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The Expose

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OF

WELTMERISM.

MAGNETIC HEALING DE-MAGNETIZED.

BY

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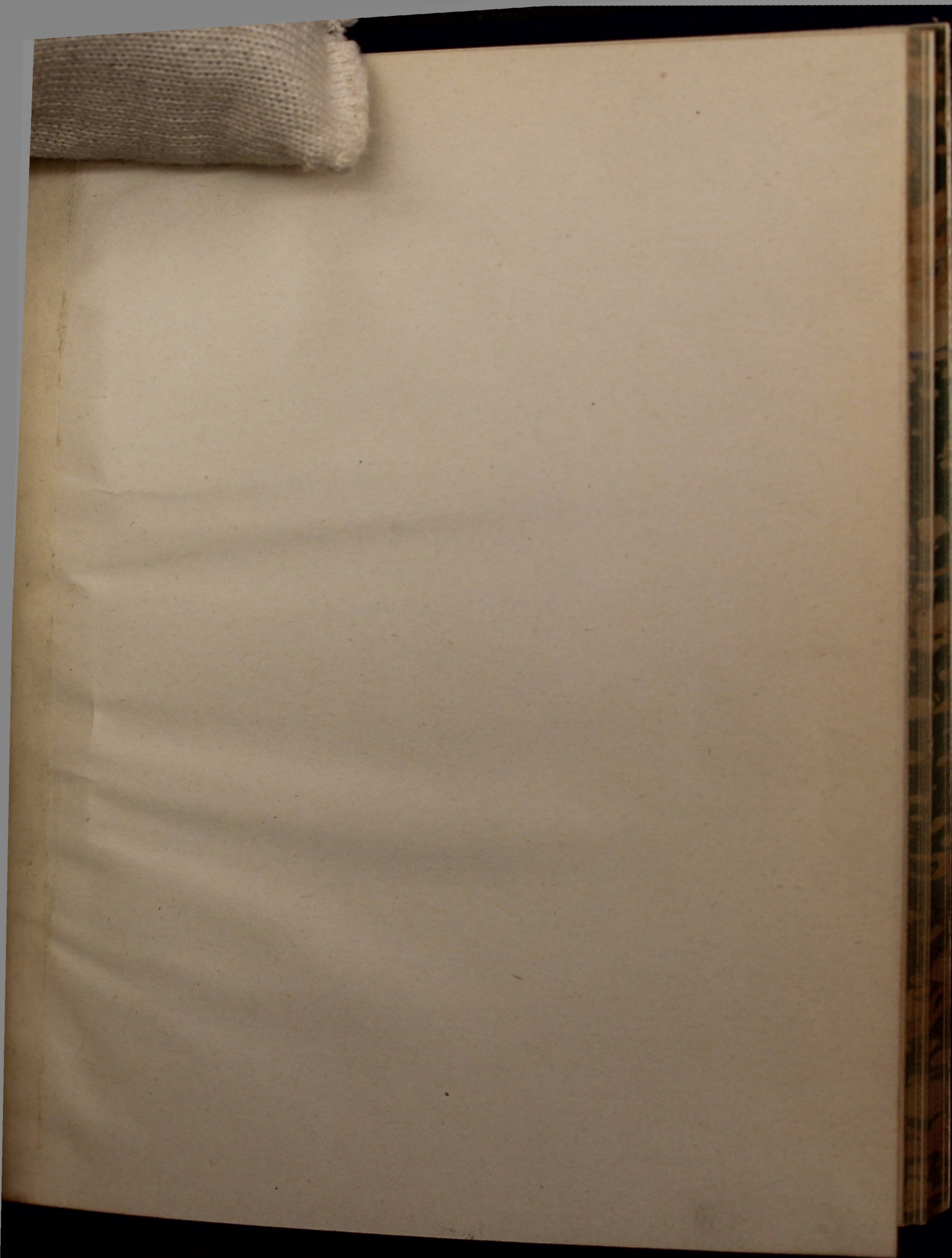
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To all true worshipers of Jehovah and servants of the Christ, this volume is most respectfully dedicated by the Author.



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PREFACE.

The apology for this book is its seemingly exceeding necessity. No literary claims are made for it, but hope is entertained that it will be received by those for whom it is written with the same spirit of loyalty to the One Source of life, health and happiness in which it is presented.

The author is a practicing physician of a number of years' experience, a graduate of the "Regular School," with views sufficiently liberal, however, to induce him, as opportunity has offered, to investigate the teaching and practice of those esteemed irregular, heterodox, or not of "our-doxy." He has therefore endeavored to gather from all available sources of medical lore and skill, everything that would better enable him to successfully minister to the relief of his afflicted fellows. He believes that the tendency of modern

medicine is largely in this direction, and that the majority of physicians of all schools believe and act upon the view that the true physician, the safest and best medical adviser, is the one best informed regarding all the resources of modern times, and the best qualified and prepared to apply them as occasion may require. In harmony with this spirit he has sought to carefully investigate the principles and practice of "Magnetic Healing," and test its claims in relieving pain and curing those afflicted with imaginary, functional and organic disease, and holds a diploma from one of the leading Magnetic Institutions of Nevada.

In the Christian physician's field of duty there are moral and spiritual questions to consider, as well as those which are of a purely physical nature. No department of human thought and inquiry can exist by and for itself alone. The universe, though to man the physical wonder of wonders and incomparatively extensive, may most logically be regarded as a unit. The solar system, as such, is a single thing; and man, "fearfully and wonderfully" as he is made, intricate and complex as his organism, is yet a single living soul; and the true welfare of his

physical entity cannot be faithfully regarded, without due consideration of his mental, moral and spiritual nature, the proper relationship, mutual dependence and influence of these different elements of his being.

He believes that in the light of both human experience and Divine revelation, the type of true manhood is Jesus, the Christ, and that the primary source of knowledge and wisdom by which man may hope to harmonize his complex nature, is his Creator, the God of the universe.

This revelation is contained in the Divine Library, the Bible, and makes known the Messiahship, Sonship and Lordship of Jesus, who died and rose again that "men might have life, and might have it more abundantly;" who, in that book, teaches where to place our affections, for what to hope, the true object of faith, and purpose of labor; or, how to live that we may best accomplish the object of our being and secure the greatest benefits from our present existence for self and fellows.

Any teaching not in harmony with that of Jesus Christ must be misleading and pernicious in its influence and outcome; and the more skillful the weaving of error with truth,

in a subject so universally interesting as that which includes the life, health and happiness of the race, here and hereafter, the greater the necessity of its exposure.

He does not purpose to call in question the personal character of those promulgating the doctrine of Weltmerism, but principles so far-reaching in their subversive influence, and so industriously circulated, ought not to be ignored or passed lightly by. "For though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," is the strong language of the apostle Paul concerning those who pervert the gospel of Christ. Our purpose is therefore :

1st To set forth the leading features of Weltmerism.

2nd To point out its errors and their logical sequence.

3d To indicate the principles and practice of so-called Magnetic Healing which are worthy of further study or adoption.

4th To direct attention to the true source of healing, health, happiness and eternal life.

Magnetic Healing.

MAGNETISM.

"Magnetic Healing," as a system, professes to make practical application of the knowledge of "Vital Magnetism," "Hypnotism," and "Mental Science," in the cure of disease. It ignores Medicine, and depends for diagnosis, when one is needed, upon intuition or 'good common sense,' perception through sympathy, or passiveness, and clairvoyance. It declares Vital Magnetism to be a fluid or force that is generated in the human system, stored in the nerve centers, especially the brain, and capable of being transmitted through the nerves from one person to another by contact—preferably by the laying on of hands; and is directed by means of the will to any organ or part of the body, to accomplish any work that may assist that organ or part in properly performing its function.

In professing to determine the condition or disease by sympathy, the healer seats himself before the subject, and clasping hands with him, makes himself physically passive by relaxing the muscles, then directing his attention, he perceives, or endeavors so to do, the abnormal condition of the subject, by the changes that take place in his own sensations, imagination, or person.

It is claimed that this "magnetic power," like all primary truth, cannot be defined, though its efficacy and uses may be well known; but as there can be no exercise of the magnetic force without the exercise of the will, it is often spoken of as "Educated Will Power." Exercise of the will is necessary in generating, propelling, and receiving it, and suggests the intimate relationship of this department and that of "Mental Science," which treats of the power of the will. It also leads to the principle of "an agreement of wills." The subject and operator should be in mental harmony, or agreement upon the certainty of the return of health. And when there is perfect agreement of wills, each fully

determined that healing shall occur, any disease will yield to the magnetic influence.

Entire passiveness on the part of the subject is necessary for best results. Not only should he be willing to be healed, but also to follow to the letter the directions that may be given by the operator. Therefore, the frequent expression, "The patient must be passive." Intention is another term to express the act of the will. Magnetic force, like electricity, must have a positive and a negative pole; and so one hand is made positive and the other negative by intention.

Increased temperature aids in imparting the magnetic force. The operator is directed to throw his hands downward and outward from the body, with the fingers straightened or curved backward to fullest extent, at the same time exercising the intention of sending the blood to the hands; then to grip them suddenly, with the intention of sending the blood to the capillaries; then, by rubbing them together briskly for a few seconds, he will be surprised to find the degree of warmth imparted. He is now prepared to place himself in communication, or "en rapport" with the

subject. This is said to be a peculiar and induced condition by which the healer exerts an influence over the subject and assists in obtaining that "agreement of wills," so necessary to complete success. It is a "communication of the vital principle or substance, and is generally established on first trial, but not always. An experienced healer may perceive within himself when this takes place."

The operator seats himself before the subject, who is also seated, and gently clasps the palm of each hand, at the point corresponding to the space between the third and fourth fingers, instructing the subject to relax the muscles of the entire body as thoroughly as possible, and to be entirely willing to receive benefit from the operator's exertions. The operator then communicates a gentle, vibratory or quivering motion with his positive hand, at the same time exercising will power or intention to direct a current of magnetism through that part of the hand to the body, directing the full energy of his mind to that end.

The subject having enough confidence in the method and operator to place himself

under his care and being desirous of benefit, readily notes any change of sensation that may take place by this contact. His attention is now directed to the vibratory movement and the peculiar feeling in the hand and arm that is clasped by the positive hand of the operator. Should there be a decided, or slight thrill, or unusual sensation of any kind experienced, his expectations are met; he is still more convinced of the theory of magnetic healing; his confidence in the power of the operator is increased; and he is resolved to trust and obey further instructions; he is en rapport with the operator. This procedure is declared to be "good treatment" of itself, and by directing the intention properly, a current of vital magnetism may be sent to any part of the body to accomplish any purpose. It is usual therefore to begin a treatment in this manner, to be continued for a few minutes and then supplement by a more general or special treatment according to the nature of the case.

Headache is treated by applying the positive hand (right, if right handed, left if otherwise) strengthened by intention, over the seat of

pain and the other hand opposite or at the back and base of the head, having first heated the hands as before directed, pressing firmly though gently, and willing a current of magnetism to pass from positive to negative hand, having the mind thoroughly interested in the work and positive that relief will be secured. It may require several minutes, and the hands may be heated again and the vibratory or quivering motion be used also. Passes may also be made with both hands along the top and back of the head and neck and off the shoulders. Facial neuralgia and tooth ache may be treated by applying the positive hand over the seat of the pain and the negative hand opposite. The same rule applies to treating pain in any part of the body or limbs, although it may prove serviceable at times to change the relation of the hand, placing the negative hand over the seat of pain. It is claimed that the magnetism passes more readily along the course of the nerves, and that the different regions of the spinal column from which the nerves pass from the spinal cord to supply the various parts of the body and limbs are the proper sites for the positive hand. So

any part or organ may receive the magnetic current by placing the positive hand over that part of the spine from which the nerves proceed that supply it, while the negative hand is placed over the part affected.

