, although he will not hear if spoken to by another person unless transferred to that person by the operator. The only difference between a natural and an induced sleep is that in a natural sleep the subject is in communication with himself; in an induced sleep he is in communication with the operator, in whose care he entered the state.

When the muscles assume a rigid condition your subject has reached the third, or *cataleptic* degree. (See Plates Nos. 4 and 5.) This degree is distinctly marked, and the subject has no power to move; in fact, no desire to do so. If he complains of the light hurting his eyes, lay a folded cloth or handkerchief over them, and if at night, turn down the light. Now instruct

Pate No 5



THE THIRD, OR CATALEPTIC, DEGREE.

him to go still deeper, and if he does so there will be a relaxation of the muscles and he will indicate by his answers to your questions that he is in the fourth, or light clairvoyant degree. In this degree they are able to see objects and people, but generally in a shadowy way; and most of them complain of clouds and heavy shadows obscuring their mental vision. It is best not to let your subject remain long in this stage if you wish to make a good clairvoyant out of him. If you see that he is not going deeper at this sitting, bring him back to the normal state and try again at another time.

Use the same method as before for sending him into the next degree, which is the fifth, or independent clairvoyant degree.

When your subject fully enters this degree you can send him to any place you choose, whether he was ever there before or not. He can visit distant friends, can describe them to you and tell you what they are thinking and what they are doing, and describe places which he has never seen in his waking state. If he is in proper condition his answers to your questions will open up to your intelligence new ideas of life. There is one still deeper stage than this, called the sixth, or deep trance degree. (See Plate No. 6.) While producing it

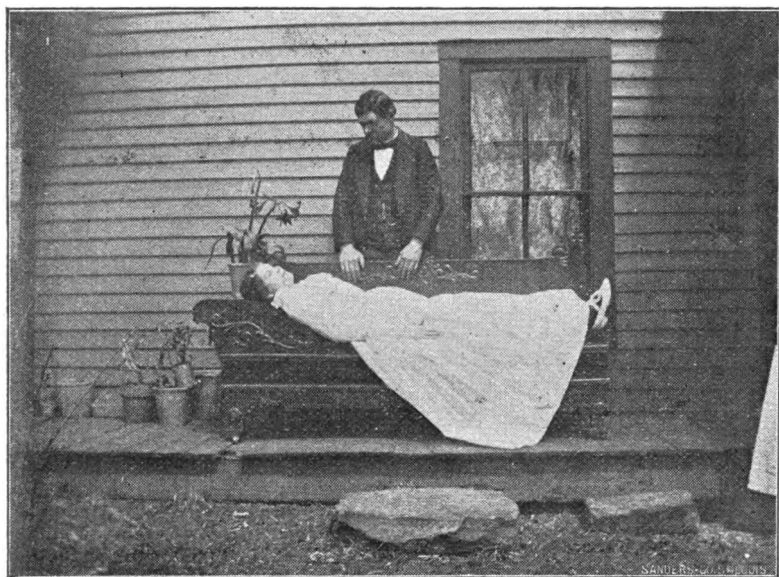
watch your patient carefully, and when it is fully developed it will show you the unlimited forces of the human mind.

Always secure an agreement from your subject to come back at your suggestion before sending him into this degree. If you neglect to do this he may cause you some anxiety about getting him back to his normal state, as he dislikes very much to be disturbed or interrupted while in this stage. After having agreed to come back, send him into the sixth and last degree.

This state appears to be a condition of perfect knowledge. The distinguishing feature between it and the fifth seems to be that while in the fifth they have to travel to gain their knowledge; in the sixth everything appears right before them; they do not have to seek for knowledge. One common expression among clairvoyants is "everything is present," thereby demonstrating the omnipresence of mind.

A subject while in this deep trance can answer any question you may put to him; it matters not how deep or profound it may be or upon what subject, or whether his former education has anything to do with the subject under discussion or not. You can suggest any person to him, whether present or absent, and

Plate No. 6.



HYPNOTIC SLEEP OF THE CLAIRVOYANT.

he can see and describe them to you. When you are ready to bring your subject back out of the hypnotic state, tell him positively to come back as he went into it, stopping for a moment in each stage and to mark them so he can go into the state more quickly next time. Clairvoyance, when clearly developed, enables us to make a careful and comprehensive study of the human mind.

When you have seen a subject carried through all the different stages of the hypnotic sleep you will begin to realize that within the human mind lie unlimited forces and dormant faculties, awaiting expression and recognition, struggling toward the surface and trying to manifest their hidden powers.

The clairvoyant himself can teach you how to develop these hidden powers.

A thought formulated in and sent out from the mind *goes on forever*; and the reason why a strong, healthful suggestion or thought sent out from a self-reliant mind can change the health or life or even the financial condition of another to whom it is sent is that it comes from a source that is unlimited.

The consequent good resulting from the proper management of a subject while in this state I have tried to show you, but its benefits

to mankind do not stop here. It goes hand in hand with Vital Magnetism and Mental Science, and, in fact, it is the key to the true philosophy of the mind, and I believe the time is coming when hypnotism will be taught in all our institutions of learning. A knowledge of its benefits will be truly appreciated, and like the virgin gold, the oftener it is smelted the purer will it come forth from the fiery furnace of its examination.

CHAPTER IV.

ON VITAL MAGNETISM—ITS ORIGIN AND USES.

VITAL MAGNETISM is an electric substance or force which is generated in our own bodies, and is capable of being transmitted from the operator to the subject through the nervous system.

This magnetic substance is derived principally from that ever active laboratory, the stomach. The dissolution or the digestion of the food in the stomach sets free the element which we call Vital Magnetism. As the food dissolves under the process of digestion the magnetism evolved ascends through the nerves to the ash colored matter of the brain. The lungs also are a great source of Vital Magnetism. The air we breathe contains large quantities of magnetism, and consequently we receive this element through the lungs. The magnetism is taken up by the blood and carried to the ash colored matter of the brain, which is the great receiving reservoir. The blood, on

entering this reservoir, discharges the magnetism and nerve nutriment, and returns through the body for a new supply. Large quantities of Vital Magnetism are also generated by the acids and alkalies of the animal organism. The mucous membranes are continually excreting a semi-fluid, called alkali, and the serous membranes excrete an acid; and united as they are by natural parities and porous diaphragms, are producing it in large quantities. Hence we find that not only are we supplied by the stomach and lungs, but magnetism is generated also by the alkalies and acids of the animal organism.

As this magnetic substance is manufactured in the body, it is so modified and made fit for use as to be readily taken up by the system.

This magnetic substance is being as industriously distributed through the nervous system by the brain as the blood is being circulated by the heart. If any particular organ receives too much, or too little, it produces disease, while the complete withdrawal of this magnetic substance from any one part would paralyze it so that it would have neither sense of feeling or motion. But if it is withdrawn from the motor nerves only, sensation remains while motion is lost; if from the nerve of sensation only,

then motion continues and sensation is destroyed ; but if it is withdrawn from nerves of special sense, the power of hearing, tasting, seeing and smelling is lost ; or it may be withdrawn from only one set of nerves without special sense, producing some of the foregoing difficulties without affecting the other senses. Too little vital magnetism given to the liver would produce a torpid condition of that organ, but if too much were given, it would cause nervous congestion and inflammation.

Nervous dyspepsia is caused by too little being given to the stomach, while too much would cause a voracious appetite and induce other derangements of the digestive organs. Thus you see that a proper quantity must be distributed to each organ, or disease is the result. The nervous system is a very complex piece of machinery and very delicate in structure, and many diseases arise from a defective nervous system. Nothing that is dead can impart life. Magnetism is all life. When the blood is deprived of its life substance, which is magnetism, we must restore the exact substance that is lost. As these muscles, nerves and capillaries lose a portion of their life, we must re-supply or restore this missing vitality.

The man or woman who has lost life from his or her body, wants and must have life renewed if we mean to be sensible and restore the exact substance lost.

Now it is well known that magnetism is all life, hence it has nothing but energy and vitality to impart; nothing without life can restore or revive life. Partial paralysis is already partial death; such a man is slowly dying for want of "magnetism" which is lost.

Restore this magnetic substance to this man's blood, and you at once restore the power and life which he has lost; the blood is the life of the man, and all the vigor there is in our blood is "magnetism." Without it man could not live; with it in abundance, a man is all vigor, health and activity. A magnetic man or woman is a live man or woman; a non-magnetic person is only a clod of clay. And when from any cause a portion of this magnetic life is withdrawn, then is the beginning of disease and death. Magnetic substance, or force, always did and always will destroy any and every disease.

Disease is the exact antithesis of magnetism, just as water is the opposite polarity of fire. The Nimbus, or white light, portrayed around the head of Christ was none other than this same

God-given substance. Any person can help another by polarizing his mind and sending forth the magnetic substance out of his own life to change the polarities of the sick person. Every one can call this vital substance into vibration and manifestation in his own body if he wills to do so. The life essence will always respond when demand is made upon it. If the whole truth about magnetism were known by all and put into effect, there would not be a sick or paralyzed person in the world today. Ignorance of Nature's laws is the father and mother of all sickness and all kinds of in-harmony.

Sickness and sin are synonymous terms; knowledge is power; a little knowledge will cure simple forms of disease; more knowledge will reach and cure all the diseases to which flesh is heir.

Of course it requires specific scientific skill to cure any form of disease, but much depends upon the patient himself, and how much he is willing to work with the law of care. Nature's harmonious laws **MUST** be obeyed in all cases, and there will be no doubt as to results, as all will be cured when scientific treatment is given.

Every physician can just as well cure his patients with magnetism as to dose them with

drugs that seldom cure. This remedy is open to mankind ; why not use it ? Why not employ the best this world can give ? Suffering humanity deserves it. The overwhelming evidence in favor of this rational life-giving substance may be found on every hand. No other substance in the known world acts like it.

Magnetism is so closely allied to the principle of life itself that no living being can differentiate between them. Life and magnetism are co-existent, and manifest to our outer senses the highest potentialities of the living God.

This grand and marvelous force is Nature's own remedy, and mild and harmless under all circumstances. Sick people need no longer suffer. The certain cure is within the reach of all. Those who honestly seek restoration to health shall find it. Health and harmony may be enjoyed by all the race.

CHAPTER V.

VITAL MAGNETISM.

VITAL MAGNETISM acts upon each and every part of the entire human system. It cures by assisting Nature in the strenuous efforts she is constantly making to banish from the system whatever is unhealthy and unwholesome; to repair the ravages of disease, and where there is a deficiency of vital essence, to restore and strengthen by imparting that essence. It quiets the nerves, restores the lost appetite, enables one to sleep and rest, and even in those organic and hereditary diseases which it cannot cure it will impart a cheerfulness and tranquility which nothing else has power to do. This is not hearsay, but my own practical experience. I had a case—a young lady in the last stages of that dread disease, consumption. She was carried into my office in the arms of friends, and after a magnetic treatment and a short rest, arose and walked out to the vehicle, sat up in the seat and rode three miles to her home. Of course this strength was only temporary and could not last but a short time, but by giving her a treatment every day I was

enabled to make fairly comfortable and free from pain her last hours on earth, which would otherwise have been filled with suffering. The disease had progressed so far before she came to me that restoration to health was an impossibility; there was not enough healthy tissue in the lungs to enable nature to make the repairs, and she had to die.

You who have stood over the dying form of some loved one and watched with straining nerves and aching heart the terrible struggle for breath and agonized suffering which no opiate seemed to relieve, what would you not have given to have been able to command some power within yourself, or another, which could sooth and tranquilize those last hours? Death is a sad thing at best, and how often has my heart been torn by the agonized cry of some grief-stricken relative—Oh! if I could do something to relieve that awful suffering. Then is it not a sacred duty as well as a consolation to you to seek every means within your power to alleviate suffering? We possess this power! We have it at our very finger ends, and only our willful blindness and stubborn prejudices stand in the way of developing and using this great gift. We cannot all become great and famous magnetic healers, but we can all learn to heal

and relieve the suffering of our fellow men as well as our own.

Vital or animal magnetism is a scientific fact. If it is not a fact, then facts do not exist in any department of science.

It has proven itself a wonderful therapeutic agent in the curing of disease. This being the case, the duty of the medical profession in regard to its use is very plain. No intelligent practicing physician will deny that his confidence in his own powers and the use of his will are great factors in his success with his patients; and this is the most essential qualification in magnetic treatments—self-confidence and will power. If you do not believe you possess this power and can direct it by your will, just try it. You cannot do harm if you do no good; and if you will earnestly and conscientiously give it a fair and impartial trial, you will surprise yourself with the results. The magnetic current or force, like any other faculty, mental or physical, is developed and strengthened by intelligent use. The faculty of magnetizing exists in all persons, but all do not possess it in the same degree. Some are naturally endowed with great magnetic power, just as some are more talented than others. If you are not so magnetic as your neighbor, study

and use and thus develop your power, bringing it up to a high standard of merit. He who would mount the ladder of success must work for it. Do not get the mistaken idea that magnetic healing can be learned in a few hours. There is where so many have failed. Simply because they did not succeed the first time they tried to treat a case, they threw it aside and declared there was nothing in it. Such people would fail in any undertaking in life; they have not sufficient stamina and force of will to stand upon their own footing, but will be forever dependent on some one else.

Delueze says: "This magnetic fluid which emanates from the magnetizer exercises a physical and moral influence over the patient." I agree with him as to the physical, but as to the moral, I am not prepared to give an opinion; but I do say that a magnetic healer, one who intends to make it a profession, should have great regard for his morals if he wishes to succeed. I do not believe that there is one who makes this work an earnest study and really desires to get at the great truth of the matter, but what has nobler impulses, a longing for something higher and better, and greater aspirations stirring within his breast than he ever in his life felt before.

This grand and beautiful study must necessarily ennoble to some extent even the most ignoble, and you will be improved and cultivated just in proportion to your own moral standard.

A magnetic healer should have confidence in his own power, a strong will, the power of concentrating his attention upon his work, and a benevolent feeling toward suffering humanity. When you treat a patient, do so with a desire to relieve him.

When you once learn how to use your will in directing this current, or magnetic force, you will be able to send it almost without effort, and can carry on a conversation with the patient while treating as easily as in any other work. Although the magnetism escapes from all the body, and the will is sufficient to give it direction, yet the strongest and best current is sent through the palms of the hands and the finger tips. This is why we use the hands in treating.