Magnetic Healing.

MENTAL SCIENCE.

While vital magnetism is made to play a prominent part in the representations of the magnetic healer, his resources would be wonderfully depleted, if he should be shorn of the influence of the subject's own mind in bringing the relief sought. "Mental Science," therefore, according to the pantheistical definition and construction of the term, is the key that unlocks the door of wisdom and healing, and ushers in the era of health, wealth, happiness and eternal life.

Mental science is the science of the mind, and man is all mind. Matter is only an expression of mind. Man's mind existed before his body, and entered the body at birth, to dominate and control the addition of every particle of matter in its growth, and, through the power of will, to preside over every func-

tion of every apparatus, organ, tissue, fluid and cell; which it does with or without the consciousness of the individual. Every action that takes place in the human system, of any nature, is the direct result of will power, whether the man realizes the effort or impulse or not; and by a special effort of the will, any change in any part may be effected. This being true, how can it be otherwise than that health is within the reach of all who can be made to will that happy condition? However, it is admitted that this cannot in all cases be accomplished by a single effort, but may require persistent, positive commands and assurance for some time to secure the desired result.

As there is no limit to the extent of the power of the mind when once fully aroused to the fact of its supremacy, there should be no halting or hesitancy on the part of the healer who is the agent to stimulate this dormant energy to the exercise of its supreme control. Assurance, therefore, is the one thing needful to the successful operator. If the case is undertaken at all, positive declaration that relief or cure shall be effected, should be

given,—no matter what the condition or disease; and the statement should be supplemented by that glance, tone, or gesture which will leave no room to doubt the healer's implicit confidence or belief in his statement.

Should the subject prove to be a "doubting Thomas" of more than common perverseness, he should be encouraged to acknowledge his desire for health and assume the possibility, probability, or actuality of its beginning return with the present interview and treatment, then to launch out into the great deep of hope and joy in the assurance of his own divine powers. He is instructed that this assumption is the sure precursor of the actual confidence, and that this is true because man's mind is dual in nature, being conscious and subconscious, or objective and subjective; that the subconscious or subjective mind never sleeps, and is the mind that has control of all the bodily powers and functions, that it is however amenable to the conscious mind or will, and a positive suggestion or command from the conscious mind is accepted and carried out without hesitation. The subject is therefore to abandon his doubts, throw

to the wind his fears and accept as true the glad message of his own salvation. He is henceforth not to admit to himself that there is the least shadow of doubt of his deliverance, but is to rejoice continually in the efficacy of his own divinity. He is to set his face like a flint toward the fair haven of his heart's desire and suffer no tempter to gain his ear for a moment, considering him a mortal foe who would dare question his philosophy, or the fact of his present improvement and ultimate recovery.

Here, then, is the fulfilment of the purpose of the harmonized "wills". The operator wills the healing and health of the subject, and by his physical and mental manipulations, secures the same mental condition in the subject regarding himself, and "so is fulfilled the saying of Jesus that 'where two of you shall agree on earth as touching anything, it shall be done.' " And as the divinity of the healer, subject, and Christ are all asserted for the accomplishment of the end sought, what can prevent? "All men are as divine as Jesus—all may heal as he healed." The reason the world is so filled with sickness, sorrow, pain

and death, is because of ignorance or unbelief in the truth of "Mental Science" as taught in Weltmerism. Its author is therefore a veritable savior, the world's great modern benefactor.

To continue the work begun by the healer, or, if absent, to begin it for himself, the subject is directed to retire to some secluded retreat, where he may be alone and undisturbed for half an hour, make himself as comfortable as possible, and relinquish all effort and thought as he may be able for a short time, then to concentrate his attention upon the inner perfection of himself, see himself as he really is, spiritually perfect, open the door of his heart or inner self to the divine influx from the infinite source of all true wisdom and knowledge which fills the universe, ask and expect an answer to his questions. He may also formulate his heart's desire in a few words and place them upon cardboard or paper, that the eyes may rest upon it continually, and thus be indelibly engraved upon the sub-conscious mind, to become a living reality and creative force for the body.

Outwardly man shows forth only that

which he has recognized, but inwardly he is perfect, because he is a part of God himself, the universal law of nature, a divine spark from the great central Sun.

If he would penetrate the deep mysteries of life and gain true knowledge and wisdom, he must lay aside prejudice and conceited beliefs, and with the calm confidence and trust of a little child in its father's promise, open his heart to the voice of this infinite spirit, go into silence and commune with the infinite source of all wisdom; "Ask and ye shall receive, knock and it shall be opened unto you."

The same method of treatment will answer for another, only in self treatment the thoughts are willed to enter one's own subconscious mind, while in treating another you will them to go to him, wherever he may be, in your presence or a thousand miles away.

To treat a patient who is present, by Mental Science alone, cause him to assume an easy, comfortable position, banish from his mind all anxiety and care and become passive to your influence; seat yourself near him, close your eyes and concentrate your thoughts upon the divine perfection of his inner and real self,

as you have been taught to see yourself; exercise will power to send those 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. Let the treatment last ten or fifteen minutes. You must have confidence in the method of treatment, or you can avail nothing.

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 treatment is at night, when the conditions are most favorable for the concentration of your thoughts. And then they are likely to find the subject asleep, and consequently, in the most favorable condition.

Only those who have studied Mental Science thoroughly should undertake to treat, for the basic principle of healing power is SELF-TRUST and SELF-KNOWLEDGE.

If the patient is too sick and weak to

grasp the grand thought of the divine power that lies within himself, there is still hope for him; you can assume that this power is within him, and by thinking for him the thoughts he is not able to think for himself, they will soon impress themselves upon his sub-conscious mind and will then manifest power in his body.

When you have found your oneness with God—law—and have entered into the realms of the higher life, all the riches of this earth cannot be compared to the treasure chambers within, where moth and rust doth not corrupt and thieves do not break through nor steal.

Magnetic Healing.

THE NAME.

In selecting the term, "Magnetic Healing," as a name for the system taught by the "Weltmer Method," the use of language as a means to hide the truth, is made plain; for magnetism is not depended upon as a means of relief or cure. If the phenomena produced by the physical and mental operations were at all similar to those produced by the magnet, and were better understood by the comparison, and no other term was equally capable of expressing their significance, there could be no reasonable objection to its employment; but, there being no such relationship, and as there exists such an aura of mystery in the popular mind surrounding the magnet, it is at once apparent that the choice of the term is on account of its "fetching financial qualities," and not to indicate the nature of the work.

It is true that any new scientific mixture or compound, mental, physical, or chemical, is worthy of a name, but the appellation, in order not to be misleading, should not only be distinctive, but sufficiently appropriate to properly express the nature of the combination. While "Magnetic Healing" nor the elements that are said to constitute it—Hypnotism, cell energy, (so-called Vital Magnetism,) nor Mental Science, have the attractive property of the magnet, and as the magnet itself is not made use of there must be some special reason why the term is used as representing the ideal method. Its wonderful "suggestiveness," is no doubt a predisposing element of favor with the public; and anything old or new that will attract public attention, and gain the confidence of the afflicted, is perfectly justifiable to those who credit the principles of modern "Mental Science."

But perhaps we have it now: The science of "Magnetic Healing" reveals Modern Mental Science as a magnet, by which, through its negative property disease is pushed away, and by its positive element health and happiness are drawn within. Through the influ-

ence of the knowledge revealed, of man's innate resources, he becomes endorsed with power to effect any desired change in the way of health and prosperity. And again, in its effectiveness in drawing the afflicted from the four quarters of the earth, the likeness to a magnet is quite apparent.

All this, hypnotism by itself could not do; for the people are rather skeptical on the subject, or if the state is believed in at all, nothing is wanted by way of an intimate personal acquaintance. It has been used by fakes to that extent that it is believed to belong by right of its nature, to their work alone.

Vital Magnetism, or the incitation of energy by the healthy in the afflicted, is so restricted in its application to the actual cure of disease, that it would indeed be a lame stick to lean on alone. And so, with Mental Science, or mind cure; the people do not all believe they have hysteria, or that they can, by simply believing a thing to be, cause it to take place. They have not been thoroughly educated yet, and therefore, this department would of itself if properly labeled, prove a failure in arousing the confidence, curiosity,

and enthusiasm of people from afar. But, "Magnetic Healing" must mean something. It sounds like it. It strikes the ear as being the proper thing. It makes people well and that without medicine and we know there is a whole lot in Magnetism. Let us pack and go by first steamship or train to Nevada. The man who manipulates this magnetic business is there, the great "Wizard of the West." Let us seek the beneficent shade of those "gigantic maples" that adorn the campus of his palace wigwam and bask in the magnetic rays that zigzag from his mighty presence, and who dare say we shall not in due time return with youthful vigor renewed, forever forgetful of all our past poverty, sickness, sins and sorrows?

Weltmerism.

THE CHRISTIAN. (Weltmer Method.)

To be a Christian, according to Weltmerism, one must heal as Christ healed. That is doing the work that Christ did. This being true, there are no Christians in Nevada today; for there is no healing done here as Christ did it. He healed by virtue of the power of the Holy Spirit within him. Weltmerism heals by virtue of "educated will power." With Weltmerism that is what magnetism means, that is what mental science means and that is what hypnotism means. The power to heal is in man's own spirit, inherent from birth, its will educated to know its infinite possibilities, and trained to direct the building and healing of its own body and that of others. Those who do this best are the best Christians; and as the founder of the magnetic art professes to be a wizard in that

line he should be esteemed the best Christian of all.

Christ taught: "If a man smite thee on the right cheek, turn to him the other also." "If a man sue thee at the law and take away thy coat, let him have thy cloak also." "Love your enemies; do good to them that persecute you."

Weltmerism teaches: "That person is a Christian who does not condemn any one." One may do as he pleases, then, whether he pleases to do right or wrong, and remain a Christian, provided he does not condemn others in doing as they please, whether right or wrong.

It is certainly not in the province of the Christian to condemn men; they are to condemn not, lest they be condemned. But it is certainly their duty to condemn wrong principles and error wherever found and by whomsoever taught.

Weltmerism teaches that, "The kingdom of God is within every man born into the world."

The Scriptures teach that the word of God is the seed of the kingdom and the minds

and hearts of men the soil. If the fowls of the air pick up the seed before it germinates, where within them then is the kingdom, and where was it before the word was sown?

Jesus truly taught that, "To him that believeth, all things are possible," but the belief was regarding Himself as the Christ and his power as such, and not abstractly, or in man's own inherent power.

No one who truly believes in the Son of God will attempt to heal in His name or by the same method or power that He used and teach others so to do, for money. Simon Magus, the sorcerer, magician or wizard, desired the ability of imparting to others the power of Jesus that came by the gift of the Holy Spirit, and was willing to pay money for it, but was told that he might perish for entertaining such a thought. And yet, "modern magicians" fearlessly declare their ability and willingness to traffic in the very same power that Jesus used.

The great wizard declares: "There are no words that you can bring into your mind that He (Christ) said that will ever bring a single disturbing thought." But, did he not

say that, "He that loveth his life shall lose it, and he that loseth his life for my sake shall find it;" "Whosoever will come after me let him deny himself and take up his cross and follow me;" "A man's foes shall be they of his own household;" "I came not to send peace on earth but a sword, to set a man at variance against his father, and the daughter against her mother" and "In the world ye shall have tribulation, be of good cheer I have overcome the world." These things may not disturb a wizard or his followers, but the man who is concerned for something beside the almighty dollar and other things of this life, and is not absolutely every moment consecrated to God, ought to be not only disturbed, but thoroughly alarmed by these statements. Ought not the drunkard and all evildoers to be disturbed by the declaration that such "shall not inherit the kingdom of God?" And are not the words still in force, "Except ye repent ye shall all likewise perish?"

Weltmerism.

FOLLIES: MIND, INTENTION.

An ism exists by virtue of its peculiarities, its distinctive features, rather than those things it holds in common with other teaching, theories or practice. From this point of view, Weltmerism, for original ideas, appears somewhat diminutive. For Magnetism, as a therapeutic measure, did not originate with it. Healing, as an art, has been practiced in accordance with various principles from earliest times. Hypnotism, as a means of aid in alleviating pain and favorably modifying the physical condition and mental character, has been employed by reputable physicians for at least several generations, and the mind cure has figured quite extensively in the work of both quack and scientist as the years went by. The soothing influence of the human hand, when laid on a fevered, aching

brow, is not new; Hygiene has been the faithful handmaid of health from the beginning; Temperance has had as careful exponents of its principles as the founder of Nevada's prevailing fad, and so with the use of Massage and other incidentals that enter into the province of favorably modifying the condition of human beings, as taught at Magnetic Headquarters. But the combination of all these with the dominant feature of the all-sufficiency of the human mind, when properly trained and directed, to accomplish the physical, social, financial regeneration of the individual and race, regardless of past or present conditions of disease, obscurity or poverty, are claims which grouped, individualized and prosecuted with the boldness of modern business push, self assertion, extensive advertising and extravagant testimonials, constitute a method for drawing upon the credulity and purse strings of the afflicted public in a manner that, no doubt delights a wizard, and perhaps is worthy of being considered a modern, up-to-date ism.

The central feature of Weltmerism—aside from finance—is the all-mindness of

man. No matter how important other ideas and features may seem, they are comparatively nothing, when the comprehensiveness and power of this bold, blasphemous doctrine is realized, and the character of its fruits fully revealed.

"MAN is ALL MIND." The physical nature counts for nothing. The body is only the present home of the man, and is what he, the mind, chooses to make it, by the simple exercise of will power or intention, an external expression of man's thoughts or beliefs. The brain is entirely unnecessary as far as the existence and development of mind is concerned. And, its quality depends entirely upon its exercise by the mind.

This view of man's exclusive mental nature did not originate with Weltmerism, but is the key note of so-called Mental Science, including Hindooism, Wilmanism, etc., etc.

If man is ALL mind and the body, including the brain, is ONLY a place for the mind to dwell, and is thoroughly subject to the will, then they can not act in any way but in harmony with the intention of the mind. Therefore, a broken or dislocated limb should offer

no impediment to locomotion; for, the mind has only to intend that it shall not, and on we go; or the intention is that it shall be healed, and behold the change.

Is a man short that would be tall, let him INTEND so to be, and lo, he lengthens, notwithstanding the question asked a group of interested learners of old: "Which of you by TAKING THOUGHT can add one cubit to his stature?" (Of course, we must admit, those were not modern times, and the inquirer was not a graduate of the "Weltmer method".)

But why those gray hairs, bald heads, furrowed brows, deaf ears, sightless eyes, crooked noses, toothless jaws, slender forms, and ungraceful abdomens? In the last case, for instance, you need not change your plan of diet or mode of living, just INTEND your return to pleasing appearance and comfortable proportions, and there you are.

But all these things take time, do they? Why should they? This is the "eternal now." The mind is all. Let it assert its power, intend that healing shall be immediate, if the body is ONLY the dwelling place and is the absolute result of the intention or mind.

It is so very easy and pleasant to form good intentions, (some one has affirmed that the road to Satan's headquarters is paved with them) why have anything go amiss? A finger scalded need not blister; just intend that it shall not. No matter how impure the blood, or plentiful the supply of contagion, you need not bother about Smallpox, Scarlet Fever, Measles, or Diphtheria, for a little prevention, by way of intention, is all that is necessary to keep you safe. And, why grow old? Is there the least necessity for it? Exercise your intention to remain young. If there is not a secretion of the body, not a cell formed that is not under control of the will, determine that each cell as it is produced shall be rounded out and endowed to fullest degree with life force. It is true you will be kept pretty busy in superintending the millions of changes that occur every day, but don't grow weary in well doing; and in order not to do so, just intend that you shall not.

Well, to be sure, there is even a better way; simply hand the matter over to the subconscious mind and charge it with the responsibility of seeing that it is attended to

properly, and it will not even be necessary for you to repeat the command or concern yourself any farther in that direction, only make your first intention **STRONG** enough. Give those cells to understand that there is only one way of getting along satisfactorily with you, and that is to do promptly and thoroughly their work upon first order, and to continue, until they are replaced by others, just as well qualified as they are.

Now, in reference to the matter of physical supplies, you need not be particular. If the quality of diet is not just as you would like, you can correct the matter very satisfactorily, by intending with sufficient energy that the result shall be first class in every particular.

Then why all this concern about what we shall eat or drink? If you are able to indulge in the delicacies of the epicure, and to the extent of the glutton, and feel that you must make the most of your opportunity, do so without fear of physical harm—just keep the intention in the proper direction, and all will be well. Or, if you are at the foot of the financial ladder, and can only afford turnips,

don't worry, eat and go ahead, assure your internal apparatus that it is the very best diet in which a sovereign can indulge, and that nothing is to be neglected by way of the regular turn out of cell energy.

And what a waste of time, breath, paper and ink, in this clamor about the adulteration of food? Don't let it concern you in the least. If it tastes all right, whip up the intention a little and alum will do just as well as cream-tartar. And if it don't taste the best, just attend to the intention.

And now, death, what have we to do with you? We do not intend to have anything, whatever. Your mission is ended, as far as we are concerned. You are already swallowed up in victory. If intention be for us, who or what can be against us?

Weltmerism.

THOUGHT TRANSFERENCE.

Mental Science, (mental muddle), teaches that thoughts are things, consisting of one of the most powerful substances on earth, and may be sent direct, anywhere, to accomplish the mission of the will of man, and in this manner healing is effected. Time, space, oceans, lakes, rivers, mountains, valleys, plains, stone walls, brick walls, cranial walls or barbed wire fences offer no impediment to the onward movement of this subtle, all-powerful agent of the will of man. It does not, however, undertake to tell us what that substance is, what it is like, or to analyze it in any way.

A different view presents the elements of thought, as impressions made on the brain through the senses and stored by memory's process, capable of being reproduced by the

imagination, also at times stimulated and directed by the will. A single picture is a concept, others following on the same subject and intimately related, constitute an idea. Ideas in proper succession and forming a panoramic view having a definite object or lesson, constitute a thought, which may be transferred from one person to another by means of words, spoken or written or other arbitrary signs.

To those accepting the latter explanation of the process, the idea that thought is itself a substance, shot from the mind or brain, with the will as the marksman, and with velocity rivalling the lightning, will readily accept the suggestion, that it does credit to a "wizard."

It is argued and to many, with seeming consistency, that the mind is a distinct entity or thing of itself. But that its thought is capable of knowing, going, seeking, finding and stimulating to healing, is to say the least, as yet undemonstrated.

If thoughts may be communicated from one mind to another, by any method other than natural language, spoken or written,

and by natural signs, and those that have been arbitrarily appointed, and if it is not a thing, there are but two reasonable hypotheses by which such communication may be explained:—

1st As there may be no human thought action without cell action, and no cell action without special vibration of the molecules of which the cells are composed, may it be that those vibrations do not end at the limits of the cell itself, but pass through the brain and cranium and enter the ether of surrounding space, to travel as thought waves in all directions to the uttermost confines of that hypothetical realm? The simple mention of such an idea, with very many, is likely sufficient for its rejection, but with others that would constitute no valid reason for not being true. Wireless telegraphy is an accomplished practical fact, and is according to a similar process of action.

However, when we consider the number of persons on earth, and the number of thoughts that emanate from their busy brains each second of time, it is extremely difficult to perceive how one can be altogether un-

conscious of the billions of thoughts that pass him freighted with such varied and deep significance to others, without perceiving their presence, and yet readily catch the one designated for him by a friend a thousand miles away. The imagination of some may be trained sufficiently to accept such an hypothesis, but to say the least, the idea, like the one of "thought-thing," remains to be demonstrated.

2nd There is another theory that to many is not altogether a theory, but has a basis of seeming fact and demonstration, that amply explains the manner by which thought may be transferred without use of the means heretofore mentioned. This method is by the agency of an order of intelligence differing from man in his present condition, ever present, and with ample facilities to accomplish the purpose.

This method is certainly as easy of imagination as either of the others mentioned, and the seeming fact is witnessed to by thousands of intelligent, well-meaning men and women. By far the greater part of the race believes that the spirits of the dead are

ever present, or frequently visit friends and aid them in various, though unknown ways. The Scriptures, however, plainly teach that angels of light attend the pathway of the righteous and administer to their needs at times, while Satan and his host, cast out of heaven for their disobedience and rebellion, are held captive by the confines of earth's atmosphere and are able, within prescribed limits, to manifest their power as spiritual beings. It is their nature and province to deceive the race (suggestion is a frequent method) and lead men to the same destruction that awaits themselves at the appointed time. They delight in attempting to thwart the purpose of God and prevent men from accepting and obeying Christ, and to entrap them or cause them to fall after they commence that service.

Satan is capable of transforming himself into an angel of light to accomplish his diabolical designs. If by his machinations he can lead men to believe they are themselves divine, that they cannot sin or die and need no Savior, and if the demonstration of the theory, that thoughts are things and may

travel to the ends of earth, projected by the will power of man, will aid in the least in accomplishing his purpose, he has only to direct his minions and they will see that the thought goes and is properly delivered.

We do not doubt "materialization" as practiced by some of the leading spiritualists of the day. Not that the friends, perhaps long since dead, are actually summoned in tangible form, but forms are produced which represent them with wonderful fidelity, and even the tone of voice may be imitated with deceiving accuracy, and scenes of former life rehearsed with clearest vision and description.

Slate writing, or messages from unseen intelligence, may not be all slight of hand or deception as far as the production itself is concerned. And if these things with many others, familiar to "circles," are actual manifestations of the power of his Satanic majesty, we will not doubt his ability and willingness to carry messages, if his own diabolical schemes may be furthered thereby. Neither will we place beyond his power, miraculous healing to further the same end, "For there

shall arise false christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect. Behold I have told you before."

Yes, we have no doubt thought may be transferred in several ways, and do not question but this is one of them.

Weltmerism.

DANGERS—PHYSICAL.