All people are not sensitive to this magnetic current, and some are so sensitive that they are able to feel the current by simply passing the hand in front of the face or near to the person and exercising the intention of making them feel the current. Sick and weak people are

more sensitive to it than those in perfect health. When first beginning to treat, one is very easily fatigued, but after one gets to know how, the more he exercises his power the stronger magnetically he gets, and the patient who gets the last treatment at night is more benefitted than the one who gets the first one in the morning. Self-confidence is an essential condition in a healer. It is not so necessary in a patient, but a patient who has confidence in his healer and in the method of treatment will recover more rapidly than one who has not. Magnetism more readily takes hold on the system of those who have led a simple, frugal life, as the more the course of nature has been disturbed or interrupted by drugs, vices or intemperate living, the more repairs she has to make and the more the magnetism must re-establish before external effects can be noticed.

Take a person who has always lived in a rural district, away from the bustle and confusion of the busy city, and he is far more readily cured than one whose nerves are irritated and unstrung by business cares and worries, or close confinement in badly ventilated rooms, and yet these same nervous cases, if they will take treatments enough to enable magnetism to reach and destroy the germs of

disease and strengthen and recuperate the relaxed nerves, make some of the most marvelous recoveries.

Magnetism often excites pain in the diseased parts when first applied, but there is nothing alarming in this; it is simply the effort which nature is making to throw off the diseased condition; in fact, it is as good a sign as you need to want that magnetism is doing the work you intended it to do when these pains begin, and the patient invariably improves faster after they cease. They seldom last for any great length of time.

It sometimes happens that in treating a patient your sympathies are very much aroused and you take on their condition. This is caused by your passivity. Make yourself *positive*, treat with firm resolution and conviction that you can cure your patient without harm to yourself. In fact, I am often benefitted as much by treating a patient as if I had taken a treatment. I really believe the reason why there is so much sickness is because we allow ourselves to drop into a passive, receptive condition, and any floating germ or microbe is at liberty to capture the unprotected citadel, which they are not slow to do, and get in their deadly work. It is a well-known fact that fear causes contagion.

CHAPTER VI.

VITAL MAGNETISM.

MAN's organism is indeed a marvelous thing. He who is eager to investigate the mysterious and wonderful works of Omnipotent wisdom need not travel the world over to find them, but examine the delicate and complex machinery of his own body. Take, for instance, the human brain. What a small space it occupies, and yet what a vast influence and power it exerts! The average weight of the brain of an adult male is three pounds and eight ounces, while that of a female weighs but two pounds four ounces. The brain gives off nine pairs of nerves and the spinal marrow from which thirty-one pairs more proceed, through whose means the various senses are performed and muscular motion excited. Dr. Foote very aptly terms the brain the physiological capital of the nervous system. These nerves are like telegraph wires, and convey impressions to the brain with the velocity of lightning; they permeate the skin so exten-

sively that the slightest change in the atmosphere or the least touch upon any part of the body is instantaneously telegraphed to the physiological capital.

The amount of blood in an adult averages thirty pounds, or fully one-fifth of the entire weight of the human body. The blood takes on a cargo of fresh living atoms and visits every part of the body, even the bones and muscles, and gives that which will restore each part in return for atoms which are no longer useful. These it deposits in the dumping grounds, the lungs, liver, pores and kidneys, which in turn empty them out through the channels which nature has provided. The heart is the shipper, and may also be called the receiving and distributing reservoir of the blood. It is about three and one-half inches in diameter, five inches in length, and weighs from eight to ten ounces. It beats seventy times a minute, forty-two hundred times an hour, one hundred thousand times a day and thirty-six million times a year. At each beat over two ounces of blood are thrown out, and all the blood in the body passes through the heart in three minutes. It pumps each day what is equal to lifting one hundred and thirty tons one foot high. Is there nothing marvel-

ous in this? The entire nervous system, in its branches and ramifications, probably exceed ten millions in number.

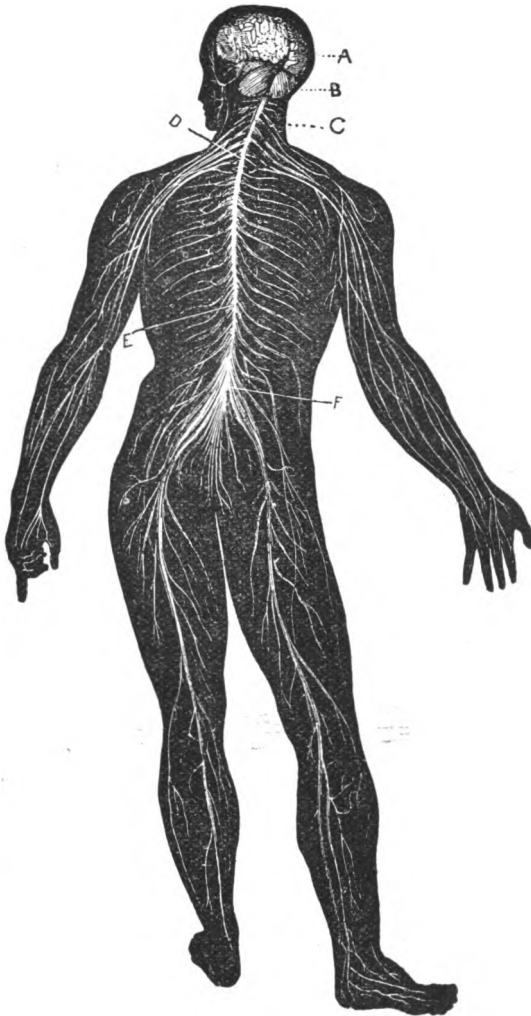
There are four principal plexuses of nerves, situated along the spinal column, between the upper and lower vertebræ. (See Plate No. 7.) From these plexuses there are numerous nerves branching off and leading to or supplying the vital organs. These plexuses are called the Cervical, Brachial, Lumbar and Sacral. In treating by Vital Magnetism we depend upon the nervous system for carrying the magnetic substance to the diseased organ we wish to relieve; and the fact that it will do this is demonstrated every day by our magnetic healers.

Every one has the power within himself to promote health and vigor and to relieve pain in his fellow man. In most of us these faculties are lying dormant, but they only need arousing to become great factors in the curing of disease.

So many have asked me the question: "Doctor, do you think I can learn to be a healer, and if I learn, will I make a success?"

How can I, how can anyone tell what they can do until they try? I can teach you how the work is done, but it lies within yourself whether or not you make a success. Just as I told you before, you must cultivate strength of

Plate No. 7.



THE NERVOUS SYSTEM.

A—Cerebrum. B—Cerebellum. C—Cervical Plexus.
D—Brachial Plexus. E—Lumbar Plexus. F—Sacral Plexus.

character, firmness of decision and a resolute determination to reach the top of the profession you have chosen.

Remember, when you enter this field you have many obstacles to overcome and all kinds of superstition and dogmatic beliefs to combat. You will need all your mother wit and energy, as well as indomitable courage, to meet and vanquish the foe.

This means work, and hard work, too, and if you are hunting for an "easy" way to make a living, you had better let it alone; but if you are earnestly seeking for knowledge and are actuated by a benevolent desire to ameliorate and improve the condition of suffering humanity, then nail your colors to the mast, and like every true American, stand by them to the last! When you earn a living by Magnetic Healing, you are earning it literally "by the sweat of your brow."

Your "personal magnetism" will also be an important factor in your success. With some, this is a natural endowment, while others will have to cultivate it, just as you would a musical or artistic talent.

Try to make yourself pleasant and courteous to all you meet. You can do this without "cringing" and "fawning." Be firm, but cour-

teous, in your arguments with those who do not believe as you do. One can uphold his convictions and beliefs without becoming aggressive. A firm, quiet, respectful demeanor will do more towards convincing people of the truth of your knowledge than all the fiery arguments you can hurl at their heads.

Always try to feel good will and charity towards the failings and faults of others, and you will receive good will in return. Never stop to gossip and tattle; it lowers and degrades you mentally as well as morally, and besides it will hurt your profession. Make others believe in and trust you; exercise your will power and magnetic forces to cause others to place confidence in you. This personal magnetism is the secret of the success of all the great orators.

You will find a great many who come to you for treatment, so discouraged and worn out with repeated trials of remedies which brought them no relief that they will not believe they can be cured. They will say, "Well, perhaps you can cure Smith, or Jones, or Brown, but I don't believe there is any hope for me;" but like a drowning man, they grasp at a straw and desire treatment. They will tell you, too, that they have no faith in Magnetism, but the very fact that they come to you

for treatment proves that they *have some faith*. The first thing you want to do in these cases is to encourage them, cheer them up, and eradicate from their minds this idea that they are incurable. You will find it no easy task in some cases, but this impression once removed, recovery is rapid.

When you treat a patient, you must first bring him into "communication," or *en rapport* with yourself.

This is a peculiar and induced condition, by which the healer exerts an influence over the patient. It is a communication of the vital principle, or substance, and is generally established on first trial, but not always.

An experienced healer will perceive within himself when this change takes place.

The first sign that your treatment is helping your patient is the regularity of his pulse. If the temperature is too high, as in fever, the magnetism soothes and restores the equilibrium; and if it is below normal, it acts as a tonic and increases the circulation. Hence you should pay strict attention to the temperature of your patient.

A very important item in treating patients who have lung disorders is deep breathing. Have them to take full, deep inspirations, thus

inflating the lungs with pure air and supplying the blood with more oxygen and generating an abundance of vital magnetism with which to build up the system.

An exercise like this practiced for fifteen or twenty minutes, morning and evening, will do more to build up and strengthen your patient than a trip to the mountains or all the drugs in the market, and, in fact, it will be of great assistance to you as a healer in keeping up the supply of magnetism.

The vitalizing property of air is mainly electricity. Pure water is also another great source of magnetism. In fact, we draw magnetism from all the elements by which we are surrounded—the earth, the air and the water—and if we have due regard for the laws of nature with regard to cleanliness, mentally, morally and physically, we need have no fear that the supply of magnetism will ever run out.

CHAPTER VII.

MENTAL SCIENCE.

MENTAL SCIENCE is a very deep study ; deep and mysterious, because it brings forward and develops the individual powers of the soul—the real self. It brings into greater prominence the faculties of the mind of man which have hitherto been as a sealed book to most of us.

It shows us our intimate relationship with the Divine Being called God. It explains that passage of Scripture which says : “Seek, and ye shall find ; knock, and it shall be opened unto you.”

It tells us *how* to “knock” and *where* to “seek” for the true knowledge of the Law of Being.

If there is an individual life, there must of necessity be an infinite source from which it comes. There must be an Infinite Spirit of Life and power back of it all, animating all, and manifesting itself through all—a self-existent principle of life from which all has come.

This Infinite Power is creating, working and ruling through the agency of immutable laws and forces that surround us on every side. Our daily lives are governed and regulated by these laws.

Every flower that blooms, everything that grows, is ruled according to these great, unchangeable laws.

Now if these are laws, there must be a greater force that makes the laws; and this Infinite Power that is back of all and is greater than all is what we call God.

Mankind generally has not been able to realize the fact that the *real self* is one with the life of God. And so, through ignorance, the majority of people continue to live their narrow, restricted lives, never able to realize what life in the fullest, broadest sense of the word means.

When we once realize the fact that we are one with God, that we are a part of Him, then we begin to live accordingly. The things we see are but a small fraction of the things that are.

The real vital forces at work in our lives and the lives of others are not visible to the physical eye, and yet they are the causes of which the things we see are but the effects.

The mind can produce but one thing, and that thing is thought. This is one of the finest and most powerful substances on earth, and when charged by the will of the operator it goes forth to perform the mission with which it is entrusted. It is in this way that thought heals.

Thought is an actual force, and being a force, it must necessarily be a substance. Thoughts are the most vital, subtle and irresistible forces in the universe. For one to govern his thoughts is to determine his life. Every thought of yours has a literal value to you in every possible way. The injunction of Christ to "do good to those who despitefully use you" was based upon a natural law and a scientific fact. To do good to others is to bring to yourself all the elements in nature for good, while to do evil is to bring the contrary destructive elements. Self-preservation alone, if nothing else, should make us shun all evil thoughts.

Belief is the building power of the body ; as a man thinketh (or believes) so he is. When you treat a patient you teach him the truth about himself mentally. In other words, you furnish new health-giving material for his mind or his belief to weave into his body and

show forth there. The factors which build up the body are thought, desire and will.

Thoughts are things, and they act upon the nerves as the nerves act upon the blood vessels and the blood vessels on the muscles. It is the function of thought that develops the will and establishes personalities, thus bringing forth the real man into the activities of this busy world.

The will is the crown of man ; it is man in fullest development. You who have lost sight of your wills must seek to find them, and when found you must seek to educate and strengthen them.

The nerves are the connecting link between thought and the more external parts of the body, and you can impart your best thoughts through this connecting link, accompanied by the strongest possible recognition of the will.

The recognition of the will is the evolution of the will in the body. Thought, and thought alone, has power to develop the will, and there is nothing in life so firm and powerful as the will of man. Learn to know this, that your will may be established in your body and show forth just what you desire—health, strength, opulence, and so forth.

Desire is one of the most important factors in the creation and maintenance of all living forms. It is desire which compels the creative power to build and construct, and it is desire which holds that which is created in its forms, and prevents them from being dissolved immediately after they were created.

The advancement of the universe and of man is due to the growth of desire and its power over the creative forces.

Self-mastery is the secret of the science of mental healing.

The will not only recognizes its power over body, but its right of mastery, because it is the superior in intelligence.

The man who is master of his own forces is also master of the same forces in others; but a person who has not learned to master his own forces, or life, is negative to the person who has.

There are too many people who under-value themselves, and from a lack of confidence in the strength and capacity of their own minds, they are afraid to embark in a new enterprise; or having embarked, they become easily discouraged and thereby make a failure.

The salvation of the race is self-development. We will only be able to develop and

conquer the yet undeveloped powers of earth, air, water, electricity, magnetism and a hundred other forces, as we develop self.

All power is mental or spiritual power. It permeates and controls our bodies, and can in time mould them after our most cherished ideals of beauty, health, grace and strength, for the mind governs the body—even builds it like herself.

Hence the importance of exchanging a mental condition of doubt, fear and anxiety for a new mode of thinking which makes you master over yourself, and proves its correctness by the change you will soon see in your life and surroundings.

He who has developed his will power so that he stands master of himself and his circumstances, with a firm possession of the superb intelligence and the many varied faculties with which he is endowed, alone has understood the meaning of the word life, and has taken out of it just what was intended for him to take. Some one has said, let one first be a man, and is not the real man the will?

A noble thought is indestructible; time cannot impair its usefulness. Every great event can be traced back to a great thought.

Thoughts determine character, and mental habits determine moral being. Men and women are what their thoughts make them; and their minds are a reflection of the influences under which they have been formed. A great many people believe that they can control their thoughts, when in reality their thoughts control them. Thoughts are the effect of mental suggestions; the minds, thoughts, ideas or mental conclusions of people are simply a reflection of the influences under which the mind is developed. Thought is a substance, although invisible to our mortal eyes; and being a substance, is as much more powerful than the crude substance called matter as steam is more powerful than water. Thought is more powerful in the curing of disease, when trained in a knowledge of its own power, than any medicine. It can be educated in truth and knowledge, until it becomes not only a curative agent, but a perfectly irresistible factor in the reconstruction and the upbuilding of the whole body.