The physical dangers of Weltmerism or Magnetic Healing to the subject depend upon his condition, and may not in any given case be clearly pointed out. With some they may not exist, as there may be nothing serious in the cause of complaint. But if the trouble is of a severe acute nature or recent occurrence, the time spent in seeking an inexperienced healer, rather than a reputable physician, may mean the difference between life and death. If the case is chronic and serious and the 'healer's' ministrations may be of value, but can not take the place of the aids the intelligent physician has for such, while positive injury may result from the manipulations in cases of the eye, and ear, and both external and internal tumors, and organic

disease of the stomach, bowels, liver and other organs.

Cell energy or force can not be imparted from healer to subject as water is transferred from one vessel to another. It may be aroused in the subject through his own mental efforts, or stimulated by the mental and physical exertions of the operator, but whether it will prove of the least service to him depends upon his real physical or mental condition. If he is in need of that kind of service, it will certainly be of benefit; while if not adapted to his condition it may be of actual injury. When vital force is waning any expenditure not adapted to its restoration tends toward vital bankruptcy. There can be no indifferent or "on the fence" condition at any time. Every action or change has its influence for the better or worse.

The operator who makes a business of healing and is successful in securing plenty to do, must beware, or his vitality will be expended at a rate that can not be maintained without serious consequences. The high tension of the nervous system that necessarily accompanies the mental effort, supplemented

by the physical labor put forth in giving five to forty treatments a day, is enervating to a great degree, both physically and mentally. Success will goad him on, dollars will dazzle his eyes to his own danger, reputation will pay him for renewed exertion, and stimulants will aid in his overthrow. Treatments by others will help him to hold up better, or burn the oil of life faster. For as his physical energy is developed or excited, it is immediately utilized in further effort; and notwithstanding careful attention to breathe, eat, drink and sleep for life, there comes a time when the healer must stop, regardless of his divinity(?), or he himself will be "healed" within a little mound in some lonely nook, or amid the silent monuments of man's mortality.

Man is a part of the great physical universe, subject to its laws, which are inexorable in the infliction of the penalty for their transgression. Mind is not all there is of him, and some things prove too much for human energy, human thought, or human will. The necessities of the physical nature can not be ignored, nor the law of temperate living violated without its just reward.

DANGERS—MENTAL.

The MIND is indeed the "STANDARD OF THE MAN," and its character depends largely on the physical condition. A body weakened by disease or excess of any kind, means irritable nerve centers, and a prostrated nervous system means incapability for proper and prolonged mental labor. The character of the mind is also determined largely by the mental food supplied—suggestions that are given it. If they are of truth and righteousness, as well as of a healthful, hopeful nature, the mind will develop in harmony with itself and the universe; if from the kingdom of error and sin, and they are assimilated, the effect is necessarily pernicious. Every truth received and acted upon ennobles the mind, and is a step toward God and universal peace and harmony. Every error entertained is deleterious in its influence, and leads toward chaos and everlasting night. It is impossible to entertain and cherish a thought, no matter how trivial its import may seem, without modifying the character of the mind. Therefore, the truths of any theory or system, agitating the minds of men, as the question

of magnetic healing is doing at the present time, should be known. The cause of humanity demands it, and departure from the standard of truth should if possible be as clearly shown. Truth brings sobriety and well being; error intoxicates, misleads, maddens and destroys. A lie or untruth will NOT answer the purpose of truth in any cause. A lie is NEVER justifiable. Should men's minds be so mystified by the idea of expediency that a misrepresentation of truth or fact seems desirable, the evil effect upon the individual perpetrating the fraud, more than offsets any temporary advantage that seems to inure to the one imposed upon. The fact of its being necessary to refer in this manner to the practice of fraud, only indicates the subtlety of error in its effect upon the mind.

It is fortunate that the human mind or brain is not made of physically explosive material, else it would have been blotted from the earth long ago, or at least have become so attenuated by repeated disruptions, that its particles would be beyond the vision of the most powerful microscope. For, the undiluted SUGGESTION that man's mind is, in its

true nature, infinite in character and divine in perfection, would burst the cranium of any mortal in the twinkling of an eye and scatter to the four winds its contents—notwithstanding it be bound with all the bands that “Weltmerism” can provide.

Compared with things beneath him, how great indeed is man, how wonderful his powers of mind, how potent for good or evil the influence of suggestion. Compared with things above him, in the realm of spirit, where angels are ministering servants and Jehovah is, was and evermore shall be the fountain of light, life and power, and how insignificant does man in his highest attainments and estate appear.

Beware, magnetic healer; beware, ye who would be healed, how you esteem yourself above that which you ought!

Though you may exchange the truth of God for a lie, you cannot, even by all the will power you possess, change your nature into divinity through the revelations of Weltmerism, but this you may do by conforming yourselves to the doctrine and likeness of the divine Son of God, who has demonstrated his

power to thus bless you by his own resurrection. Let not your mind be puffed up with the vanity of Satan lest you meet with his doom at the appointed time.

DANGERS—MORAL.

To be truly moral, one must be true and just to himself and his fellows. Morals, as usually considered, relate to this life only, and embrace precepts and practice that should prevail for the good of the individual and society, regardless of any consideration of views of a hereafter. Truth is its foundation, and justice its chief corner stone. Whatever aids may be employed in maintaining a good healthful condition of mind if already secured, or raising that standard if fallen, or assisting it to advance to a still higher plane, must be considered of true moral fiber and sterling worth. And whatever produces a degenerate condition or lowered tone or prevents an onward movement, is immoral and is to be reprobated by every true friend of humanity. As truth is the foundation of all human progress, it is also the polar star that guides us

in all our journey and prevents our becoming lost in the wilderness of theory and opinions of men.

One of the leading moral dangers in the practice of those principles that may be legitimately employed from the departments of knowledge of vital energy and mind, including hypnotism, is the temptation to assert for truth that which is not known to be true, or further, to declare as truth that which is believed to be untrue, and that for the benefit of the afflicted. Surely if a lie should be imposed for the truth at any time, it would seem to be in a case like this; if a seeming change for the better can be wrought for the patient by one or a dozen statements that truth does not warrant, or assertions that are beyond human power to know, let them be forth-coming. And why not? Does not the end justify the means? The tide of life's forces must be turned toward recovery and health. To accomplish this, it is only necessary to secure the interest and co-operation of the subconscious mind. Suggestion is the means. Assert therefore, your positive conviction of his ultimate complete recovery—you are not so

sure, in fact you gravely doubt it, but he will at least be benefitted by the hope inspired, and the more positive you are, the better he will be pleased; and the more hopeless his case, the more thoroughly he will esteem you a great healer. If you can so assert yourself as to gain his confidence in your own faith in the statement made, your case is won for the time at least. Look out! or this first deliberate departure from the truth, like the first drink of wine or stronger stuff, will prove life lasting in its influence. If you school yourself to glory in your ability to inspire your victims of misplaced confidence, what have you become but a miserable cheat and fraud, a bunco or confidence man? and how can you respect yourself, even if you succeed in believing yourself the most renowned of those who similarly engage in deceiving the people for their health?

Another danger to the moral man, especially those just beginning the healing vocation, lies in the effort they must make to avoid the exposure of their ignorance of the real pathological condition, (the location and character of the disease). Often the patient

will demand judgment with reference to the nature of his case. The novice is sure he knows as much about diagnosis as a mule does of music, but he also knows that hesitation means defeat. Silence in this case is not golden, something must be said, and the subject is informed that he has indigestion, constipation and liver trouble, or some one or half dozen other conditions that are known to afflict the race. The more experience he has had with human nature, the more thorough his conviction of the necessity of satisfying the subject on this point. The less knowledge he possesses of the anatomy of the human body and of its healthful and diseased conditions, the more dexterous must he become in framing answers to suit the exigencies of the case. And he justifies himself with the thought that it makes but little difference any way what the trouble may be, if he can satisfy the subject for the time being, the method of treatment is adapted to any and every condition and will bring him out all right; and all is well that ends well. That such a course is moral suicide, no one who is not thoroughly self-deceived by

the blunting, blighting influence of sin in any and all its forms will for a moment think of denying. But of course a system that teaches there is no sin will not stop or hesitate for a moment to assume a thing to be true, that is as false as the blackest scheme that the arch-enemy of mankind ever concocted for its downfall. Men of the world, some shrewd business men, will smile at the character of these statements, but the Master, through his apostle has declared that "no lie is of the truth," and we believe that a system that will justify a misrepresentation must have the same origin that the first misstatement had.

SPIRITUAL.

It is under this heading that the most reprehensible feature of Weltmerism is classed. And we do not hesitate to say with all the clearness and power at our command that from the standpoint of a true Christian, a person who believes in the Bible, and therefore in the God of Abraham, Isaac and Jacob, and in the Lord Jesus Christ, His Son, and

the teaching of His apostles, that Weltmerism, embodying the leading feature of "Mental Science," as a scheme of Satan to lead men away from the only hope of the world, the one Savior of mankind, is one of the best calculated to accomplish that purpose of any doctrine or system that has arisen in our day. It certainly breathes the spirit of anti-Christ, if it is not the veritable creature itself. What need has the world for a Savior if there is no sin from which to be delivered? If a man is already perfect within, and by properly directing the powers and energies he now possesses, may attain also to physical perfection without? If man is divine and capable, therefore, of providing for his own well being in all respects here and elsewhere, now and forever, why yield homage to any other being? What doctrine ever advocated by any man or set of men in any so-called enlightened nation or age, can compare in bold-faced presumption and blasphemy to this doctrine or theory? And how seductive must be its influence, when those esteemed highly as ministers of the gospel can subscribe to its teachings or quassi en-

dorse such doctrine by teaching in any department of an institution that supports it or by circulating the literature of its founder. In this is clearly revealed the divine insight of the Son of God and his apostle into the depths of the human heart, by their declarations: "The love of money is a root of all evil." "Ye are they that justify yourselves in the sight of men, but God knoweth your hearts, for that which is highly esteemed among men is an abomination in the sight of God." "Woe unto the world because of offences for it must needs be that offences come; but woe to that man by whom the offence cometh."

Weltmerism.

THE AGREEMENT OF WILLS.

Weltmerism teaches: "Let me say again, the whole subject of magnetic healing hangs upon one single statement of Jesus Christ, that 'If two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father' which is in heaven'."

This statement can not apply to those who realize their own individual sufficiency, the God power within themselves. Such do not need to seek the agreement of any one.

And to make it indiscriminately applicable to all men, is so clearly a gross misinterpretation that it is strange indeed the idea could be advanced by anyone who had given the matter a moment's thought, and if magnetic healing depends upon it for an existence, then there never was such a thing. Jesus addressed his disciples: "If two of YOU

shall agree, etc." The true followers of Jesus, genuine disciples, are careful to do the will of God. They seek the glory of God by submitting themselves to the divine pattern he has given them in his Son, Jesus Christ, who never abused the power that was in him. One of his apostles said, "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts."

Jesus told the disciples they could remove mountains, but we do not read of the exercise of that power. There was no occasion for it. There was no time when truth, righteousness and the glory of God demanded it.

There can be no question that if two genuine disciples of Christ, (who possess the true spirit of Christ, whose word abides in them, and who abide in Him) agree that healing take place in either, or both, or some one else, and should ask God for it, that He would see the desire fulfilled. (This certainly does not endorse modern faith fakery.)