That thought can make a person sick is an undeniable fact; and if it can create illness, why can it not remove it? Man is a magnet, just as the universe is a magnet, and has his positive and negative poles. Thought being

the most positive factor in man, is the most powerful.

Although thought has been the body builder from the first, this process of growth took place so unconsciously that its power was but little known. But by scientific investigation it is now known that conscious thought, and thought that knows its own power, can make the body over again in the form it most admires and desires.

CHAPTER VIII.

MENTAL SCIENCE.

THE meaning of the present great mind movement to which progressive thinkers are directing their attention is to make man conscious of his mastery over sickness and disease from the fact that mind is finer than the body, and has absolute control over the body if we but knew how to use it.

Mental Science teaches us how to develop and strengthen these powers. Every intellectual faculty in the brain and every noble principle is developed and strengthened by its study.

So far as the physical life is concerned, all life is from within, out. In other words, what affects the mind will in time affect the body.

There are numerous cases on record where sudden joy or fright has caused death. Anxiety or worry oftentimes causes emaciation, disturbance of the digestive organs, or insanity. Disease very often depends for its existence upon

the belief of the patient only ; and a false idea if persisted in will bring about the same result as if it were really true. It is our beliefs which makes disease real to us. Solomon said : "As a man thinketh in his heart, so is he." Buddah believed the same thing, for he said : "All that I am today is the result of my past thoughts." You have only to look at the dead man to realize that the body depends upon the mind or soul of man for its existence. So long as the mind or soul was present, just so long was that body alive ; but when this soul or spirit leaves the body, the body becomes only a clod of cold, inanimate clay. No matter how self-operating the functions of the body may *seem* to be, they all depend upon this inner master.

This inner controlling power should be fed pure and wholesome thoughts, that it may grow and expand ; for its food is thought. Christ was well aware of this fact, for He said : "Man cannot live by bread alone."

The natural and normal condition of your life should be full, rich and adounding in health. God never created sickness and disease—they are man's own creation, and they come through his violating the laws under which he lives. Every thought you entertain is a force that goes out, and every thought

comes back laden with its kind. This is an immutable law.

Love and its kindred emotions are the normal and natural, those in accordance with the eternal order of the universe; for "God is love." Hatred, malice, envy and jealousy are the unnatural, the abnormal, and so out of harmony with the universe.

For if love is the fulfilling of the law, these, its direct opposites, must be violations of the law; and when there is a violation of the law, there must be pain and suffering in some form from which there is no escape.

And so love and good will toward others will stimulate and build up the body, while malice and hatred will tear down.

You can always conquer hatred by love if you exercise patience, because love is the most positive element.

Hating those who hate you only degrades and lowers your own nature. Nothing is to be gained, and much is to be lost. "Love thy neighbor as thyself," and thy neighbor will love thee.

What we need in this world is more sympathy, more charity for the faults and failings of others. The life that expands in love to all humanity is a life of power. If you would lead

a full, rich and contented life, seek to relieve the sorrows and cares of others, and in doing so your own burdens will unconsciously fall away from you. Thus in helping others you have helped yourself.

The idea that man has a dual mind has long been discussed in scientific circles, and the belief that man is a trinity dates back to earliest history.

The philosophers of all ages seem to agree that man is composed of mind, soul and body. But later writers claim that man has two distinct minds.

Hudson, in his "Laws of Psychic Phenomena," says: "Man has two distinct minds, which I shall call *Objective* and *Subjective*. The subjective mind is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of existing independently of the body. In other words, it is the soul or spirit of man; it survives death and has the power of communicating with other subjective minds during earth life."

My own researches and experiments induce me to believe this to be true, but I prefer to call them the conscious and sub-conscious minds. Now the question is, what are these two minds?

The conscious mind is the reasoning mind, or that part of the mind which we use in our every day lives.

The sub-conscious mind is that part of the mind which retains and remembers all our past experiences and all our thoughts and remembrances; everything that we have experienced from childhood up to the present time; not one is lost; all are retained or stored in this treasure chamber of our memory, as also all the impressions we have ever received through the senses, and all the incidents that have transpired in the whole course of our lives.

What a grand, what a beautiful and wonderful piece of mechanism is this sub-conscious mind!

That thoughts, suggestions and incidents *are* retained in this part of our mind, whether we are aware of it or not, is proven in cases where persons have been in imminent danger of death from drowning or other accident, who have been heard to declare that the events of their whole past life passed before their mental vision in a panoramic view in the space of a few minutes—even the most trivial instances of things which happened in childhood were distinctly remembered.

Henry Wood has very aptly compared this

vast sub-conscious mind to a well or cistern into which is forever flowing a small stream of new thoughts and experiences.

How important it is, then, to supply this storehouse of our memory with pure and wholesome thoughts. For "as ye sow, that shall ye also reap."

If we train ourselves to think ennobling, uplifting thoughts, then will we show forth noble personalities.

If you want to become beautiful, intelligent, prosperous and loved by all who know you, put away from your thoughts all petty jealousies, malice, envy and spiteful feelings. The mind is so constituted as to be able to retain but one thought at a time ; then if an evil thought finds lodgment, we have only to rout it with a good one. Or what would be better still, keep a good thought always present, and the evil cannot enter.

Through the practice of right thinking we drive out all existing weakness and become positive, or proof against all outside influences.

The soul is the weaver of its own earthly garment. It works unconsciously with its own inherent forces, and with the so-called forces of nature. It may work in harmony with the laws of its being, which are always working for

good, for harmony, health and perfection, or it may place itself out of relation with the universe and its own being by thinking wrong thoughts and by doing wrong deeds.

A man expresses his intelligence in thought, which shapes itself into beliefs, and his beliefs will show forth in his person. If a man thinks sickness for himself, sickness will be the result; if he thinks health for himself, health will be the result. A man should cultivate his beliefs that there is good in him, that he possesses the means of gaining wealth and prosperity, and he will see and realize for himself the power of thought. Thought, although a product of the brain, is the true body builder, although it has not hitherto been known in that capacity.

As we have said before, thoughts are things, and they may be sent to any place at any time by the will of the operator. Neither space nor distance is an impediment, and the velocity with which they travel cannot be computed by mortal man. They are projected in waves something like sound waves. The reason why we can heal by mental processes is because we think good, healthful, wholesome thoughts, and will that they shall enter into and fasten upon the sub-conscious mind of the patient, and by

constant and repeated effort we are able to so impress them upon his mind that he cannot but believe that he is getting better, and when once he begins to think this thought for himself the battle is won.

If our sub-conscious mind is a turbulent, muddy stream, always being stirred up and blackened by diseased, unhealthy thoughts, let us try to change the nature of the current by constantly thinking pure, healthful, wholesome, harmonious thoughts, which will in time cause this sullen, muddy stream to clear up and flash and sparkle in the sunshine of returning health and purity, as the mountain stream laughs and ripples on its way to the sea.

Now this process of change cannot take place all at once, but will require time, patience and persevering effort. Like a house that is being built, it must be put together piece by piece. If bad thoughts tear down, good thoughts will harmonize and build up. In fact, the good is much more powerful, because it has the divine basis of reality. The idea of the *true healer* is to wash the mind clear of all spectres of abnormity, and fill it with pictures of beauty, health, purity, strength and earnest aspirations after perfection.

Like all truth, they will press toward out-

ward symmetrical embodiment. It has been demonstrated by hypnotic investigation that the more quiescent the conscious mind becomes the more exalted are the manifestations of the sub-conscious mind.

As the conscious or reasoning mind becomes quiescent in the induced sleep, the sub-conscious mind rises paramount and accepts and acts upon, without question, any suggestion given it which does not threaten the safety of the subject. Hudson says the sub-conscious mind is incapable of inductive reasoning.

Every physician recognizes the value of an easy and hopeful mind in the cure of his patient, and therefore gives assurance of his recovery, although he may feel that there is no hope.

CHAPTER IX.

MENTAL SCIENCE.

HOPE, happiness and a tranquil mind open up the channels so that the life forces go bounding through so rapidly as to leave disease no chance to gain a foothold, while fear and worry have the effect of closing up the channels so that the life forces flow in a sluggish manner.

It is a well authenticated fact that the death of hundreds of people has been caused by fear, especially so when an epidemic of some contagious disease is raging, while on the other hand courage puts new life into our veins.

Sick thoughts, discordant moods and depression are the natural consequences of disease. Some one has said: "Do you actually believe that the human body can be changed from a diseased condition to one of perfect health through the operation of the mind, or these interior forces?" Certainly. Why not? This is the only natural cure. All that drugs

can do is to remove some obstruction in order that the life forces may have a better chance to do their work. Many very foolish and absurd things have been claimed for this work, but is not this true of any system of ethics the world has ever known? But as time passes on the true and great eternal principles will be more clearly defined, and all that is foolish and absurd will fall away. The powerful searchlight of the dawning twentieth century is destined to reveal many new and wonderful facts in regard to psychic phenomena.

In order to live undisturbed by passing influences, you must first find your own center and be firm in it, and rule the world from within.

And how can one find one's center, do you ask? By realizing his oneness with God, and by living in this conscious realization continually. The moment we realize our oneness with the Infinite Spirit, that moment we recognize that we are the builder, and so the master of our bodies, or the homes in which we live.

We no longer *fear* the force that in our ignorance we allowed to take hold of our bodies, but realizing our supremacy over them we so order them as to bring them into harmony with us. The former slave has now become the master.

Would you drink the waters of the fountains of youth? Would you carry all its buoyancy and joyousness into your maturer years? Then have care concerning but one thing—how you live in your thought world. In the degree that you keep young in thought will you remain young in body.

You are continually building, and so externalizing in your body conditions akin to the thoughts and emotions you entertain.

Do not be always talking of sickness and disease; talk about something entertaining and pleasant.

Think less about yourself and your ailments, real and fancied. Give your body the nourishment, the exercise, the sunlight and air it requires to keep it in a healthy condition; keep it thoroughly clean, and then think no more about it than is absolutely necessary.

The health of your physical body, as well as your mental attainments, depends upon the things with which you are related.

The best way to treat yourself by Mental Science is to withdraw to some place where you may be alone and undisturbed for at least twenty or thirty minutes. Make yourself as comfortable as possible, and at first try not to think of anything in particular.

Now try to concentrate your thoughts upon the inner perfection of yourself. See yourself as spiritually perfect; open your inner self, your soul or spirit, to the divine inflow from the infinite source of all true wisdom and knowledge. Ask, and expect an answer to your questions.

You may not be able to do this successfully the first time you try, but do not be too easily discouraged.

It may take you some time to concentrate your thoughts, but try it once a day or as often as you can until it becomes easy to you, for this concentration is the key to power. And your success in the curing of both self and others will depend greatly upon your power of concentration.

If you should at first find it difficult to control your thoughts, you might write the sentence you wish to have impressed upon your mind upon a piece of paper or cardboard, and hang it up in front of you. Fasten your eyes upon it, read it over and over, and endeavor to so impress it upon your mind that you may plainly see it with your mental vision. By gazing at the same thing you can better keep your thoughts from straying, or wandering from the subject. The

object of this concentration is to so impress these truthful thoughts upon the sub-conscious mind, that they will become living realities.

Outwardly, we show forth only as much as we have so far recognized; but inwardly we are perfect, because we are a part of God himself. We are divine sparks sent out from the great Central Sun.

If you would enter the realm of true wisdom; if you would penetrate into the deeper mysteries of life; if you would gain the true knowledge, you must lay aside all prejudices and conceited beliefs which would bar the door to the entrance of truth, and with the calm confidence, the trust, the absolute faith of a little child in its father's promise, open yourself to the voice of this Infinite Spirit.

"Ye shall know the truth, and the truth shall make you free," is the promise. In the dark hours and times of perplexity which come to us all, when we know not where to turn nor whither to go for guidance, follow the instructions of the Master, who said: "go into thine inner chamber and shut the door." Go into the silence and there commune with the Infinite source of all true wisdom. Confidently expect an answer to your question and

it will be given to you. "Ask and ye shall receive; knock and it shall be opened unto you." The same mode of treatment you use for yourself answers for another, with this difference: In treating yourself you will your thoughts to enter your own sub-consciousness, and in treating another you must will your thoughts to go to him wherever he may be—in your presence or a thousand miles from you.

When a patient comes to you for treatment, place him in an easy, comfortable position; tell him to expell from his mind all cares and worries and to make himself passive to your influence. If you can get him into this passive, receptive condition his mind will be like a piece of blank white paper, and will receive the impression of your thoughts much more readily. Now seat yourself somewhere near him, close your eyes and concentrate your thoughts upon the divine perfection of his inner and real self, as you have been told to see yourself; exercise your will power to send these healing thoughts into his sub-conscious mind; will that your wholesome, healthful thoughts shall expel his thoughts of disease, and soon he will be able to think health and happiness for himself. Confidently affirm your power of doing this, and you will succeed oftener than you will fail.

You *must have faith and confidence* or you can do no good.

The treatment need not last more than ten or fifteen minutes.

Thought transference is now an established fact. The freed thought finds itself in the realm of spirit where there is no resistance to it, the same as light finds no resistance in air or ether, and travels wherever its rays are projected.

The best time to give absent treatments is at night. The comparative isolation and silence is more favorable to the concentration of your thoughts; and then your thoughts are apt to find your patients asleep, and you could not possibly find them in a more receptive condition.

Only those who have studied Mental Science thoroughly should undertake to treat.

The basic principle of *all* healing power is *self-trust* and *self-knowledge*.

For the more you become acquainted with your own greatness and your power to heal, the more you will be able to trust yourself; and the more you know and assert your power, the stronger a magnet you will become.

You have probably never thought of yourself as a magnet, yet that is just what you are, and with the power of drawing to yourself all

the good you may desire, if you but knew how to use this power and exercise this law of attraction.

You have a something within yourself which is forever true to you and which is always holding the fort against foreign invasion. The steadfastness with which you stand true to this inner fort, this spirit or will, marks your power as a magnet; and the more you recognize this magnetic force or will the more you will be able to draw to yourself the good things you may desire. Mental science will teach you how to develop and strengthen these powers. If the brain did not grow there would be no further improvement in the body. The *seeming* resistance of earth and its forces are merely a challenge to a man's faith in his ability to conquer, and materially aids in his development, for the brain grows by what it conquers.

The body receives its power and shape from the character of the brain. If the brain generates a high quality of thought, then the mental atmosphere breathed into his body will be of a high quality and will become more refined, purified and beautified. The body builds the brain, but the brain shapes the body.