We know "That God heareth not sinners, but if any man be a doer of his word, him God heareth."

To make these words of Jesus apply to the unregenerated, the ungodly, is either a fearful mistake or an open insult to him; no matter if done in the name of mercy, magnetic healing, benevolence or the "almighty dollar."

The power of Jehovah in the healing of disease has never been promised to those who are in open rebellion to his Son, no matter how charmingly their wills may blend.

Christians make the will of God in Christ their standard of thought and action. They endeavor to conform their wills thereto. When those wills harmonize, being in harmony with the will of God in Christ, no earthly power may withstand them. He who teaches a system that makes every human will a standard of its own with divine powers; and that two such wills in harmony are capable of healing all manner of disease, must necessarily have his own will, in this respect, in harmony with that of his "Satanic majesty" if not ignorant of the nature of his own philosophy.

Weltmerism.

ANTI-CHRISTIAN.

The author declares his firm conviction that no man can believe, teach or practice Weltmerism and remain a Christian. He does not say that no one may believe, teach or practice healing by mind cure, hypnotism and laying on of hands and remain true to the Son of God. But it may not be done according to the principles of the "Weltmer method."

Some things are self evident—the center of a circle is not its circumference, black is not white, death is not life and truth is not falsehood. It is equally evident man is not all mind; he is not God, but is a sinner, a monstrous sinner, when compared with the pure minded Son of God. It is still true notwithstanding the era of Weltmerism, that "The wages of sin is death;" that "God so

loved the world that he gave His only begotten Son, that whosoever believeth in Him might not perish but have everlasting life."

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." And unto Adam he said: "Because thou hast eaten of the tree of which I commanded thee, saying, thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it was thou taken: for dust thou art, and unto dust shalt thou return." "And the Lord God said, and now, lest he put forth his hand, and take also the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken." "And all the days that Adam lived, were nine hundred and thirty years, and he died." "For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord." "What man is he that liveth and shall not see death?" "Like as a father

pitieth his children, so the Lord pitieth them that fear him. For He knoweth our frame : He remembereth that we are dust."

"As for man, his days are as the grass : as a flower of the field so he flourisheth. For the wind passeth over it and it is gone; and the place thereof shall know it no more."

Eternal life is the GIFT of God. It is NOT inherent in man. It is through Jesus Christ ONLY that it can be obtained. It can be had of him, only by obedience to him, through faith in him. And he taught "Blessed are the MEEK," "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am MEEK and lowly in heart and ye shall find rest unto your souls;" and through his apostle, "Let EACH ESTEEM OTHER BETTER THAN THEMSELVES." Weltmerism declares, "I DO NOT CONCEDE TO ANY OTHER MAN ANY VIRTUE OR POWER THAT I DO NOT CLAIM FOR MYSELF." In the estimation of the author of Weltmerism, no man lives or ever did live who was physically stronger than he is or may become; none can reach higher, step farther, run faster, or is more faultless in

face and figure, there does not and never did exist a greater healer, financier, orator, preacher, teacher, poet, artist or musician than this man may become; no man can love righteousness and his fellow man or hate iniquity with greater ardor; no saint can be more holy, no judge more just, no wit more witty—and space forbids enumerating other qualifications that make him the peer of any sovereign or subject, slave or free-man in all the realms of earth.

And he is so filled with benevolence and magnanimity, that he would have every other man claim the same universal power and virtues.

What need has such a man or race of men for a Savior? Of what significance the death and resurrection of Christ? It is self that should be exalted and served and not Jesus Christ. Man should be honored, and not God—or rather, by exalting himself, he exalts God, for man is God, God and man are one.

If this scheme and doctrine are not “anti-christ,” the teaching is certainly very anti-christ like. “He is antichrist that denieth the Father and the Son.” There can be no

personal son without a personal father. Weltmerism denies a personal God. Its founder places himself squarely on the platform of "Mental Science." Man, mind, and law are God. Man needs no savior from sin and death; he is sinless and deathless. All power and authority are in his hands by virtue of his manhood.

Naaman, the leper, was cleansed, not by the direct intervention and power of Jehovah through his prophet, but through his own divine power set at work by the suggestion of the prophet. The woman who "touched the hem of Christ's garment" acted entirely by auto-suggestion, and was healed by her own power; but the record is, that Jesus "perceived that virtue had gone out of him."

King Nebuchadnezzar's change in heart to a beast, according to Weltmerism was due to the suggestion of some one (probably Daniel), and continued as usual in such cases until the time fixed had expired.

The promise of Christ to HIS DISCIPLES, "If two of you shall agree on earth as touching any thing that they shall ask it shall be done for them of my Father which is in heaven,"

according to Weltmerism, is applicable to all men. "And the reason why it can be done, is because all this power is contained in the mind, the kingdom of God within you. In case of the man with the withered arm, Christ did not add any power to the man, he simply brought his latent force into action.

The position of the christian is, "I can do all things through Christ, which strengtheneth me." A Weltmerite believes, without Christ or any one else, I have the power within me to do any thing I purpose. The kingdom of God within me, is me, and by it I inherit all things. The I AM within me, my real self and GOD are ONE.

Weltmerism teaches that the "new birth" consists of becoming aware of the fact, that divine power is within you.

Jesus taught that "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

The Bible teaches that Jesus received his power, not by virtue of his manhood, but as a direct gift from God his Father. This power was the "Spirit of God, which was given without measure unto him."

This gift of power by the Holy Spirit is promised to all faithful followers of Jesus Christ, and the promise is sure of fulfilment at his return and the first resurrection if not before. "Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change this vile body, that it may be fashioned like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself."

Weltmerism.

"GREAT IS DIANA OF THE EPHESIANS."

Money, the representative of wealth, is, beyond question, the god of the world; and as the years go by, is worshiped more devotedly, exclusively and universally. Like the car of Jargernaut, it is ever ready to crush out the life of its infatuated victims; and all who prostrate before it are sure, should they ever be able to rise at all, to find themselves maimed or crippled by its ruthless wheels. Love, truth, virtue, honor and all the natural ties of humanity are ignored, forgotten or trampled under foot in the mad rush of the devotees of the money god. Nearly every unregenerated heart is a temple of worship; and many, very many, of those who profess to be dead to worldliness, still have a niche, if not a commodious compartment, in the palace of their affections dedicated to the

service of mammon. And as wealth increases and large fortunes are possessed by the "favored few," its power is seen and felt by the masses more and more, and still greater becomes its influence over all. Those who have, want more, and those who have not, must obtain, or they perish in despair and ignominy. He who does not so order his ambition and direct his energy, time and talent in the service of mammon, that he amply acquires the medium of universal exchange, should consider life a failure, death a welcome visitor and the grave a delightful resting place.

With modern society, what is a man or woman, no matter how noble of soul and pure of heart, who refuses to bow with the great throng in worship of the golden calf, or the local god that represents the universal deity? "Great," indeed, "is Diana of the Ephesians!"

And great is Weltmerism! What a wonder in our midst! What a MAGNET, that draws from the states and nations, with ever-increasing volume, the wealth of the world!

Come to the altar, ye merchant princes,

trades people, mechanics and all ye who are warmed, nourished, healed and made happy by this great luminary of our spiritual, intellectual, moral and physical skies! Come! Bring the incense of your praise, the sacrifice of your lips, the adoration of your hearts in testimony to your increased prosperity, the restoration of your health, and the discovery of your divinity! Come! Join in the glad song of deliverance from financial depression, poverty, disease and death and with joyful steps keep time to the pæons of victory as they well forth from delighted hearts, en-rapport with the magnetically inspired music of the triumphant "March of Weltmer!" Great is our city, that contains the citadel of the conqueror of all pain, sickness, sorrow—yea, even death! the mighty, mighty teacher, who in a few fleeting moments, for a respectable consideration, transforms the minister, doctor, lawyer, judge, juror, alderman, statesman, butcher, artisan, clerk, farmer, the rich and poor, high and low, learned and unlearned into divine healers, or modern magicians, whose mighty wands or magnetic palms need but touch, whose voices need but be heard,

whose pens need but write the word, whose spirits need but breathe upon, or minds will, and lo! the change that comes with the influx of divine magnetic power.

Time was, but time shall be no longer. Distance once did intervene, but it is now annihilated. Medicine, the study of which has engrossed the minds of men for centuries, whose temples of learning abound in every enlightened land, whose students and practitioners still are multiplying—these also shall be no more. Weltmerism is here. Its author is in our midst. The savior of men has come. His kingdom is within. Repent ye, and believe his gospel! His miracles abound. The blind see, the deaf hear, the lame walk, evil spirits are cast out, and the rich as well as the poor have the gospel preached to them. Come, with shekels of gold and silver, or even paper currency, and purchase health and salvation. Turn! oh, turn ye to the new gospel! Why will ye die, when all may live? Why will ye be poor, when all may develop the divine power, and earn from ten to twenty-five dollars a day the remainder of your days? and those days be

lengthened to years, and the years—possibly forever. Awake! ye business men, awake to the importance of this message! arise to the dignity of your divinity, and to the greatness of your benefactor, the divine magician and "Wizard of the West!" Is not this the capitol of his kingdom? Do not all roads lead to Nevada? Shall we allow his business to suffer for want of our moral support? Nay! Nay! On with the boom! Lift high the standard of Weltmerism, and let its praises ring throughout the land! Come! Come to our city, all ye people from every nation, and tribe, and kindred, and tongue! Let EVERYBODY come! For, may not all be healed or become healers? Let not ocean divide, or mountains, rivers, deserts, hills, valleys, forests or plains keep you from this marvelous, mystic Mecca of magnetism, this fountain of youth, this river and tree of life. No matter how poor, come! What is money, compared with life and health? And while being healed, may you not learn the method and quickly recompense yourselves again? But, if you CAN NOT come, do not fail to send for magnetized insoles, rings, and jackets—or, at least, some mag-

netized soap, tissue paper or a bottle of water. For, have you not heard of the virtue that may be imparted to simple water by the humblest of our healers? Anyhow, try an "Absent Treatment," it will cost you but five dollars for thirty whole days. Then enter your closet, shut the door, calm yourself in contemplation of your own divine inwardness, its beauty of innocence and marvelous perfection and power; then listen to the health inspiring tones that come to your subconscious mind as they are wafted through the depths of ether direct from the great mind and heart of earth's compassionate conquerer of distance, disease, and death. Hail! All hail thou mightiest of men, healer of healers, savior of saviors, regenerator of generations, diviner of divinity, thou morning star of the golden era, destined to be its sun, whose beneficent rays shall enlighten ALL the land, where no high priest with sacrilegious step shall dare invade with thought of sin and sacrifice, and worshipers at the shrine of the personal Jehovah shall perceive the error of their idolatry and turn to the universal allness and oneness of the human mind,

acknowledging no personal deity but themselves!

And now, with one mind, heart, and voice, let us make earth, air, and sea reverberate with the praise of him who sitteth on the throne of "Magnetic Healing." Three cheers and a tiger for Weltmerism! And hanged be he who dares to raise his voice against its doctrine and in favor of Jehovah and the Christ. Hurrah! HURRAH!! HURRAH!!! HURRAH!!!!

Theory and Practice.