People, with very few exceptions, have a desire to get rid of their disease, but they do not seem to know that they have within themselves the power of overcoming and casting out this diseased condition. So we should always try to inspire hope in our patient and a belief in his own power and strength. Encourage him to trust and rely upon the healing power within himself—to eat, drink and breathe for the purpose of bringing into his being new life and new health, and casting out sickness and disease.

If your patient is too sick and weak to grasp this grand thought, there is still hope for him. You can assume that this power is within him by thinking *for* him the thought he is not able to think for himself. As soon as your healing thoughts succeed in impressing themselves upon his sub-conscious mind he will begin to recognize the thought, and then it will soon manifest itself in his body.

I would advise you not to wait to practice Mental Science until sickness comes to you. Begin at once trying to concentrate your thoughts, and it will in a great measure prevent sickness and disease from ever getting a foothold upon you. It is important that those who are trying personally to apply this princi-

ple should understand that all progress is vibratory and uneven. The higher standpoint is only reached after a long series of ups and downs.

All our mistakes, if rightly considered, are thoroughly educational, for only through them can we learn our lessons well. The lower and false self-hood will fight with desperation, and before finally yielding will return again and again to the conflict.

But truth is invincible, and error must at length give way before it. Love is the great healing power of the universe. We are oft-times miserable and unhappy because we fancy "things are against us," but in reality every force in nature is friendly to us. *The law of the Infinite never fails*, and when we comply with its provisions we enlist its unlimited forces in our behalf. As the superb majesty, strength and beauty of the oak lie enwrapped in the acorn, so, in our divine innermost, is contained all potency, all power, all harmony, all good.

If, as you fall asleep at night, you make a practice of sending out thoughts of love and good will to all humanity, your sleep will be more peaceful and refreshing and your mental, spiritual and physical powers will be increased largely, because in so doing you are connecting yourself with all the forces of peace and

harmony in the universe. To those who come into this higher realization, fear is an utter stranger. They have always with them a sense of the divine protection. Courage begets strength and fear begets weakness. It is the man or woman of strong faith and courage who is the master of circumstances and who makes their power felt in the world.

All the fears, forebodings and the sufferings of this life come to us because we are out of harmony with the higher laws. To those who bring their lives into harmony with the higher laws and forces, nothing that is good shall be withheld; no desire be ungratified.

When you have found your oneness with God and have entered into the realms of the higher life, all the riches of this earth cannot be compared to the treasure chamber within. "Where moth and rust doth not corrupt, nor thieves break in and steal."

We will have less desire to accumulate vast wealth, which would only be a care and a burden to us, and which must all be left behind when the gates of eternity close upon us.

Coming into harmony with the Infinite brings us into harmony with all the world, and not only all the world, but ourselves; and when this is so, our lives become full and complete.

CHAPTER X.

A GENERAL REVIEW OF THE MAIN POINTS IN THE PRECEDING CHAPTERS.

WE HAVE now given you three chapters on each subject—Hypnotism, Vital Magnetism, and Mental Science. This chapter is a general summing up of the main points in all of them, and shows how closely connected these three subjects are. In fact, there is but one great principle underlying all of them.

You will notice the first thing to be done in treating by suggestion is to gain the undivided attention of the subject. If his mind goes wandering off on any and everything, you had just as well give it up for the time being.

The next greatest point is in having confidence in and control over yourself. You must pay no attention to outside things, but keep your mind wholly upon your work. In order to be a successful operator you will need to gain the confidence of your subject or patient, and the best way to do this is to bear yourself

in a calm, dignified manner, as if you knew and appreciated your own ability and power. Now, when I say this I do not mean you to act in an overbearing, I-know-it-all manner; not at all. But what I mean is a self-possessed, pleasant, impressive manner, that does not "fly off at a tangent" because some one tells you he does not believe you can cure him and has no confidence in your ability. Never allow yourself to lose your temper, even under the most trying circumstances, when you are treating a patient by suggestion.

When you have thoroughly mastered this subject, this sense of power will come to you naturally, and it will impress itself upon those with whom you come in contact without your efforts or even your knowledge. It is something that cannot be expressed in words.

Always remember, you cannot hypnotize a person against his will.

You will find very little trouble in getting a subject under the hypnotic influence, especially if he is susceptible; but you will often have trouble in bringing them out of the sleep just when you desire to do so. Always ask the subject to promise to come back when you request him to do so, before you put him under; but if you neglect to do this and he refuses to

come back at your suggestion, keep your control over yourself and do not become frightened.

This is where so many beginners get into trouble. They get the subject so deeply under the hypnotic influence as to be practically beyond their control or reach, and will not obey their suggestions. Seeing this, the inexperienced operator becomes frightened, loses his self-control, forgets how he ought to do to bring the subject out, and tries to bring him out by force. Now, this is where the danger in hypnotizing comes in. *Remember*, never try to force a subject to take a suggestion of any kind. Sometimes he will only awake feeling angry and dissatisfied with both you and himself, but in some cases, with persons of a highly strung organization, they will go into convulsions, and the consequences will be serious.

This is all wrong, and will never happen except with an inexperienced or incompetent operator. All you need to do when he does not come back at your suggestion is to keep your self-command, talk to him as rationally as you would if he were fully awake, and just let him sleep until he awakens at his own pleasure, which he will always do. If you do this he will awaken perfectly unharmed, and indeed rather refreshed by his long rest.

In giving post-hypnotic suggestions for the cure of habits of any kind, there is no necessity for taking the subject any farther than the second degree.

It is almost useless for you to try to cure a patient of this kind unless he earnestly desires to quit the habit, and is willing to assist you in every way in his power. . Even if you succeed in getting him to take the suggestion that he cannot use it again, that it will sicken him, he may overcome this suggestion by an auto-suggestion that he *will* use it.

Such people as these either do not want to be cured, or else they have not stamina to make an effort for themselves. And in nine cases out of ten they will lay the blame upon the operator, when in reality they have nobody to blame but themselves.

But it is not well to become too easily discouraged in trying to cure these cases, especially the liquor or drug habits, for the use of these drugs so deteriorate the morals and weaken the will power of those who are unfortunately addicted to their use as to make it extremely hard for the patient to help himself, even if he is very desirous of so doing.

So in treating them it is best to give strong, healthful, wholesome suggestions to build up

the whole system mentally, morally and physically. Do not approach them as if they were lepers, but help them to respect themselves by showing your respect for their *true selves*, their inner and real manhood and womanhood. Appeal to their better nature and show them there is still room for them among the respectable.

Such suggestions as these given in an earnest, convincing manner has redeemed many an otherwise hopeless case, and it is one of the best lectures upon temperance or morality that can be given. There has been quite a discussion recently in scientific circles in regard to the use of suggestion during natural sleep.

Sidney Flower, editor of "The Journal of Suggestive Therapeutics," has lately published a pamphlet explaining its use and value, from which we quote one paragraph. He says:

"Why should an idea suggested during natural sleep have more weight than the same idea impressed upon the waking mind? Surely because during sleep the consciousness is narrowed down to a point of concentration that is rarely arrived at during the waking state. The sleeping, or sub-conscious mind, is receptive because it is fixed upon a single idea."

Now, we agree with him in all but the latter part. He says "*the sleeping or sub-conscious*

mind," but the truth is *the sub-conscious mind never sleeps*, but is always on the alert.

The conscious mind is the mind that sleeps, and it is also the reasoning mind. When it is in a quiescent condition through the induced or hypnotic sleep, the sub-conscious mind rises paramount and acts without question upon the suggestions, because it is incapable of *inductive* reasoning.

In treating by Vital Magnetism, the most important point to be remembered is to make yourself positive. If you make yourself too passive you are in danger of contracting the disease from which the patient is suffering. And remember, if you are not naturally endowed with great magnetic powers, you can cultivate and develop what you possess to a high degree if you choose.

This Vital Magnetism is emanating from our bodies all the time, whether we are aware of it or not. But it can be directed or controlled by the will power alone. All the great orators use this magnetic force; they send it from the eyes, from the breath in speaking and from the hands in making the gestures; they may do this unconsciously, but none the less forcefully. And to this power in a great measure do they owe their success.

Now, if this force, sent out unconsciously, can be plainly felt by people in an audience, why can it not, when trained and directed into the proper channels by the mind, or will power? Surely its power must be almost unlimited.

Those who claim that there is no such thing as magnetism, and that everything is suggestion, entirely fail to tell us what this substance is. If there is no such thing as a magnetic current, what is it we feel so plainly when our clasped hands form a circuit? It must be something, and it seems to me suggestion is a very unreasonable name for it.

We are told by the mental scientist that thought is a substance; that thoughts are things and can be sent from one mind to another; also that we can heal disease by sending healthy thoughts into the sub-conscious mind of the patient, and that these thoughts are projected in waves like sound waves, which will go through any substance in reaching their destination.

If this is true, and we have no reason whatever to doubt it, then is it not reasonable to suppose that a thought is composed of magnetic atoms, which have a vibratory movement, and that this is the reason that thought has power to heal?

We know that a suggestion, either mental or oral, must be *thought* before it can be given. This is the only explanation that satisfies me as to why suggestion has such force and power; at least I shall cling to this theory until I find or hear a better one.

We know that magnetism is the life principle; that when it is partially withdrawn from the body paralysis is the result, and when wholly withdrawn, death.

So if a suggestion or thought has this healing power, it must be at least highly magnetic, if not wholly so. But this is only my own theory, and remains to be proven.

And now a final word about healing. It is a good rule to follow never to undertake to treat a patient when suffering from fatigue or exhaustion. Besides the loss of mental and nervous forces at such times, which weaken the power to control others, our negative condition makes us more liable to contract the disease from which the patient is suffering. It is better, if possible, to wait until your powers are recuperated.

The person who would be most successful in this work must give his whole attention to the work. Lay aside all your other business, or put it into the hands of some one else. This

work alone is enough for any one man or woman to attend to, if you would keep your health and magnetic powers.

The greatest trouble with a great many healers is that they make too great *physical* exertions. Now, always remember this: In healing by *any* method, it is not the *physical*, but the *mental* exertions which produce the desired effect.

If you have strong faith, perfect self-reliance, confidence in your ability, a calm trust *in the aid of higher power*, and a steady concentration of the will power upon the desired result, success will be yours. This is the *whole secret* in a nut shell. All the great forces in nature are silent in their operations. They make no noise, no stir, and yet they progress.

CHAPTER XI.

IMPORTANT QUESTIONS AND ANSWERS.

What is hypnotism?

It is an abnormal state into which persons may be thrown either by an act of their own or by the exercise of another person's will.

From what is the word hypnotism derived?

From the Greek word meaning *sleep*.

What is the meaning of the word statuvolism?

Statuvolism is derived from two Latin words—*status*, a state or condition, and *volo*, the will, meaning thereby a state or condition of the will.

About how many persons are susceptible to hypnotism on first trial?

About twenty per cent.

What do we mean by hypnosis?

We mean by hypnosis the state into which the subjects are thrown during the experiments.

Is hypnotism the name of the state itself, or of the science which deals with the phenomena of the subject?

It is the name of the science, and not of the state itself.

What is a person called when in the hypnotic state?

A hypnotic, or subject.

What is a hypnotist?

It is one who hypnotizes for scientific purposes.

What is a hypnotizer?

One who makes hypnotism a profession.

What is a suggestion?

It is the promptings and persuasions given the subject in the experiments.

What is a hypnotic suggestion?

It is the suggestion made to the subject while he is hypnotized.

What is meant by post-hypnotic suggestion?

It is a suggestion meant to take effect after the subject is out of the hypnotic state.

What is a simple suggestion?

It is a suggestion made to the subject without hypnosis being induced.

What is meant by the term mental control?

All forms of suggestions or other means of impressing the psychic life of the patient.

What is an auto-suggestion?

One which the subject gives himself.

Why can you hypnotize a person?

Because all persons act upon what they believe.

Give another reason.

Another reason is that where two wills perfectly blend, one passive and the other positive, the passive will do and believe what the positive will suggests.

What does trial prove?

The truth or fallacy of a proposition under consideration.

What are two important points in hypnotism?

First, be positive in your assertions when you tell a subject to go to sleep; second, be just as positive when you tell him to wake up.

What is the first thing to do in hypnotizing?

Secure the undivided attention of the person upon whom you wish to operate.

Can you hypnotize a subject without closing his eyes?

You can. Remove all unpleasant suggestions from his mind and tell him that he will wake up feeling all right.

Does sex or temperament have anything to do with the susceptibility of the subject?

It does not.

At what age are people most susceptible to hypnotism?

Between the ages of fifteen and twenty.

How many different degrees of hypnotic sleep are there?

Six—three physical and three mental.

What is the first degree?

Any effect you may produce upon the psychic life of the patient.

How will you know when your subject has reached the third stage?

By the rigid condition of his muscles.

What is the name of this third degree?

The cataleptic degree.

How will you know when your subject goes from the third to the fourth?

By the relaxation of his muscles.

What other indication?

If he is in the fourth you can tell by his talk that he is in light clairvoyance.

What is the distinguishing feature between the fifth and sixth degree?

In the fifth the mind has to travel to gain its knowledge, while in the sixth he knows everything without traveling.

What does this demonstrate?

The omnipresence of mind.

Why is it that suggestion has power to destroy disease?

Because in using your mind and will you are drawing upon the only unlimited source that is accessible to man.

Are subjects, or hypnotized persons, responsible for their acts?

They are.

Is the subject's moral resistance as strong in the hypnotic as in the waking state?

It is just as strong.

Will a subject accept a suggestion or a post-hypnotic suggestion which conflicts with his principles or instinct of self-preservation?

He will not.

Can a person be hypnotized against his will?

He can not.

Can the subject break the hypnotic sleep and return to his normal condition any time he chooses?

He can, even in defiance of the operator's will.

Is the subject always unconscious when in the hypnotic sleep?

The conscious mind is usually asleep, but the sub-conscious mind never sleeps.

What suggestions take root most effectually in the sub-conscious mind?

Those which are to the therapeutic advantage of the subject.

Can a subject of good moral character be induced by hypnotic suggestion to perform an act which in his waking state he would consider immoral?

He can not.

Will a subject of loose morals exhibit the same characteristics in the hypnotic state as in the waking?

He will, but will refuse to commit a crime which will endanger his personal safety.

Which is the most powerful, an auto-suggestion or the suggestion of another?

An auto-suggestion.

Can harm result to the subject from hypnotism?

It can not, only in the foolish tests which the subject is willing to carry out.

What is Vital Magnetism?

It is an electric substance, generated within our own bodies.

How is it transmitted from the operator to the subject?

Through the nervous system.

Part 2

From where is this magnetic substance principally derived?

From the stomach.

From what other source is it derived?

From the lungs and the acids and alkalies of the animal organism.

In what way does the stomach generate this magnetism?

The dissolution or digestion of the food in the stomach sets free the element we call Vital Magnetism.

Where is the receiving reservoir of this magnetic substance?

In the ash colored matter of the brain.

How is this magnetic substance deposited in this reservoir?

Through the blood and nervous system.

Why is it that Vital Magnetism, or animal electricity, has so much more curative power than mineral electricity?

Because this magnetic substance, when generated in the body, is so modified and made fit for instant use as to be readily taken up by the body.

How is this magnetic substance distributed through the body?

By the brain.

What is the result if any organ receives too much or too little magnetism?

The result is disease.

What is the result of complete withdrawal of this magnetic substance from any part of the body?

Complete paralysis.

But if withdrawn from the motor nerves only?

Loss of motion.

If withdrawn from the nerves of sensation only?

Then sensation is lost, but motion remains.

If too little magnetism were given to the liver, what effect would be produced?

A torpid condition of that organ.

If too much were given?

It would cause nervous congestion and inflammation.

What is the result if withdrawn from the nerves of special sense?

The loss of the sense of hearing, seeing, tasting and smelling.

What causes nervous dyspepsia?

Too little Vital Magnetism given to the stomach.

If too much were given what would be the result?

A voracious appetite and other derangements of the digestive organs.

Why do you always throw the current through the patients by holding their hands before commencing treatment?

To bring them into communication, or "en rapport," with yourself.

How many and what are the names of the plexuses of nerves used in this method of treatment?

Four—cervical, brachial, lumbar and sacral.

In the treatment of what diseases do we use the cervical plexus?

All diseases of the stomach, heart, liver and lungs.

How do we use the brachial plexus?

In treating all diseases of the arms.

For what do we use the lumbar?

For all diseases of the upper bowels.

For what is the sacral plexus used?

For treating all diseases of the lower bowels, the male and female generative organs, the bladder and all diseased conditions of the lower limbs.

How would you reduce a fever?

Send the current, by holding the hands, to equalize the circulation, then make the passes from head to foot.

What is Mental Science?

Mental Science is a study that develops the individual powers of self.

What is the only thing that the mind can produce?

Thought.

What is thought?

One of the finest and most powerful substances on earth.

Why do thoughts heal the sick?

Because thought is a force, and when charged by the will of the operator, it goes forth to perform the mission with which it is charged.

What are the factors which build up the body?

Thought, desire and will.

What is the connecting link between thought and the more external parts of the body?

The nerves.

Why do so many people become discouraged and make failures?

From a lack of confidence in the strength of their own minds.

Why is Mental Science a great and good study?

Because it strengthens every intellectual faculty of the brain and every noble principle.

Does a man control his thoughts, or do his thoughts control him?

His thoughts control him.

What are the positive and negative poles of the magnetic man?

Thought is the positive and the body the negative.

What is the most powerful factor in man?

Thought.

Why is thought the most powerful?

Because it is the most positive.

What is the next most powerful?

The brain.

Why?

Because it generates the thought.

What is the sub-conscious mind of man?

It is that part of our mind which retains and remembers all our thoughts and experiences.

Why should the sub-conscious mind be fed pure and wholesome thoughts?

That it may grow and expand, for its food is thought.

What is the true body builder?

Educated thought that is conscious of its own power.

How would you treat yourself by Mental Science?

Concentrate your thoughts upon the spiritual perfection of yourself.

What is the object of this concentration upon the inner forces of yourself?

It is to impress these thoughts upon your personality, until these truthful thoughts become an ever-present consciousness.

How would you treat a patient by Mental Science?

The same as yourself, but use your will power to send your healing thoughts into his sub-conscious mind.

What is the basic principle of all healing power?

Self-trust and self-knowledge.

CHAPTER XII.

GENERAL INSTRUCTIONS.

IN ALL cases before commencing treatment, you should first take hold of the patient's hands, placing the thumb of your right hand between the third and fourth fingers of the left hand of the patient (see Plate No. 8), thereby making direct communication with the ulnar nerve. Use your right hand as the positive pole, the left as the negative; make the vibration with the right hand, which is a fine, quivering motion, and exercising at the same time a strong intention to send the magnetic current through your patient from your right hand to your left. The clasped hands form a circuit. This is done in order to bring the patient into communication, or *en rapport*, with yourself.

To heat your hands, drop them to your side for a few seconds, to allow them to fill with blood; then rub the palms briskly together and they will get very hot.

Plate No. 8.



GETTING PATIENT "EN RAPPORT," OR IN COMMUNICA-
TION WITH YOURSELF.

I usually give a patient one treatment a day, but you must govern that according to the severity of the case and the disease. Acute cases may need two, or even three, treatments a day, while in most of the chronic cases one treatment each day will be sufficient. The length of time required for a treatment is from ten minutes to half an hour.

When producing hypnosis or in giving suggestions, such as closing the eyes, when you go to wake them up snap your fingers or slap your hands together and tell them to waken. If they should not do so at once, tell them you will count five slowly, and as you say five, snap your fingers and tell them positively to wake up, and they will generally do so. But sometimes they will not waken just at once; in this case do not get frightened and try to wake them by force, as that might produce bad results. Give them a little time and they will be all right. Keep giving the suggestion that they will awaken.

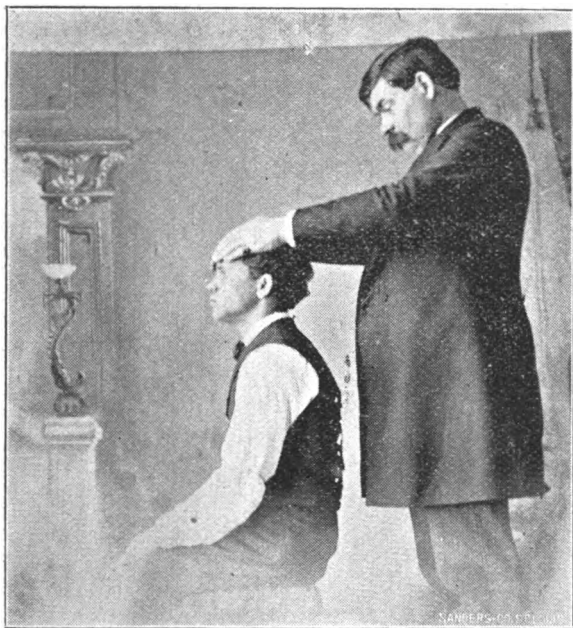
HOW DISEASES ARE TREATED BY "MAGNETIC" PROCESS.

HEADACHE.

There are different forms of this affection. There is the rheumatic, congestive, catarrhal and several other kinds. Headache is not a disease itself, but a symptom of other disorders. There is always a derangement of some other organ when headache is present, and you should ascertain the cause and seat of the trouble before beginning on the head. The stomach is more often the cause of the disorder than any other organ.

To treat headache: After getting your hands very hot, place the positive hand on the forehead, the negative on the back part of the head, and send the current from right to left; do this for two or three minutes, then stand behind your patient and make the passes with both hands back over the head, down behind the ears and off over the shoulders. (See Plate No. 9.)

Plate No. 5.



**MODE OF COMMENCING TO TREAT FOR HEADACHE AND
MAGNETIZING THE SPINE.**

When you get close to the points of the shoulders, give your hands a little quick flip, exercising at the same time a strong intention to draw the pain out of the head and off at the shoulders. If you do not take it off at the shoulders, you may get it down into the body and leave it there. If the pain should be in any other part of the head, place the positive hand over the seat of the pain, instead of over forehead.

AFFECTIONS OF THE EYES.

In all eye troubles, whether acute or chronic, the treatment will be practically the same. Heat your hands very hot; place positive hand over the diseased eye and negative hand on back of head; throw the magnetic current from right to left hand. If both eyes are affected, treat first one, then the other, in the same manner. Continue to throw the current for several minutes, then stand behind your patient and rub the eyes from the nose outward, with the tips of fingers. If there is any discharge from the eyes, have your patient wash them frequently with water as hot as can be borne. Always magnetize the water if possible.

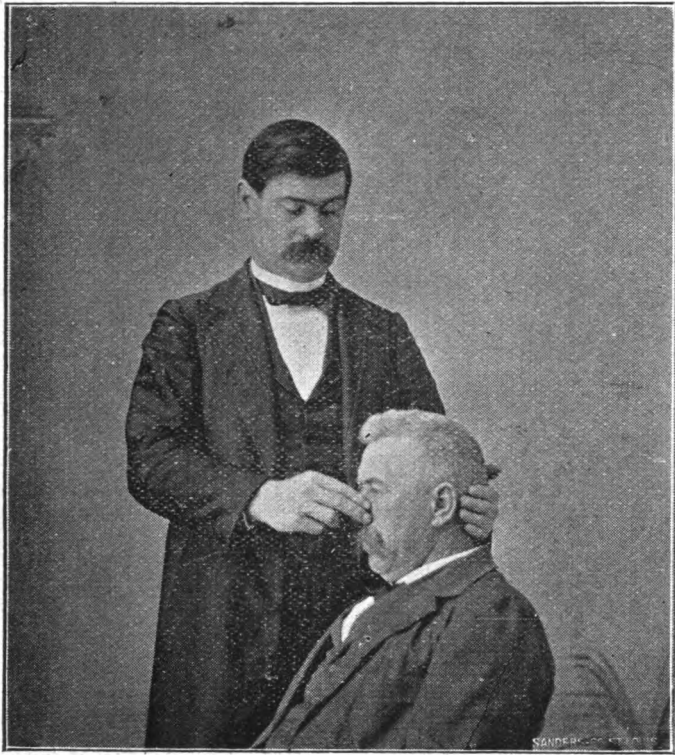
CATARRH OF THE NOSE.

This is an inflamed condition of the mucous membrane lining of the nose, and is usually the result of a cold. It may be acute or chronic. To treat nasal catarrh, take hold of the nose where the cartilage joins on to the nasal bone, with the thumb and forefinger of the right hand, placing the left at the back of the head (see Plate No. 10), making the vibration with positive hand with the intention of sending the magnetic current through the diseased part to negative hand. This will seem to you like a very simple treatment, but I can say from a large experience, it is the best treatment I have ever found.

DISEASES OF THE EARS.

In the acute stage this disease is most common in children, usually the result of a cold, but in chronic troubles it most frequently arises from a catarrhal inflammation of the mucous lining of the middle ear. These cases are most all curable where the drum (*membrana tympani*) is not destroyed. In treating all diseases of the internal or middle ear, close all the fingers of both hands except the first finger; insert the tips of these, one in each ear (see Plate No. 11) and make the vibration, throwing the current

Plate No. 10.



MODE OF TREATMENT FOR NASAL CATARRH.

from the positive to negative finger in that ear; if both are affected, change the finger from one ear to the other, thus treating both. Keep up this vibration, or magnetic current, for four or five minutes in bad cases; then place a thin handkerchief or cloth over the ear, take a deep inspiration, place the mouth close to the ear, with negative hand on opposite ear, and blow a strong, steady current of warm air into the ear. Do this several times, then change and blow into the other ear in the same manner. You can impart as much (and some claim more) magnetism with your breath as with your fingers. My experience, which has been a very extensive one, is that this treatment is worth all other treatments put together for all diseased conditions of the middle ear. It will reach and cure where medicine cannot enter.

TOOTHACHE.

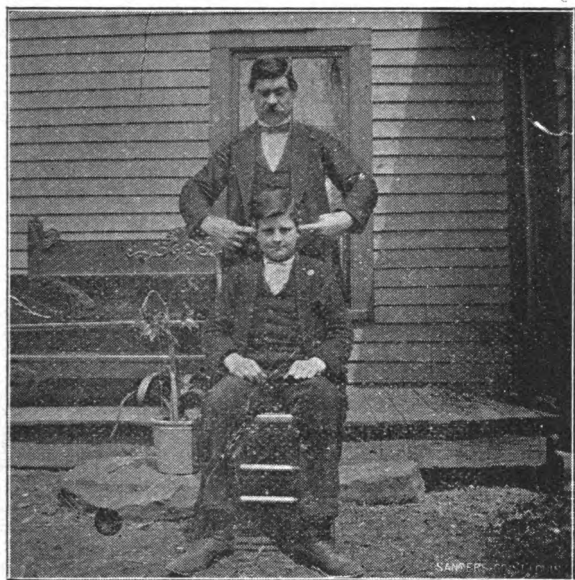
To relieve this distressing trouble, heat your hands very hot, place the positive hand over the painful part, the negative on the opposite side of the face or head, throw the current through for some time, rub the side of the face that is affected, then blow, as directed for ear troubles, into the ear upon the side that is affected. This

sends a warm current of magnetism down the nerves to the aching tooth. If this does not succeed in relieving the tooth, place the finger of your right hand upon the top of the tooth and the degative hand as nearly opposite as possible, and send the current directly through the tooth. This treatment will relieve nine cases out of every ten, but if the tooth is badly decayed, the sooner a dentist is consulted the better for the patient.

NEURALGIA OF THE FACE.

This is an exceedingly painful trouble. It is always confined to one side of the face, and the pain comes in paroxysms. Sometimes there is a jerking of the muscles and considerable swelling, with a shiny, greasy appearance of the skin. To cure this disease, heat your hands very hot and place the right one over the seat of pain, the left one on opposite side of head; throw the magnetic current, as in the other cases, through the painful part. After having done this for some time, make the passes with both hands to draw off the pain, always aiming to rub in the direction *with* the circulation. This treatment will usually relieve this trouble in a few minutes, but if it does not, magnetize a cloth of

Plate No. 11.



MODE OF TREATING FOR DISEASES OF THE EARS.

several folds in thickness; also about one gallon of water; heat the water hot, then wring the cloth out of the water and apply to the painful part as hot as can be borne, changing it as often as it becomes cool.

SORE THROAT.

This is a very common and troublesome disease, and needs no description. To treat this trouble, take hold of the throat with the thumb and first two fingers of the positive hand, with the negative hand upon back of neck; send the current through from right to left, as in other diseases, then stand in front of your patient and rub the throat from the ears downward with both hands. You can also heat the hands very hot, placing the positive one over the throat, negative one on back of neck, and send a current through in this way.

TONSILITIS.

The severe form of this disease is known as quinzy. There is considerable redness in the throat and swelling of the tonsils, and very painful when swallowing. The treatment is the same as for sore throat, unless there fever. (See directions for fever.)

BRONCHITIS.

This is a catarrhal inflammation of the mucous lining of the bronchial tubes. It may be acute or chronic. To cure this trouble, place the positive hand over the cervical plexus of nerves, which lie opposite the first four cervical vertebra (on the back of the neck), the negative hand on the chest (see Plate No. 12), moving it about until you have covered the parts affected. Send the current as in other cases. Also place the negative hand over the chest and blow two or three times on the cervical plexus, as directed to blow in the ear.