As we endeavor to carefully determine, cheerfully admit, and gladly practice according to those facts and principles found true and valuable in the philosophy of the mind, including hypnotism, and the stimulation or exercise of vital energy, by laying on of hands, included in the theory and practice of "Magnetic Healing," we are desirous of determining why any who accept the teaching, and place themselves under the care of magnetic healers, fail to receive satisfactory, or permanent relief. If the claims are true, that a greater portion of those who are treated by this method alone, are healed, or helped, than by medicine or any other means, we are led to inquire why are not all healed, why should there be any failure, if the mind is all-powerful in its control of the body, both the mind of the subject on himself, and the mind of the

operator also, and added power may be readily supplied by placing the subject in the hypnotic state, and still further aid given by stimulating the energies through laying on of hands.

Probably the principal cause of these failures is the fact that the claims are not true. While the conscious mind has an influence over the action of the various organs, and body as a whole, it has not absolute control, neither directly nor by the aid of the subconscious mind—so-called.

But, granting that it has wonderful influence over the body, far beyond present belief of the intelligent and highly educated, there is always a wide gulf unspanned between any theory and its satisfactory, practical application. How many of those who have gone through the magnetic mill in ten days, and continued the study every day since, are capable of indicating to the afflicted subject his true physical and mental condition, and the changes required for the restoration of health, and of actually starting him on the highway of deliverance, and keeping him in the middle of the road until the

goal is reached? And, if the subject, by aid of the constant supervision of an "expert" healer can not advance through misunderstanding, misinterpretation, or misapplication of the proper means, how can he expect to be cured by his own unaided efforts?

Man is indeed a complicated piece of mechanism. He is a harp of more than a thousand strings, and no two men are altogether alike in constitution, so that with even a very similar organic or functional difficulty, the effects and manifestations of any means of aid may be altogether different. If man's mind was truly infinite, instead of exceedingly finite, if he could determine at a glance, the exact difficulty and see the precise means to be used to direct the subject's mind aright, or the subject could see for himself, and also had the power to think and do as the occasion demanded, then in proper cases there need be no cause of failure except through willfulness or neglect.

There is then, and certainly always has been, a legitimate use of the mental faculties in the relief and cure of disease, long known and practiced by physicians, which also may

THEORY AND PRACTICE.

be aided in some cases by hypnosis, and in others by the imposition of hands. They may at times, in properly selected cases be employed alone, combined, or with other chosen measures; but to assume, that by sheer force of the will, or by consciously directing the subconscious mind with the most positive suggestions, directions, or commands, an abnormal condition in any given case shall be overcome, can only be actually attempted by those who are persuaded of man's innate divinity, and if failure counts for proof of error they will soon desist from the effort if there is not some other cause than truth to be upheld by its practice and promulgation.

Magnetism and Life.

Magnetism is the name of the power or energy exhibited by the magnet, and also that branch of science which treats of its phenomena. A magnet is primarily a lodestone, an ore of iron having the least proportion of oxygen, with which it is capable of chemically uniting, and capable of attracting or repelling other bodies of like substance. This attractive-repellant force, while existing in the magnet in a marked degree, is present in all substance and is manifested between all bodies in proportion to their mass and inversely as the square of their distance.

The attractive property is termed gravity. The repellent property has not received a corresponding name. The magnet as usually employed is made in the form of a straight

bar or bent in the form of a horseshoe. The natural magnet is derived from the ore previously mentioned and exists on the earth in a state of nature, possessing its peculiar properties wherever found. The attractive force seems to reside in one half of the magnet; beginning at the center, it increases until its greatest power at the extremity is attained. And it is the same with the negative property in the other half and extremity. The end that manifests attractive energy is termed the positive pole and the opposite extremity is called the negative pole. That there is in reality an equal amount of the forces in either half of the magnet, is readily determined by dividing the bar across into two equal parts, when each half will manifest the same properties that the entire bar did at first; and this division may be continued indefinitely with each piece as long as it is possible to subdivide them, and always with the same result. This phenomena seems to demonstrate the fact that each molecule is a complete magnet possessing both forces in equal degree.

All iron or steel bodies are magnetized, or made to assume the condition and proper-

ties of a magnet when brought in contact with a magnet or charged with electricity. This power of electricity demonstrates its intimate relationship to magnetism.

While all bodies, animate and inanimate, possess the attraction of gravity, the gravity of the earth is so much greater than the attraction of smaller bodies for each other, that the latter is not sufficient at the closest range or in contact, to be perceptible. And while a soft iron bar is readily converted into a magnet by electricity, a living body can not be so thoroughly electrified as to exhibit the least additional attractive power.

Several of the lower organisms, among them the more common electric eel, have special apparatus for developing the electric current, constituting a complete battery; yet they are not more highly endowed with magnetic properties than other forms of animal life.

The phenomena of electricity is probably produced by an intensified form of the force that produces the phenomena of magnetism. The molecules in the soft iron bar readily assume the same condition that exists in the

wire communicating with the active dynamo, and as quickly return to their original condition when the stimulus is cut off. If the bar is of steel, the condition once produced is maintained. The nature of the change is in the character of the vibratory motion. A vibratory molecular activity corresponding with that of the earth exists in the molecules of all bodies on the surface of the earth and within the radius of its influence as principal magnet. Local causes may produce local temporary changes, but the great magnet soon influences a return to original conditions, unless as in the case of the steel bar with its peculiar changed condition from that of soft iron, (the hardening process bringing the molecules into a little closer relationship) it is capable of resisting the earth's influence and retaining the increased vibration in itself.

Organized bodies are either incapable of responding to a current of electricity to that degree or character of vibratory motion necessary to make them a magnet without changing or destroying the tissues themselves, or else the nature of their substance is such that it is incapable of receiving and maintaining

and its function is to record the impressions received by means of the senses, to recall those impressions, to perceive the relation they sustain to each other, and consequently the relation of the objects of which the impressions are the mental photographs. The brain, therefore, with its own nerve centers and intercommunicating fibers, and its outposts and nerve telegraph wires, constitute the last and highest development of God's creation on earth.

Hypnotism.

Hypnotism is the name of that branch of science which treats of the phenomena called hypnosis. The latter term means state or condition of sleep. It is an inadequate expression as far as stating the actual condition of the individual hypnotized. Sleep is a natural, periodical state of rest of mind and body, during which all the physiological functions are slowed down to the minimum degree consistent with proper restoration of material and force expended during the wakeful interval preceding. During perfect natural sleep the consciousness is seemingly suspended, the senses are off duty, memory and imagination are inactive. The usual things of time, space and sense make no impression, nothing is taken note of, and life becomes a blank until the invigorated nerve centers are again ready for service, or something unusual within or

without sounds the awakening note. There are, however, many stages between the condition of drowsiness, beginning or partial sleep and the perfect stage. Tired muscles, limbs or organs are drowsy members. A tired brain means a drowsy mind. The mind, however, does not become tired in all its departments at the same time. One part being active another must necessarily be quiescent. When after a day of labor man lies down to sleep, the faculties of the brain that have been but little exercised are not so ready to yield homage to the reign of night, and memory or imagination brings to view scenes of long ago, woven perhaps with those of yesterday, in all the weird forms that fancy may design. When consciousness has at last yielded for a time, he may arise from his bed and wander away, awaking in surprise to find himself far away from home, or he may not arouse until he has returned to his room. He may sing aloud, more tuneful and with more pleasing tones than when awake, or may deliver a speech that would be utterly impossible for him to do in his wakeful hours. Phenomena of this ultra character do not take

place often, probably none are exempt from them altogether in minor degree. Fancy may take the reins while the eyes are yet open; judgment being partially dazed by the semi-sleep condition, and a coat, bonnet or folded sheet is transformed into genii, or goblin of fearful mien. Some men are capable of so concentrating their thoughts on the theme uppermost in their mind that they hold audible conversation with themselves utterly oblivious of the presence of others. These phenomena, and others that arise within the experience of every one, indicate some of the varied and peculiar powers and conditions of the human mind and body.

Suggestion of one kind or another is the exciting cause of the peculiar action in these varied cases, while the primary cause may be anything that has a tendency to place the body and mind in an attitude or condition favorable to receive the stimulus that comes in the form of the suggestion.

In case of physical or mental fatigue, the tired condition is of itself a strong suggestion to sleep, and with the added suggestion of a suitable opportunity and place, makes the

state quickly attained unless there is a stronger suggestion given by some opposing element or condition.

In the case of somnambulism, some of memory's ideals rang the bell for the automatic apparatus to execute their dream design; and in the apparition, the coat or sheet was the suggestive cause.

There are then, portions of the nervous system capable of carrying on wonderfully complex movements automatically with or without partial consciousness and without exertion of the will on the part of the individual.

The consciousness is undoubtedly only partially asleep while dreaming, for at times either pleasurable or unpleasant experiences may occur, and upon arousing, the individual is with difficulty convinced that the scenes were not real.

In hypnosis, the will is in a measure subjected and the attention concentrated on some special object or idea until the mind tires and sleep ensues; or while the will remains inactive, the body and other faculties of the mind obey any fancy the imagination

may picture or another person may suggest. The attention may be so concentrated on a certain object or subject, that all things else are forgotten. For the time, the ears hear nothing but the sweet strains of music to which the attention is directed, or the eye sees naught but the one thing of beauty before them, and the other senses are seemingly powerless to recognize the objects that usually stimulate them to action; the individual is hypnotized. The more complete the concentration of attention, the more oblivious the person to all things else.

In health and in sickness, sleeping or awake, in all conditions and circumstances, through every avenue by which the mind can be reached, those things which are PERCEIVED by any of the faculties of the mind constitute SUGGESTION, and produce an effect according to the condition of mind and body. The individual may shut himself off from the outside world by centering his attention so completely upon any part of himself without or within that he becomes oblivious of all things else, tires and then sleeps. Or, he may determine first, that after a certain length of time, he

will suffer fancy to take control, and as a result, he is auto-hypnotized. He may also renounce his will for the time and submit to the directions of another; and if he does so readily, without mental reservation, he will be so influenced by the suggestions that may be given that he will not want to do aught but what is suggested, and a little later he may not be able to do otherwise.

Hypnotism then, as a study or department of knowledge treats of that condition in which the usual state and relation of the mental faculties, through concentration of the attention, are changed; the different phenomena of mind and body thus produced varying greatly according to the suggestion acted upon, and may cover the entire range of the human intellect and sensibilities.

Every individual has a standard or range of thought and action peculiar to himself and within which he is in a normal condition. Any departure therefrom, not due to disease, may be said to be into the realm of hypnosis. However, the peculiar mental changes due to disease, are frequently to be explained upon the same hypothesis; and one of the leading

schools of hypnotic investigation in the world holds that all manifestations of hypnosis are the result of hysterical conditions.

The subject of hypnotism is only a branch of true mental science, or science of the mind. As seen from the statements given above, it treats of the phenomena of mind action and corresponding bodily movements effected in an unusual manner.

The legitimate use of hypnotism consists in treating those who are physically and mentally sick, and under the latter heading may be classed moral sickness in the form of bad habits.