ASTHMA.

The cause of this disease is quite obscure, but it is due to the muscular fibres of the bronchial tubes. It is sometimes associated with acute catarrhal affections. Some of these cases are very obstinate, and, indeed, but few are entirely cured; but you can always relieve a paroxysm in a few minutes by causing a relaxation of the spasmodically contracted muscles. The treatment is the same as for bronchitis. (See "Bronchitis.")

Plate No. 12.



SHOWING POSITIVE HAND OVER THE CERVICAL PLEXUS.

PNEUMONIA, OR INFLAMMATION OF THE LUNGS.

There are three varieties of this disease now recognized :

First, Croupous Pneumonia.

Second, Catarrhal Pneumonia.

Third, Chronic Pneumonia.

The disease is lobular when confined to the lobules; when one lung only is affected, it is called single; when both are affected, it is called double. To treat this disease, you place your positive hand over the cervical plexus, the left over the lungs. After you have thrown the magnetic current from positive to negative in this manner for some time, if any fever yet remains, make the long passes from head to foot as you would in reducing a fever. If there is severe pain in the lungs, as is generally the case, heat your hands as hot as possible, place the positive hand over the seat of pain, with the left hand on opposite side of body, and throw the current through the painful part until relieved, which is generally in a few minutes. In bad acute cases where the fever runs high, it is well to give two or more treatments each day, at least until out of danger.

NOSE BLEED.

This is a very annoying trouble with some persons. To stop the bleeding, stand behind the patient and make the passes as in headache; this will relieve the pressure of blood in the head and will generally stop the flow in a few minutes. But if it does not, take hold of the nose with thumb and finger as in catarrh; throw the current through and then make the passes as for headache, exercising a strong intention of stopping the flow. If the case is obstinate, magnetize some cold water and have the patient snuff it up his nostrils, and apply it to the head.

AFFECTIONS OF THE MIND.

It is a well known fact that sudden emotions, such as joy, fright, anger, grief, etc., will produce both acute and chronic disorders of the mind. In these diseased conditions you will find Vital Magnetism and Mental Suggestion a grand remedy. For treatment, see directions for General Treatment.

HYDROCEPHALUS, OR DROPSY OF THE BRAIN.

This consists of water in the head. It is an affection of early life, and may be congenital.

It is characterized by an increased size of the head, the bones growing excessively large, with languor, loss of appetite, and sometimes convulsions and dullness of the mental faculties, with general debility. For treatment, see "General Treatment."

GENERAL DROPSY.

This form of dropsy is usually an acute form, as the result of cold or getting wet, or from any cause which would cause suppression of the action of the kidneys and the skin. Dropsy is usually not an idiopathic disease, but a symptom of some organic affection. In treating all cases of dropsy, stimulate the action of the bowels and kidneys by placing your positive hand over the region of the kidneys, the negative one over the lower bowels, and throw the current through in this way for several minutes; then change the positive hand, placing it low down on the back between the hips to stimulate the action of the bowels; then make the long passes from head to foot with both hands.

HYDROTHORAX, OR DROPSY OF THE CHEST.

This is an accumulation of a watery fluid in the chest. It is usually caused by some previ-

ous disorder of the lungs, heart, or the membranes lining the chest. It may exist alone, or it may be a part of general dropsy. The causes are cold, disease of the heart, stomach or liver, injuries and excessive use of liquor. for treatment, place the positive hand over the cervical plexus, negative over the chest. Throw the current in this manner for about ten minutes then make passes with both hands from the head to the waist, both in front and on back.

DROPSY OF THE ABDOMEN.

This is a collection of water in the cavity of the abdomen (belly). The abdomen is distended and there is a sense of weight, loss of appetite and constipation. If the collection of water is large, breathing is difficult from the pressure on the diaphragm. It may be caused by diseases of the liver, spleen, or heart, or by a chronic inflammation of the peritoneum, which is the lining of the abdomen. To treat this disease, you place the positive hand over the region of the lumbar plexus of nerves, which lies in front of the transverse processes of the lumbar vertebra, or what is known as the small of the back. Place the negative hand on the abdomen (see Plate No. 13), changing it so as to treat the whole abdomen. After throwing

Plate No. 13.



SHOWING THE RIGHT HAND OVER THE LUMBAR PLEXUS.

the current through in this way for ten or twenty minutes, make the passes with both hands from head to lower limbs, both in front and back.

MENTAL AND NERVOUS DISEASES.

Symptoms: Low spirits, restlessness, languor, the patient is weak and easily discouraged, and a general lack of vigor and tone of the whole system. The chief cause of this common malady is over-taxed nerves and body, or an undue strain upon the vital forces. Among women it is often caused by a derangement of the sexual system. For this malady, give a thorough *general treatment*. (See "General Treatment.")

NEURALGIA OF THE HEART.

This is a very dangerous and painful nervous disease. The pains are very severe in the region of the heart and come on in paroxysms. There is great anxiety and palpitation of the heart, the pulse sinks, the countenance becomes deadly pale, with a sense of suffocation; usually the body is covered with a cold sweat. The paroxysms last from a few minutes to half an hour. The patient is generally free from pain

in the intervals of the attacks. It is sometimes caused by spasmodic action of the heart, and almost invariably attacks those who are subject to rheumatism, gout or apoplexy. In treating for this, heat your hands as hot as possible, place the positive hand over the heart, the negative on the opposite side of the body; throw the current through in this way for ten or fifteen minutes, or until the severe pain is somewhat relieved; then place the positive hand over the cervical plexus, the negative hand over the region of the heart, and send the current down the nerves to the heart, thus stimulating it to proper action. After treating in this way for several minutes, make the long passes from head to lower limbs. If the case is obstinate, magnetize a flannel cloth and some water, heat the water very hot and wring the flannel out of the hot water and place over the heart. Change as fast as it gets cool.

INDIGESTION, HEARTBURN, DYSPEPSIA.

.(Sour Stomach, Water Brash.)

Dyspepsia is a very common disease, and is found among all classes of people, but more especially among those who live sedentary lives and have no opportunity to take out-door exercise; also those persons addicted to the use

of tobacco and strong drinks are more subject to it than those who do not. The symptoms are so commonly known that I do not think it necessary to repeat them here. The treatment, outside of proper diet (see article on Diet), would be: Place the positive hand over the cervical plexus, the negative one over region of stomach, throwing the magnetic current from positive to negative. If the liver or bowels are sluggish, treat them as instructed under that head. (See Constipation, Diseases of Liver.)

VOMITING.

Vomiting is usually preceded by a peculiar sickening sensation in the stomach, called nausea. There is seldom any pain, but a fainting, debilitated condition; the skin is cool and moist, with pale face. Vomiting is most generally the symptom of some other disease, but not always. To relieve this trouble, magnetize a glass of water, as directed under that head, and give a wine glass full every half hour until relieved. Also treatment the same as in "Dyspepsia."

NEURALGIA OF THE STOMACH. (GASTRALGIA.)

This affection is attended with violent pains in the stomach, with great difficulty in breath-

ing. There is restlessness and sometimes palpitation of the heart; generally there is a great quantity of wind belched up, which gives momentary relief. This is usually caused by a derangement of the nerves of the stomach, but may be caused by diseases of the spinal cord or spleen, liver or other organ, indigestible food, anxiety of mind, etc.; in females, from deranged menses. In treating this disease, magnetize some water and heat it; give the patient a wine glass full as hot as he can drink it; also wring flannel cloths out of hot *magnetic water* and apply as hot as can be borne to the region of the stomach. Also treat as directed in article on "Dyspepsia."

DISEASES OF THE LIVER.

The liver is subject to a great many forms of disease, among which the most common is a torpid or inactive condition. You can readily recognize the symptom of this condition, which will show a yellow coated tongue, aching of the bones, especially of the lower limbs; sallowness of the skin and whites of the eyes, a bitter taste in the mouth, low spirits, and they usually complain of headache, dizziness, etc. This condition is most frequently induced by malaria, but is often caused by damp, un-

healthy atmosphere in very hot weather. Magnetism will make a permanent cure in most of these cases, and always relieves. For treatment, after you have gotten the patient into communication with yourself as directed, place your positive hand over the cervical plexus, the left over first one and then the other lobe of the liver, which are situated one on each side just under the short ribs; throw a good, strong current through in this way for some time, then bring the positive hand down the spine, but leave the negative hand as it was, and send the current through in this way; then make the long passes from the head down the spine with both hands.

GALL STONE COLIC.

This is a peculiar and distressing ailment. The gall stones form in the gall passages, and in passing down cause intense agony. The colic is due to these stones passing from the gall bladder to the duodenum. The pain is very intense, often accompanied by shivering and vomiting, but after the passage of the stones it ceases suddenly. For treatment, heat the hands very hot, place the positive hand over the seat of the pain, the negative one on

the opposite side of the body; throw the current through the region of the pain for five or ten minutes, then make the passes downward with both hands over the seat of pain, with the intention of forcing the stones out into the duodenum. To prevent the formation of these stones, give treatment as for liver troubles. (See "Diseases of liver.")

MALARIAL FEVER.

A great many varieties of fevers come under this head, such as chills and fever, intermittent and bilious, or remittent, congestive or pernicious fevers. They are only different grades of the same disease, and all have the same cause. The symptoms are too well known to need description. To reduce a fever, hold the hands as instructed, and send the current with the intention of reducing the temperature down to the normal. This is very tiresome on the arms, and the best way is to send the current for a few minutes, then make the long passes from head to foot, using both hands; then send the current again; this rests your arms, and at the same time keeps up the treatment; the long passes equalize the circulation. To remove the cause, give treatment as in liver diseases.

APOPLEXY, CEREBRAL OR SPINAL.

In the cerebral variety of this disease the attack comes on with a pain and constricted feeling in the head, the face is either flushed a dark purple or is deadly pale; in spinal apoplexy there is sudden and complete paralysis. For treatment, place the positive hand on the forehead, the negative one on the back of neck, throw a strong current through with the intention of relieving the pain, then make the passes downward from head to foot both in front and down the back; do this with the intention of drawing the blood pressure from the brain. .

CATARRH OF THE BOWELS.

This is an inflammation of the mucous membrane which lines the bowels. It may be either acute or chronic. In the acute stage there is always diarrhœa, but in the chronic cases there is usually constipation, with occasional spells of diarrhœa. To treat this disease, place the right hand on the lumbar plexus of nerves, or small of the back, and negative hand over the bowels; throw the current through for several minutes, then change the hands, placing the positive hand over the bowels and negative

one over the lumbar plexus. After you have sent the current through in this way, then make passes with both hands down over the bowels, also down the spine.

LOCOMOTOR ATAXY.

This disease arises from several causes, such as venereal excesses, cold and bodily fatigue, as also suppressed perspiration of the feet: there is a degeneration of the posterior portion of the spinal cord, which produces partial paralysis or loss of motion. It usually begins with weariness of lower limbs, with frequent attacks of severe pain in lower limbs and lower half of the trunk; also dimness of vision, with unsteadiness of gait; the patient cannot stand erect or walk with closed eyes without the assistance of a cane or some other support; the intellect remains unimpaired. The disease progresses slowly. For this trouble give "General Treatment." (See article under that head.)

CATARRH OF THE BLADDER. (CYSTITIS.)

This is an inflammation of the mucous membrane which lines the bladder. It may be acute or chronic. It may be caused by cold, or injury, or stones in the bladder, or gonorrhœa.

To treat this disease, place the positive hand over the sacral plexus of nerves, which is situated low down in the small of the back, between the hips; place the negative hand over the region of the bladder; throw the current through for ten or fifteen minutes. Have your patient take a warm hip bath once a day. Let him drink plenty of soft water, but nothing stimulating.

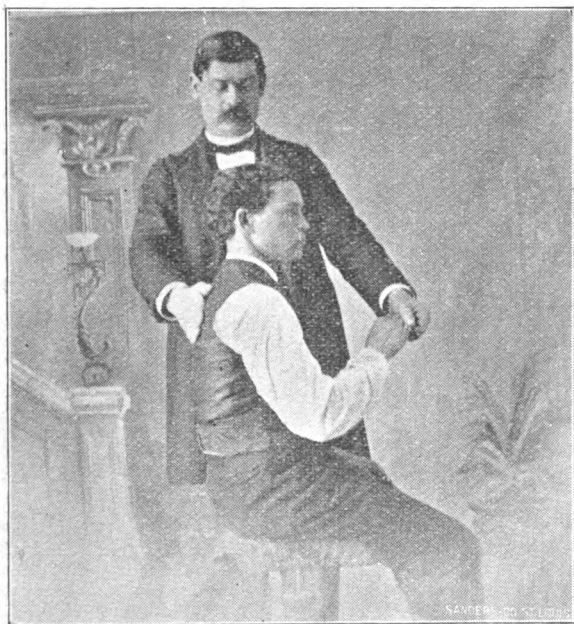
CANCER.

This is one of the worst diseases the human family is subject to, and is too well known to need description. Magnetism and suggestion will cure a good many cases, and all if you get them in time. Treatment: If there is a discharge from the cancer, place a clean cloth over it, then place the positive hand over the cloth, the negative on the opposite side of the head or body; throw the current through the sore, then make the passes from all directions towards the center of the sore. This is done in order to bring more healthy blood into the part to enable nature to throw off the diseased tissue. Thoroughly magnetize all cloths or other dressings which you use to bandage the cancer; also give "General treatment" to cleanse and purify the blood.

RHEUMATISM.

This is an inflammatory condition said to be caused by an irritating poisonous matter in the blood. There are two forms of this disease—acute and chronic. Chronic rheumatism is a very obstinate complaint, but if properly treated can be cured. If the trouble is in the arms, or one arm, place the positive hand over the brachial plexus of nerves, which lies just between or a little above the shoulders, and with the negative hand take hold of the hand of the arm that is affected and send the current down the nerves of the arm. (See Plate No. 14.) Then change the negative hand to the other hand of the patient, but leave the positive hand as it was. Then rub the arms with both hands from brachial plexus down to the ends of the fingers. If the affection is in the lower limbs, place the positive hand over the sacral plexus and take hold of the foot of the affected limb with the negative hand; then throw the current from the positive hand through the nerves of the limb to the negative hand. After doing this for several minutes, make passes with both hands from the sacral plexus down the limb to the foot. If there is pain either in body or limb, heat your hands hot, as directed in “General

Plate No. 14.



SHOWING THE RIGHT HAND OVER BRACHIAL PLEXUS.

Instructions," then apply the positive hand over seat of pain and the left one on opposite side of the body or limb, and throw the current through region of pain; then make the passes with both hands over the affected part toward the hands or feet. The vapor bath used in this connection is a valuable auxiliary. (See Bathing.)

CONSTIPATION. (COSTIVENESS.)

Constipation is a sluggish or inactive state of the bowels. Its causes are various. It is a very common disorder, and produces different symptoms, such as headache, loss of appetite, dizziness, etc. It is generally caused by sedentary habits, inattention to stool, and in women by female troubles. It is sometimes caused by muscular torpor of the intestinal canal. These cases can all be cured by Vital Magnetism. It is worth more in this trouble than all other remedies put together. For treatment, place your positive hand over the sacral plexus, the negative over the lower part of the bowels (see Plate No. 15), sending the current through from right to left hand. This will stimulate the bowels to their normal action, thereby removing the cause of the trouble and making a

permanent cure. Magnetize water with the intention of causing it to act as a mild laxative; also give "General Treatment."

CONSUMPTION. (*Phthisis Pulmonalis*.)

Consumption is a decay, or waste, of the body from any cause, but is generally applied to a disease of the lungs called Pulmonary Consumption. The disease is seldom curable. Magnetism will cure it if you get it in the first stages, but very few feel the need of treatment until it is too late; but even then Magnetic treatments will relieve the suffering and ameliorate their condition in every way. In treating this trouble, use the same treatment as for lung diseases (see article), then blow over the cervical plexus as directed to blow in ear, with the left hand over the region of the lungs; also have them take five or six full inspirations in the open air, except in cold weather, night and morning. Give "General Treatment," and look well to diet and bathing.

GOITRE.

This is an enlargement of the thyroid gland, which is situated on the fore part of the neck or throat. It progresses very slowly, and is

Plate No. 15.



SHOWING THE RIGHT HAND OVER THE REGION OF THE
SACRAL PLEXUS.

attended with no pain. Treatment: Heat your hands very hot; apply the positive hand over the enlargement, the negative hand on back of neck; send current through in this manner, continuing for ten or fifteen minutes; then stand in front of your patient and make the passes with both hands from above, down over the goitre.

HEMORRHAGE OF THE LUNGS.

This is a spitting of blood from the lungs, bronchial tubes, trachea, or larynx. It is caused chiefly from injury or ulceration. If from the lungs, the blood will be bright red and mixed with sputa. Treatment: From the cervical plexus as in bronchitis. (See Bronchitis.)

DISEASES OF THE HEART.

The heart is subject to a number of different diseases, from as many different causes. Magnetism will cure the most of them, except in cases where the valves are affected; then nature cannot make the repair. Always try to ascertain the cause and remove it. Treatment: Place the positive hand over the cervical plexus, the negative one over the region of the heart; send the current from right to left; con-

tinue this for about ten minutes, then blow on the cervical plexus to increase the circulation; then make vigorous strokes from the head down the back to the bottom of the spine. Look well to diet and bathing.

PILES. (HEMORRHOIDS.)

This is a very common disease. It is a fullness of blood in the lower part of rectum. The causes are numerous—constipation, straining at stool, highly seasoned food, tight lacing, sedentary habits, etc. Treatment: Place the positive hand low down on the bottom of the spine, the left over the lower part of the bowels; send the current from positive to negative hand. This increases the circulation in the rectum and assists nature to carry off the congested blood and remove the tumor. Look well to habits and bath.

LUMBAGO.

This is a rheumatic affection in the muscles of the loins and back, and to stand erect is very painful, as is also any motion of the muscle of the back which brings them into use, such as stooping, etc. Treatment: Heat your hands very hot; apply the positive hand to seat of

pain, with the negative on the opposite side of the body. Continue this for ten or fifteen minutes, then make the passes with both hands, beginning above the affected part, rubbing down the spine over the region of the trouble.

PARALYSIS. (PALSY.)

There are four varieties of this disease—cerebral, spinal, reflex and toxæmic, or lead palsy. Paralysis is a loss of voluntary motion or feeling. It usually comes on quite suddenly. When it is confined to certain muscles or a certain limb, it is called local palsy; when one half of the body from head to foot is affected, it is called hemiplegia; when it affects one half of the body from the hips down, it is called paraplegia, and when it is attended by a continual tremor, it is called shaking palsy. It may be caused by anything affecting the brain, such as the pressure of tumors, apoplexy, injuries to the head or spine, intemperance, etc. To treat this disease, place the positive hand upon the forehead, the negative hand on back of neck, thus throwing the current through the brain. Continue this for ten or fifteen minutes, then make vigorous strokes down the spine with both hands. If the arm is affected, make the passes from brachial plexus down the

arm over the hand; if the lower limb is affected, rub from sacral plexus down over the limbs. Give a good "General Treatment," and look to the diet and bathing; a vapor bath is best, once to three times a week, according to the strength of the patient.

RICKETS.

This is a constitutional disease which affects children. It usually begins with diarrhoea and muscular debility and failure of nutrition, which causes a yielding of the bones and they become bow-legged, also spinal curvatures, and late cutting teeth, which soon decay. Usually the abdomen is distended and the head is large. Treatment: Give a thorough "General Treatment" once a day, with salt water baths two or three times a week; plenty of out-door exercise if the child is old enough, but if too small to run and play, wheel it out; have them take plenty of good, nourishing food, and whole grain or graham bread.

SCROFULA.

The name scrofula is derived from *scrofa*, a hog, because the disease is peculiar to this animal. This disease manifests itself in many different ways, as consumption, goitre, hip joint

disease, white swelling, etc., and usually affects the glands of the neck or other parts of the body. It is usually inherited, but may be excited by other causes. For this disease, give thorough "General Treatment."

SCIATICA.

This is neuralgia, or rheumatism, of the sciatic nerve, which is the largest nerve in the body, and extends from the sacral plexus down the limb to the bottom of the foot. It may affect one or both limbs. The pain extends from hip to knee, or may extend from outer ankle and heel. For treatment, place the positive hand over the sacral plexus, and with the negative hand take hold of the foot of the side that is affected; throw the current down the limb through the diseased part for several minutes, then make passes from the sacral plexus down over the limb that is affected to the bottom of the foot.

BRAIN FEVER.

This disease is known among medicine men by several different names, but the most common one is inflammation of the brain, which includes all the different forms. The exciting

causes are over-study, cold, fatigue, direct rays of the sun, driving in of eruptions, injuries to the head, loss of sleep, long continued mental strain from grief or anxiety, intemperance, etc. For treatment, place the positive hand on the forehead and negative one on back of head or neck. Send the current through the brain in this manner for some time; then make the passes from head to foot, both in front and down the spine. Magnetize cold water, apply to the head by wringing cloths out of it and laying them on the head, and place the feet in water as hot as can be borne.

WORMS.

About thirty entozoa inhabit different parts of the body of man, but there are only three principal varieties of worms to which the human race is subject. The pin worm, also called the thread worm, is very small, being a half to one inch in length; these are found in the rectum. Another variety is the long, round worm, from four to twelve inches in length; these are found in the large intestines and stomach. The third variety is a long, flat tape worm, varying in length from a few feet to sixty or eighty; it dwells in the small intestines and feeds on the "chyle" of the stomach.

Treatment: For tape worm, place the positive hand over the cervical plexus, the negative on the stomach; send the current down the nerves to the stomach in this manner for fifteen or twenty minutes, then change the positive hand over lumbar plexus and negative over upper bowels; send the current through the bowels in this manner. The long, round worms require the same treatment, but for pin worms, place the positive hand over the sacral plexus, the negative hand over the lower bowels; send the current through the diseased parts in this manner for some time. As for pin worms, inject one-half pint of magnetized salt water once a day.

GENERAL TREATMENT.

To give a general treatment, magnetize the body from head to foot; first get your patient *en rapport* with yourself, as directed in General Instructions; place your positive hand on the forehead, negative on back of neck; throw the current through for several minutes, then work on each plexus as I have described to you in treating the different diseases. Then make the long passes with both hands from head to foot down the spine and down each limb.

FELON.

Felon is an inflammation which usually affects the fingers near the joints, but it may also attack the toes. There are four recognized varieties. To treat a felon, magnetize the finger by throwing the current through it from right to left hand, then make the passes with both hands from above down over the diseased part of the finger or toe, as the case may be. If you get a felon in time you can stop it, but if it has gone too far, poultice with flax seed meal mixed with magnetized water; also magnetize the cloths which are used for wrapping; this will help to allay the pain.

SLEEPLESSNESS. (INSOMNIA.)

This is a most annoying trouble, and is very dangerous if allowed to run on, as it may end in insanity or death. The exciting causes are various—mental disturbance or emotional excitement, nervous diseases, especially in women, or the excessive use of tea and coffee. Ascertain the exciting cause and remove it; give “General Treatment.”

FEMALE DISEASES.

As the treatment for all diseased conditions of the female organs is about the same, I will

place them all under one head. You will treat all these diseases from the sacral plexus, which, as I have told you, is situated low down in the small of the back between the hips. Place the positive hand over the sacral plexus, the negative hand over the region of the womb, or ovaries, whichever is affected. If there is any pain in the womb or ovaries, place positive hand over the seat of pain, with left one on back, and throw the magnetic current from the front instead of from the back. After you have sent the current through in this manner for some time, make the passes down the back to the bottom of the spine.

HYSTERIC.

This word takes its name from a Greek word meaning the *womb*, as it was supposed to be caused by an irritation of the generative organs. It is a peculiar disease which affects women of nervous temperaments. Its causes are various, among the many being indigestion, disappointed love, tight lacing, mental strain, grief, anger, fright, etc. For this disease, give "General Treatment."

FEVER.

This is a general term, and includes several forms of diseases. There are numerous causes.

To reduce a fever, first take hold of the patient's hands, as directed in "General Instructions," thus forming a circuit; send the current from positive to negative hand for fifteen or twenty minutes, at the same time exercising a strong, steady determination to bring the temperature down to normal; then make long passes from head to foot with both hands, both in front and down behind. Always ascertain the cause of the fever and remove it; also observe diet and bathing.

MORPHINE, WHISKEY AND TOBACCO HABITS.

It is an easy matter to cure any of these habits if the patient can be hypnotized. If you can produce hypnosis in your patient, send him into the third or fourth degree; then give him the suggestion that he will lose his appetite for the stuff; that he cannot use it without making him sick, and that it will not taste good; then awaken him without removing the suggestion. Repeat this once each day for several days if it is a bad case; you can cure the worst cases in this way. If the patient is of a very positive disposition, and you cannot produce hypnosis, give him a "General Treatment" every day, and while giving it, give suggestions in a conversational manner, and give him

strongly magnetized water, a wine glass full every four hours. If he will use his own will power and desires to break away from these habits, you can cure him in this way. One of the nicest cures I ever made was by simple suggestion, without the least perceptible hypnosis being produced. Other diseases can often be cured by hypnotic suggestions, or what the physician pleases to call hypnotic therapeutics. When you have produced hypnosis, tell them, or give the suggestion, that the diseased condition will leave them; firmly impress upon the mind that they will get well, then wake them without removing the suggestion. Repeat this once a day, and you will soon begin to see an improvement. Most cases can be cured in a few treatments, and often in one sitting.

TO MAGNETIZE WATER AND OTHER ARTICLES.

To magnetize water, put it in a glass fruit jar or tumbler, set the jar on the palm of your negative hand, place the fingers of your right hand in the mouth of the jar, and exercise a strong intention of charging the water with your magnetism. Be sure to charge it with magnetism to do what you want done. For instance: Your patient is vomiting and you wish to stop it; charge the water with this intention; or if you wish to vomit him, change the intention, but send the current in the same manner. The intention you exercise when you magnetize the water will cause it to act in accordance. Magnetized water is very beneficial in treating all diseased conditions of the stomach, liver, kidneys and bladder; also the whiskey, morphine and tobacco habits. In all these cases have the patient drink a wine-glass of it every four to six hours; you will be surprised at the result. Also use it as an eye wash in sore or inflamed eyes. To magnetize cloths, handkerchiefs, paper, etc., hold the article lightly



HOW TO MAGNETIZE WATER.

between the hands without touching the hands together: send the current from positive to negative hand. This charges the article with magnetism if you have used that intention. These articles may be given or sent to the patients to be laid over the painful part, for the purpose of reducing inflammation and alleviating pain. They can be sent by mail, if sealed up and handled only by the operator and patient.

DIET.

THERE is one great and general law in regard to food necessary to keep the body in its normal condition and preserve health and vitality. We make no force ourselves; we can only use that which nature provides; and the nearer we get to nature in regard to the food we consume, the nearer we get to the kinds best adapted to our use. Food is force, hence all our strength comes from the food we eat. Thus you see the importance of exercising care in choosing our diet. Scientific investigators say that in order to keep every organ of the body in a perfectly healthy condition to build up the body and produce heat and force, we need three classes of food—nitrogenous, carbonaceous and mineral matter. Vegetable food, such as wheat, corn, rice, potatoes and other garden vegetables furnish nourishment for building up nerve, bone and muscular tissue. The outer part of the various grains furnish the most bone and nerve food, while the center, or starchy part, only furnish heat and fat, therefore the whole of the grain

is necessary for the nourishment of the body. Sugar and starch contain the most carbon and develop heat and fat in the body, while meat and eggs would build the muscle and nerve tissue. A wholly vegetable diet would not be sufficient for one who does hard physical labor, while one doing office work or mental labor would need less meat, as there is no muscular waste.

In winter, and especially in cold countries, one needs plenty of sweets and fats to keep up the animal heat of the body, but in hot weather we should eat much less of such articles, in order to keep the blood cool. About three pints of water is needed each day to dissolve the food and carry it through the circulation and cool the system by lubricating the tissues. Water enters largely into the composition of the body. A man weighing one hundred and fifty-five pounds has one hundred pounds of water, which is about twelve gallons—enough, if rightly arranged, to drown him. All food should be well cooked, but not overdone. A person should rest at least half an hour before eating and equally as long after eating before taking active exercise.

The easily digested foods are: Roasted oysters, fresh fish, mutton, venison, grouse,

pheasant, partridge, pigeon, hare, flounders, sweetbread, mutton broth, beef tea, milk, stale bread, rice, sago, arrow root, asparagus, French beans, cauliflower, baked apples, oranges, grapes, bananas, strawberries, peaches, water, claret, sherry, black tea.

Those moderately digestible are: Cooked fruits, such as pie plant, raspberries, apples, currants, apricots; vegetables such as lettuce, celery, artichoke, cabbage, turnips, potatoes and spinnach, meats such as raw or stewed oysters, cod, pike, trout, turtle, woodcock, snipe, duck, wild water fowl, turkey, beef, lamb, butter, and eggs (not hard boiled.)