The state of hypnosis places the subject in a condition to receive mental impressions by suggestions from the operator or hypnotizer, and when received in that condition, make a much more thorough and lasting impression than in the ordinary manner. When the subject is thoroughly receptive to the operator's suggestion he will sleep as far as consciousness is concerned, if ordered to do so, and yet will readily assume any position or perform any act required. Whether asleep or conscious, his perception receives as true

any statement made to him by the operator (though he may not be able to recall the same upon awakening, immediately), and if he has had pain or trouble of any kind, mental or physical, and the suggestion is made that they are gone or will gradually go away, in many instances such will prove to be the case. Why all do not respond as thoroughly, is a question not so easily answered, unless it be on account of incomplete subjection to the will, or the inability of the operator to perfectly inspire the subject with perfect confidence and submission. Many surgical operations of a severe nature have been painlessly performed with the patient in this state, and in some cases quite conscious of what was being done. As this statement can not be reasonably questioned, we can not well doubt the fact that it may be successfully employed in many cases of severe internal organic disease as far as relieving the pain is concerned. Just how far it may be employed in the actual cure or restoration of normal tissue and function of any organ, still requires to be demonstrated. The liquor, opium and tobacco habits may be quite readily overcome in a large

proportion of cases; and when the subject fully acquiesces, there need be no failures. Many cases of stuttering or stammering are also successfully treated by suggestion, when in this state. And it is equally true that they may be cured by simple auto-suggestion without the aid of hypnosis in any degree. Perfect and continued consent of the mind and determination of the will are the simple requirements of success.

Incitation of Vital Energy.

While magnetic healing is not magnetic, and in many, very many cases does not prove to be healing, the suggestion that medicine does not hold a place in it, is of itself with many quite an item, and taken all in all the magnetic method is one that ordinary mortals are liable to respond to at some time with cheerful alacrity. For whose experience has been so favorable, or gastronomic organ so happily constituted, that he has not rebelled against the nauseous and ineffectual doses that have been administered in the name of medicine? And if a disease cleansing, life giving stream can be made to flow from the finger tips of a magnetic manipulator, why swallow pills or potions of any kind?

The author believes that vital or life-energy (not magnetism) may be aroused in every person by his own mental and physical effort

and a corresponding condition in some degree may be incited in another by bodily contact, laying on of hands or even close proximity, resulting frequently in a state of feeling "better."

But Vital Energy CAN NOT be imparted or transmitted from one person to another. We repeat that a healer may excite vital energy in himself by arousing his mind and directing his attention, thus quickening his circulation and increasing the vibrations of the molecules of his own organism, and by contact he may incite a degree of vibratory action in the molecules of the tissues of one he seeks to benefit, and he deceives himself with the thought that he has handed over a quantity of his own magnetism, vitality or strength, when the fact is he has added no strength to the subject but has depleted his own resources by the effort required to incite the subject's energy for a short time, and unless the body of each is vigorous, or the expenditure is met by immediate nutrition, the reaction must prove the same as after any stimulant, and a corresponding degree of weakness follows. Headache, some cases of rheu-

matic, neuralgic, and other pain, and functional troubles may be relieved; and if stimulation is what is needed in a case of organic disease, then some degree of aid may be given by this means; but if the patient who seeks this modern method knew the precise amount of temporary and permanent good the procedure secured, he would be loth indeed to go very far or spend very much to secure its exercise. There is, however, a considerable difference in the ability of different operators to develop and incite this vital action. Some persons are nearer the standard of physical perfection than others, not only in outward form, but in texture of tissue. They are full chested, indicating great ability for oxygenation, the heart is sound, strong and active, giving perfect circulation, the other essential organs are equally well developed, and the nerve texture is such in quantity and quality that the life forces are carried on with vigor. Such an one is ever ready for action and when animated, sympathetic and determined to aid the sufferer, does so readily, if the case is amenable to such treatment, and feels little or no worse for the effort. Another not so

fortunately endowed may, by extra interest and effort, having an ardent, intense nervous nature, put forth remarkable energy and equal the benefit given by his more fortunate brother healer, but he is exhausted by the exertion and if much employed in the work, would soon become a physical wreck. Though there is nothing in magnetic healing, as far as magnetism forms a part, there is SOMETHING in vital molecular vibration and its excitation in some cases of disease. The pain in functional or even organic trouble may be relieved, but in the light of reason, medicine, philosophy, and common sense, it is not altogether necessary to believe that it can cure any and all cases of diseased and distressed humanity. All know something of the virtue of a mustard plaster, and it would be as fitting to attribute the same universal curative properties to it as is given human magnetism in the "modern healing art."

Health and Suggestion.

The basis of our physical being is the skeleton, or bony system, which is the means of giving form, proportion and locomotion to the individual. The cartilage and ligaments connect and bind the different bones together, affording flexion and suppleness to its structure. The tendons terminate the muscles and afford means of attachment to the bones. The muscles are the moving structures of the body. By their contraction and relaxation they produce the varied mechanical actions of the body, as a whole and each distinct part. But the muscles would be powerless to perform any movement if they were not stimulated to action through the nerves and nerve fibers that supply each muscle and muscular fibre. However, the nerve fibres are only means of communicating the energy that stimulates to action. Of themselves, they

are powerless. The energy passes through them similarly to the electric current along the wire, and is generated in the nerve cells; by far the larger part of which are found within the cranial cavity and spinal column; but there are a number of important ones also within the trunk or body. In these cells, then, the vital force is produced that energizes the entire body. Every cell, or the cells in each particular group or part, in addition to manufacturing nerve force, also directs that force in their own peculiar manner, or in the performance of their own specific duties. Certain centers preside over the function of sight, others over sound, still others over the sense of smelling, tasting, and feeling with its various modifications. Each group of cells and probably each cell also has the power to retain each impression that is made therein, and recall the same in response to the proper demand. Those centers that pertain to the special senses are the means of recognizing things that belong to self and the external world, and recalling impressions received. Other centers recognize the relationship of the different impressions received by the

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special sense group, and still others perceiving the things, phenomena, and relationship of self and the external world, determine the course of action for the welfare of the individual. Thus the mind through the different parts of the brain and its outposts, perceives, reflects, judges and commands. Where the action is simple and oft repeated, there is no need for reflection, judgment or command; therefore the actions of breathing, heart movements, gland secretion, peristalsis and other functions are carried on ordinarily without the knowledge of the special senses or intellect, or direction of the will.

And yet it is possible that all these actions may be greatly influenced, if not altogether controlled, by one or more of these special departments of the brain. The heart is sometimes paralyzed by fear and its action often hastened by pleasure. The will may control to great extent the number and character of the respirations. The will may so direct the memory or imagination that secretion from the salivary glands are excited by the fragrant odors of savory viands, or the

stomach made to rebel by the will directing the memory to a vision of different type.

The functions of the body are therefore altogether under control of the nerve centers, and all other nerve centers are in some measure, directly or indirectly, influenced (not absolutely dominated) by those wherein presides the will. The nerve centers are most obedient servants to the stimulus or orders sent them, and when once engaged in their work, continue with but little supervision.

Hence how important that the impressions under which they start are the proper ones. When this is the case with each and every center in a properly organized person and they are properly sustained by proper nourishment, then there is health, strength and well being. Such a person will exert a controlling influence on the minds, hearts and lives of men; and by directing his personal influence, physical, mental, moral and spiritual upon one who is in ill health, if the case is amenable to treatment without the use of other physical means, improvement will result.

The art of healing in its broadest application includes the influence of the human body

as an incitor of life's forces, together with the influence that results from the wonderful constitution and exercise of man's mental nature.

To be well, requires a proper physical basis and the use of proper means to sustain that basis in normal condition. This includes mental states that are in harmony with those physical conditions. To speak from the standpoint of physical organization, well being, or health results from the temperate or physiological functions of a normally constituted being, from the bony system to the most delicate and complicated structure of the finest nerve center within the brain.

To speak from the mental point of view, health is the result of healthy thought or imagination so impressed upon the dominant centers of life's forces that the body is aided in repairing and freeing itself from impurities. Or if ill health has been allowed admittance, it shall be crowded out by a return of the health producing imagery.

The principal things required for maintaining a proper physical state from the physical side of man's nature are, proper food, including pure water, in proper amount at

proper intervals; plenty of pure air day and night; proper exercise of the individual as a whole and of each individual organ or part, alternated with proper rest, and sunshine,

Things of the mind or spirit necessary to health and happiness, are, faith, hope and love fully engaged, centered on proper objects; a clear conscience, void of offense toward God, man and self, in fact the proper exercise of all the mental faculties. There is even room for the proper exercise of fear. We should fear to do evil, knowing that its ultimate result and legitimate fruit will be pain and disaster.

How vain the doctrine that there is no evil. Who can entirely close their eyes to fire, flood, famine, sickness, sorrow, pain and death, but it is our privilege to aid in preventing and overcoming the effects of these evils that oppress ourselves and fellows, and which, notwithstanding all the power available in man as now constituted in his highest estate and development, must continue to exist until the time when the "elements shall melt with fervent heat and the earth and the works that are therein shall be burned," and there

shall be a "new heaven and a new earth wherein dwelleth righteousness." In the meantime we are not to allow the exercise of one faculty of the mind to crowd out the legitimate exercise of others, but each in its own proper time and manner should fulfill the part designed by its creator. And thus with the body properly formed, nourished and exercised, from its humblest part to its highest function of mental manifestation, health is the natural sequence.

Few indeed, if any, have perfect health, because of imperfect physical basis, improper food, habits and stimulus. All occupy some position in the scale between perfect health and the point where life becomes extinct, and the great problem with many is "How may I improve my condition and secure what I desire or regain that which I have lost?"

You should turn all the energies of your being in that direction. Live to that end—work for it, rest for it, eat and drink for it, breathe for it, pray for it, hope for it, have faith in it and you will succeed, at least in a much greater degree than if you had not so lived, thought and acted.

One of the greatest acquisitions attainable is to be able to make the most of oneself. We may be far from perfection of physical being even from the human standpoint, but few are so hopelessly malformed or diseased but that they can make themselves better if they have the will to do so, and especially those who are fortunate enough to be within reach of healthy suggestions. There are bad habits to be given up and good ones that must be formed in their stead. Some solon has affirmed that "Man is but a bundle of habits," and few realize the wonderful force of habit. An effort to reform will reveal its power.

Ill health is largely the result of bad habits, not necessarily vicious habits, but nevertheless such as are pernicious in their influence. We may do that which we do not regard as having a deleterious influence, through suggestion from without or within, until from repeated action, the habit is formed, we find the effects destructive and ourselves slaves. The result is produced by suggestion; suggestion acted upon over and over again. The cure can come from another suggestion, a proper one, but actual and per-

manent relief can only be obtained as the trouble was formed, by persistent obedience thereto.

We should cease being simply parrots or automatons, to sing every song placed in our mouth by another. Though we are creatures of suggestion, we are made so by an all wise Creator, and it is not necessary to yield to every suggestion that arises from our own imagination or that of another, but should "Try the spirits whether they be of God." We have been made with the ability to reflect, to choose and will for the better part. We can not recall the past, but we can use the present and mould our future by the experience gained. We can get out of the old ruts and onto the highway of health.

The true Christian has the advantage here as in all the affairs of life. If he is stimulated to make the most of his person and health for his Master's sake and has done all he consistently can, he may REST CALMLY in the assurance that "ALL IS WELL" even if life must be surrendered.

Life's Motive.

Neither Drugs, Magnetic Healing, nor any other man-made method or invention can prove a substitute for the means and manner of life that our nature requires and our Creator has designed for our present welfare, future being and happiness.