Those hard to digest are: Pork, salt meat, veal, goose, heart, liver, brain, sausage, hashes and stews, mackerel, eel, salmon, herring, halibut, salt fish, lobsters, crabs, shrimps, muscles, oils, melted butter, cheese, nuts, custards, pastries, buttered toast, muffins, fresh bread, pears, plums, cherries, dried fruits, cucumbers, onions, carrots, parsnips, beats, beans, mushrooms, pickles, chocolate, champagne and cordials. There should be a certain amount of coarseness in our food, otherwise there would be too little chewing needed, and the teeth decay from lack of use. Chewing coarse food keeps the teeth healthy. One cause

of constipation is food being too finely divided and concentrated. For babies, the mother's milk is the only food adapted to the need of the child; babies, as a rule, are given solid food too young; they cannot properly digest it, thus producing diarrhoea.

BATHING.

THE skin is composed of three layers, and varies from one-eighth to one-fourth inch in thickness. It is a very important excretory and absorbing organ, as each square inch contains about three thousand five hundred sweating tubes, or perspiratory organs, each of which may be likened to a little drain pipe one-eighth of an inch long, making an aggregate length of the entire surface of the body about one hundred thousand five hundred and eighty feet, or a tile ditch for draining the body almost twenty miles long. Thus you can readily see the importance of keeping these little drain pipes open by frequent bathing, to enable the system to throw off the impurities through the channels which nature has provided for that purpose.

The best time for a bath is either just before retiring for the night or the first thing on rising in the morning, or at ten in the morning or at three in the afternoon, as the case admits.

Chronic cases should always exercise in some active way after a bath, if strong enough; a short, brisk walk is always invigorating; mod-

erate exercise should be taken before bathing also, where the patient is able. In taking a full bath it should be done quickly, the patient rubbing himself vigorously, if strong enough, except in acute cases, then no exercise should be taken.

For persons who are afflicted with or subject to head troubles, it is well to wet the head and face before taking the full bath. The body should be warm when the bath is taken, and the fact of being in a perspiration is no objection, provided the breathing is not disturbed nor the body in a state of exhaustion. The temperature of the water may be suited to the situation of the patient. It is not well to bathe directly after eating, nor should a meal be taken just after bathing; no strong shock should ever be given upon the head. In all diseased conditions of the bowels you will find a warm water injection very valuable, especially in constipation.

The vapor bath is a most valuable acquisition in treating rheumatism, skin diseases, colds and fevers. Where a regular vapor bath is not obtainable, one can be made with but little trouble. Heat some bricks or small stones red hot; undress the patient and seat him in a chair, then closely pin a couple of blankets around

his neck; place a small tub or tin pan under the chair, filled with hot water; the hot bricks should occasionally be placed in the water in order to keep the vapor rising. Keep the blankets closely pinned around the patient's chair so as to confine the vapor, and in a short time it will produce free perspiration. If it should affect the head or produce faintness, bathe the face with cold water, or wet a towel with cold water, fold and lay on the head: the patient should drink freely of cold water while in the bath. The length of time in this bath must be governed by the condition of the patient, usually from ten to twenty minutes. It should not be administered to those who have weak lungs. The salt water bath is one of the most healthful and invigorating, used in the proportion of one-half pound of salt to one gallon of water. A little baking soda thrown into the water also makes a delightful, refreshing bath, especially if one is inclined to be a little feverish.

VENTILATION. (PURE AIR.)

THE average weight of both lungs together is about forty-two ounces, the right lung being heavier than the left by two ounces, and they contain about one gallon of air at their usual degree of inflation. We breathe on an average about 1,080 times an hour, and inhale 600 gallons of air a day. Thus you can readily see the importance of breathing pure air.

In the primitive ages of man, when they lived in tents, or even less shelter, there was no need of directions for ventilation, as they breathed absolutely pure air. The system of ventilation was good in the time of our forefathers, when they had large fire places which created a draft and thus carried out the foul air, while an abundance of pure air came in at the cracks and crevices, and when the door was opened. There was, of course, an enormous waste of fuel to get a little heat, but the ventilation was excellent. Later, when stoves came into fashion and a better class of houses were constructed, there was less chance of pure air getting in and foul air out, so it was breathed over and over. Rooms heated by stoves should

be arranged so as to have air coming in all the time. A good way is to have a window down at the top in one part of the room and the lower sash slightly raised in another; this will give a pure circulation all the time, but it should be so arranged that there will be no draft upon persons sitting or sleeping in the room. Rooms heated by hot air registers are the most easily ventilated. The hot air coming through the floor rises to the upper part of the room, and you can have your ventilation in the lower part; thus the air in the room will keep changing all the time. Steam heated rooms are the most unhealthy. There is no arrangement unless especially made to ventilate a house heated by steam, and the heat is usually insufficient to permit of opened doors and windows. It is said that at least one-third of the people in every community are more or less diseased. The reader can readily see how liable he is to contract disease in a poorly ventilated, crowded room. Every man and woman is constantly exhaling from the lungs waste animal matter, and if a person is diseased these vapors naturally partake of the nature of the disease. If we would take proper means to preserve the purity of the air we breathe it would promote better health and longevity of life be increased.

The venous blood, when it enters the lungs in a negative state, depends upon the oxygen and electricity to electrify it and remove the carbon which it contains. The lungs keep up a necessary supply of Vital Magnetism during sleep, when the stomach and digestive organs are permitted to take a partial rest. If you will notice the breathing of a person while asleep, you will see how long and deep the inhalations are. It is because the lungs redouble their efforts to inhale the life-giving properties contained in the atmosphere. People should be as particular about the air they breathe as the water they drink. The sick room should be especially well ventilated; have plenty of fresh air in this room, even if it takes more fuel to supply heat and keep the room at its proper temperature. A large, open bowl of water placed in a sick room will absorb bad odors and impure gases. For this reason drinking water should never be left in a pitcher or open vessel in the sick room.

When it is possible, have a southern exposure to the sick room, so you can admit the sunshine. Sick people, or those who have the care of them, are too apt to neglect their surroundings and to depend entirely upon the physician for a cure, and blame him if he should not do so.

A SHORT CHAPTER ON THE BRAIN AND NERVOUS SYSTEM.

THE duty of the nervous system is to maintain the relations and communications between the body and things external to it, and between its own different parts.

The primitive elements of the nervous system are, first, nerve cells, collected into ganglia, or nerve centers; second, nerve filaments, arranged in bundles called nerves, which act as electric wires over which to transmit thoughts, impressions, etc., from one nerve center to another.

These centers are like the stations or offices of a telegraph system; the nerves correspond to the wires.

The action produced by the conveyance of an impression from one nerve center to another through the medium of the nerves is called excito-motor, or reflex action. Nerve centers collect, generate, reflect and radiate nerve force. The understanding of this is the key to the functions of the nervous system, and explains the method and philosophy of curing disease by Vital Magnetism.

Reflex action may occur without sensation. Sensation only exists when an impression is conveyed to the brain, the seat of the perception of sensations.

Transmission of nerve force can take place between nerve centers outside of the brain without the brain being conscious of it.

Some nerves transmit the impression of motion; these are called excito motor nerves. Other nerves transmit nerve force from one nerve center to another, and are called excito-secretory, as in nerve force controlling secretion of different organs of the body.

Secretion of gastric juice, for stomach digestion; secretion of bile from the liver, for digestion of fatty and starchy food.

Other nerves transmit impressions of taste, others of smell, etc.

All the contents of the cranium, or skull, together constitute the encephalon, or brain, the average weight of which to the whole body, in man, bears the proportion of about 1 to 36.

The average weight of the whole brain in the adult male is about fifty ounces; in the female, about forty-five ounces. The maximum is about sixty-five ounces.

The parts of the encephalon are : The medulla oblongata and pons varoli, the cerebellum and the cerebrum.

The peculiar attributes of the medulla oblongata are connected with respiration and deglutition.

The pons varoli unites the two halves of the cerebellum.

The cerebellum controls muscular movements and the proper performance of the different organs of the body.

In the cerebrum are the sole organs of the mind; that is, the intellect and emotion, as well as of will. From the spinal cord nerves branch to all parts of the body, controlling movements, sensations, and so forth. The pneumo-gastric nerve goes from the medulla oblongata to the lungs and stomach, controlling their action.

GENERAL REMARKS.

MAN is a part of nature, and beyond the laws of nature he cannot go; everything he does must of necessity be done in accordance with natural laws, or he must pay the penalty. When a man comes into the world he brings nothing with him, and all that exists upon the earth is for him to find by patient toil and investigation and apply it to his use. Some are afraid to investigate, but you show me a man or a woman who fears or does not care to investigate, and I will show you an ignorant man. To fear what does not exist is simply a want of knowledge of what does exist. Mystery ends when knowledge begins. Man is endowed with reasoning faculties, and he must learn to use them. Things which at first sight seem mysterious are perfectly plain and natural when you understand them. All things in nature are natural and are controlled by natural laws. Mother Nature is our grand old nurse, and I know from practical experience that man is not so far removed from nature that he cannot be reached and cured of his ills by the use of these natural laws.

Physicians often get great praise for curing the sick, but the truth is, we never cured a disease in our lives ; we simply assist nature to make the repairs, and the most rational way is to follow out nature's laws. Vital Magnetism is one of the best means by which to assist nature to throw off disease and regain the normal condition by restoring to the system the life substance which it has lost, for *magnetism is all life*. People are often cured and relieved of their pains by this magnetic influence without knowing what it was that relieved them. I could relate a good many instances which have come under my personal observation during my twelve years' practice of medicine. I have often had my patients tell me they felt better the moment I came into the room.

I was called one evening in haste to visit a lady who was suffering severely with pain in her bowels. I hastened to her bedside and placed my hands upon her abdomen to ascertain the cause of the pain. While I was manipulating her abdomen she told me the pain had disappeared. I had unconsciously cured her by the application of Vital Magnetism. You may think you do not believe in this curative power, but you do. Listen and I will tell you why I

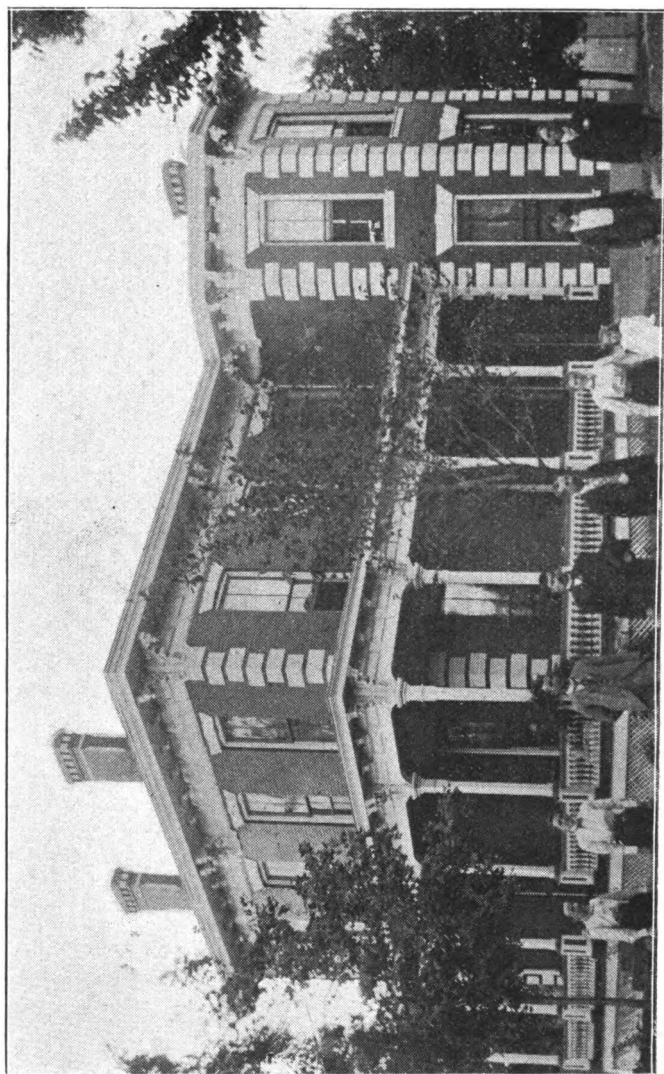
know you do. When you come into collision with a chair or some hard object and bump or bruise your body, you instinctively rub the contused part with your hands; if the baby falls and bumps his head, you pick him up and rub his head until it eases the pain; when you are suddenly attacked with a pain in your stomach, your hand instinctively flies there and you rub and press your hands upon the painful part. Everyone knows that stroking an aching head will relieve the pain. It is in such cases as these that the application of the hands relieves the distress. But these are common occurrences. I have taken chronic cases that have baffled the skill of the best physicians with both medicine and electricity, and cured them with Vital Magnetism alone. It is such things as these which convince me that it is one of the most precious gifts that God has given us. Man, when in health, is a perfect piece of machinery, but when any organ gets out of order, there is pain and disease. This work not only teaches you how to remove disease from other bodies, but it does more—it teaches you how to keep your own machinery in order and all your vital organs healthy. This is in itself a grand feature, and is worth many times the price of the book. In closing, I repeat the

prayer made by Elisha two thousand years ago: "Lord, I pray Thee, open their eyes that they may see."

To the hundreds of Magnetic Healers who are already in the field, I am assured this book will become a daily companion. May it bring peace and comfort and hope to many a discouraged and suffering fellow-being. This is its mission into the world.

May the angels of the Infinite Father's Spirit bless and breathe into your life a spark from the divine "Central Sun," that your mental, physical and spiritual faculties may be strengthened and built up into greater usefulness.

THE END.



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The spacious grounds cover one entire block on Nevada's most prominent street, yet well retired from the busy bustle of the city. In the center of this immense, shady lawn and grassy spot rests the large building itself. Large elms, maple, ash and other trees furnish a delightful shade and an air of rest and repose. A splendid gravel driveway will be prepared throughout the grounds, with entrance from north and west.

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L. E. STANHOPE, M. D., D. D. S.,
NEVADA, MISSOURI.

TO THE PUBLIC.

The diseases which I have cured with Magnetism include most all of the chronic troubles, such as Rheumatism, Dyspepsia, Constipation, Liver and Kidney troubles, Throat and Lung diseases, and all chronic Pelvic diseases of women; Heart disease, Nervous and Mental diseases, Loss of Manhood, Paralysis, Asthma, Catarrh in all its forms, Dropsy, Stiff and Swollen Joints, Deafness, Diseases of the Eyes, Scrofula, Bowel and Bladder troubles, Cancer, etc.; in fact, I have cured almost every kind of disease known to the human family. I not only cure these diseases myself, with Magnetism, but I also teach the Science of Healing to others, so that they can by practice, under my instructions, become eminent healers. I have quite a number of students now in active practice who are making remarkable cures and a success financially. I also cure the Morphine, Whiskey and Tobacco habits. These cures are guaranteed or money refunded. For further information address, with stamp for reply,

L. E. STANHOPE, M. D., D. D. S.,

NEVADA, MO.

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