We are physical creatures, substantial entities, whose highest powers of being are to perceive, to know, to have faith, to hope and to love. The proper exercise of all our faculties is necessary to health and happiness. The disuse or abuse of any will inevitably brings its certain reward.

Motive is the mainspring, controlling principle, or determining cause of all intelligent human action. What we live for may be readily known by our manner of life. We may pass the time in caring for our own bodies with but little thought for anything that does

not tend to keep us healthy and vigorous, and contribute to sensual enjoyment, and may possibly develop into splendid animals to live a hundred years. But will it pay? Shall this be our motive?

We may live for mental enjoyment, to get as much intellectual gratification from each moment as lies in our power, making bodily comfort and pleasure of secondary consideration. Will a century spent in this manner with reasonable success be a satisfactory record when the end comes?

Those who are the healthiest and are concerned for health alone, or for any of the things this present life and world affords, are not the ones who truly succeed with life's opportunities no matter how seeming their joy and contentment. The highest exercise of faith wings its flight to the unseen throne of God and rests on the glorified being seated at its right hand, placed there by Jehovah himself as the reward of an earthly life of self renunciation, sorrow and sacrifice for others. Faith accepts the invitation to a similar course of conduct with the same motive in view, and Hope springs up with soul-

strengthening cheer, while love for the one who makes possible such a sacrifice, for such a glorious attainment and love for all men because of the beings they too may become when incited by such motive and example, makes life a glorious reality and service with suffering a crown of rejoicing. "If ye suffer, ye shall reign with him." "To him that overcometh, will I grant to sit with me in my throne, even as I overcame, and am sit down with my Father, in his throne." "Who is he that overcometh the world, but believeth that Jesus is the Christ." "Be of good cheer, I have overcome the world." "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." "Whosoever is born of God, overcometh the world. This is the victory that overcometh the world, even our faith."

Let us see to it then that we have faith in God and his Son Jesus Christ; implicit confidence in their person, power, word and care. Then we are to add to that faith, virtue, strength of purpose, courage and will power to do, dare and suffer for Christ's sake in exemplifying and teaching his gospel. No one,

who is responsible, and has obeyed the gospel, is so humble in station or restricted in ability but that he can make it his life work to endeavor to live as he thinks Christ would live if in his place, and thus let the Christ light shine through him. And if he has ability to understand and obey the gospel himself, he also has the ability to give the reason for the hope that is in him to others. Then to virtue add knowledge; not worldly knowledge, or "science," falsely so-called, but knowledge of divine things, of the purpose and will of God in Jesus Christ, that he may rightly divide the Word of God and know how to live himself and teach others to live for God's glory and eternal life; "and to knowledge, temperance." Intemperance is one great cause of disease. Physical, moral and intellectual intemperance keeps doctors and "healers," numerous as they are, busy part of the time.

And to temperance, patience; impatience is a form of intellectual intemperance. It is wearing on the nerve centers. One can ruin his physical health by yielding to the fearful habit, and if it is not subdued or overcome

may prove to be slow physical, intellectual, moral and spiritual suicide; and to patience, godliness; a character like God's, to be studied as portrayed in His Word; and to godliness brotherly kindness, "Doing good unto all men as ye have opportunity, especially to them which are of the household of faith," and to brotherly kindness love. All things else of earthly life may pass away. Faith will ultimately be changed to sight, hope to fruition, "This mortal shall put on immortality," the present heavens and earth shall pass away "and there shall be a new heaven and a new earth," but love shall endure as long as Jehovah endures or the creatures he has redeemed by the ransom of his own "well beloved Son." "For if ye do these things ye shall never fail, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." THERE will be health, wealth, happiness and eternal life.

"The Wizard of the West."

In Vernon's fair city, the "Pride of the West,"
There dwelleth a wizard, as he doth attest;
Not in hut, tent or cavern, but fair palace hall;
He wieldeth a scepter of healing o'er all.

His touch is "magnetic," his word it is law,
He sendeth a message, the people to draw;
They come on the wings of the wind from afar,
By steamship, by rail coach, in Pullman's fair car.

In gay prairie schooner with banners, unique,
On horse-back, on foot-back, this wizard they
seek;

No place so far distant, no ocean so wide,
No mountain so high it may not be defied.

No jungle so dense, one may not pass through,
To seek this great healer, magician so true.
His smile it is heaven, his voice is divine,
His breath is more potent than costliest wine.

His presence inspires the most helpless with hope;
No foe can expect with trained will-power to cope.
Consumption, the monster, is dally o'ercome,
While praises ne'er cease from the blind, deaf
and dumb.

Dyspepsia is gone when he twinkles his eye;
Rheumatism, so cruel, must leave when he's by,
While headache, and toothache, and backache,
and gout,
Constipation and cramps are soon put to rout.

Oh, who would not worship this wizard so great,
Burn incense, sing praises, oft, early and late?
His name is a mascot, it stands for success;
His doctrine is destined all nations to bless.

Then rally, ye people, his standard to bear.
Come running! come jumping! come flying in air!
Any way, any how, just get there! that's all;
He'll see to the rest, when before him you fall.

Having first paid the bill, (insignificant sum
Compared with the blessing that to you shall
come),
When he speaks, listen closely! don't let a word
fall!
Should he order, obey! nor question, at all!

Down deep in your sub-conscious mind let there be
Recognition, most prompt, of his sov'reign
decree !

'Twill surely bear fruit—you need not to question;
The sub-mind was made for healing, suggestion.

Be still ! then, and know the divineness within !
Sing glory ! shout glory !! There never was sin.
In the depths of your soul, you know it is true;
This wizard, this healer has shown it to you.

Such wisdom he gained from "science," so fair,
Modern, "Science of Mind"—much thinner than
air.

From the Hindoo it sprang, suggested by him
Who introduced evil in age long since dim.

All hail now, the era of WISDOM and MIND,
All praise to this healer, so mighty, so kind,
Who pondered, and pondered, and pondered so
well,
He learned that as God, man always did dwell.

That the law of creation, God, man, all are one;
Man—mind, is a spark from the great central
sun,

As pure as the snow flake, as spotless and fair
As sun-beam or dew-drop—nor need he to care

For future, with speed rushing on fast and
faster;

It brings the God-man no fear of disaster.
All is well! All is well! No sin, death or shame!
The wizard has said it. There's no one to blame.

For sickness or sorrow, for death, pain or blight;
All things we call evil, now vanish as night,
Before the bright ORB of the day that is here,
The era of healing, health, wealth and good
cheer.

And now, ye dear people who cannot draw nigh,
Who are sick unto death, and don't want to die,
Blind, lame, withered, heart-stricken. whoever
ye be,
Too poor or too helpless, this wizard to see.

Look up, ye faint hearted, no need of despair,
His healing can reach you, e'en through the thin
air.

No matter the distance that from him you dwell,
HIS POWER CAN TRAVEL, you still may be well.

Could you see the list of those he has healed,
The DESPERATE cases, by which is revealed
His WONDERFUL skill, MARVELOUS magic, or yet
The MAGNETIC RAYS that to you shall get.

When you, all en-rapport with him shall be placed,
You would shout with delight, and quickly would
haste

To send him a "William," a "fiver," at that—
(Think you this is talk through a late style of hat?)

For a month's absent treatment of latest design,
By thousands and thousands pronounced super-
fine.

You can not understand how this may be true?
'Tis not altogether required that you do.

And yet, it were better that you should believe,
The great "Western Wizard" sure would not de-
ceive;

So give him your willing heart, "fiver" and all,
Send word you are ready and on him now call.

His "treatment" shall reach you with magnetic
speed,

Just the moment your subconscious minds are
agreed.

Every day he will treat you—and thousands be-
side;

To do this great work is his glory and pride.

Though an army is kept near his palace so fair,
To aid in his work, (You must know it needs care.)
He asks not their help in transmitting healing,
Unless (poor fellow) he chance should be feeling

Life needing a rest, and for it be hieing,
And planning a book in which there's no dying.
'Tis then is shown well his ambition for work.
In his own novel way, you'll say he's no shirk.

Not only a brochure or two will he write,
When gone for a month to some far Western
height,
But— Will you believe? Home business keeps
running,
The sick still are treated, though he is gunning.

Well, the secret is out—however employed,
In writing, or fishing, with joy unalloyed,
The magnetic mill, ne'er fails for a moment,
The subconscious mind on its mission still bent

Is grinding, and grinding, and grinding away
Till a magnetic mass, in less than a day,
All lies in a heap, for Nevada 'tis billed,
By magnetic line it quickly is willed.

Unloaded at once at the fair palace door,
'Tis sent to the needy as each did implore.

Oh, Wizard! Oh, wonderful magnetic man!
How great is thy wisdom! how striking the plan
Thy coffers to fill, and thy bills all to pay,
While grinding intention, grow rich as you play.

The day is sure coming and soon will be here,
When Wizard's vain folly shall quickly appear.
The grim specter shall say, "with me now de-
part,"

Nor magic, hypnosis, false science nor art

Shall keep him from going the way of all earth,
As all have been doomed from moment of birth.
The magnetic scheme shall fail in its plan
Of willing a God out of weak, sinful man.

"He that climbs in a way," as Jesus has said,
"Than by me" (He is Lord of living and dead.)
"Shall die in his sins," and forever undone,
Hath part nevermore in things under the sun.

Take warning, repent of the blasphemous claim
While yet there is life, and bright hope through
his name.

As he is the way, the truth, and the life,
For him seek to live, ceasing "science," vain
strife.

* * * *

"Oh, why should the spirit of mortal be proud?"
All nature speaks clearly in accents so loud
The deaf e'en may hear, "'Tis appointed to die."
What matters the scheme by which he would try

To bridge the deep chasm 'twixt heaven and
earth

When only 'tis done through "the Spirit's new
birth."

Here then is the mind of true wisdom, so wise,
"Will" the heavenly portion, by faith seize the
prize.

Hope in God, joy in service of Jesus the king;
Love man and not mammon. Endeavor to bring
The light of this life to the death-stricken race;
The cross gladly bear, upheld by God's grace.

Then rest in the knowledge of life just before,
Through Jesus, divine one, of heaven the door,
Who shall beckon thee then, at right hand ap-
pear,
Won—health, wealth and beauty, and eternal
good cheer.

For yet he will come in great glory and might,
We know not the hour, be it morn, noon or night.
He bids us be ready, with lamps that do shine;
"When my jewels are made, ye then shall be
mine."

Ev'ry eye shall behold, e'en they who with spear
Pierced that heart full of love, who mocked with-
out fear,
Shall gaze with astonishment, grief and despair.
The Savior descends through the praise-rending
air

Attended by hosts of the heavenly band.
Hark, the Arch angel sounds! throughout every
land

The graves, lo! are opened, the dead quick arise,
The living are changed, they meet in the skies

Their Savior, Redeemer, their God, and their all.
Oh, glorious rapture! redeemed from the fall
With bodies transformed by heavenly power,
"Made like unto Him," 'tis victory's glad hour.

In the likeness of Christ they then well may
claim,
Divinity's power, and through his blest name,
As sons of Jehovah, their nature shall be
Sinless as the snowflake, from death ever free.

"He which testifieth these things saith,
'Surely I come quickly.' Amen. Even so,
come, Lord Jesus.

The grace of our Lord Jesus Christ be
with you all. Amen."

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