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PSYCHIC UPLIFT
OR
The New Mind Cure

BY
MAZETTA LAIRY
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THE DRAMA OF LIFE.

"God conceived the world—that was Poetry.
He formed it—that was Sculpture.
He colored it—that was Painting.
He peopled it with loving beings, and that was
the grand, divine, eternal Drama."

LOS ANGELES, CALIFORNIA
1914

TO THE
CLASS OF 1900

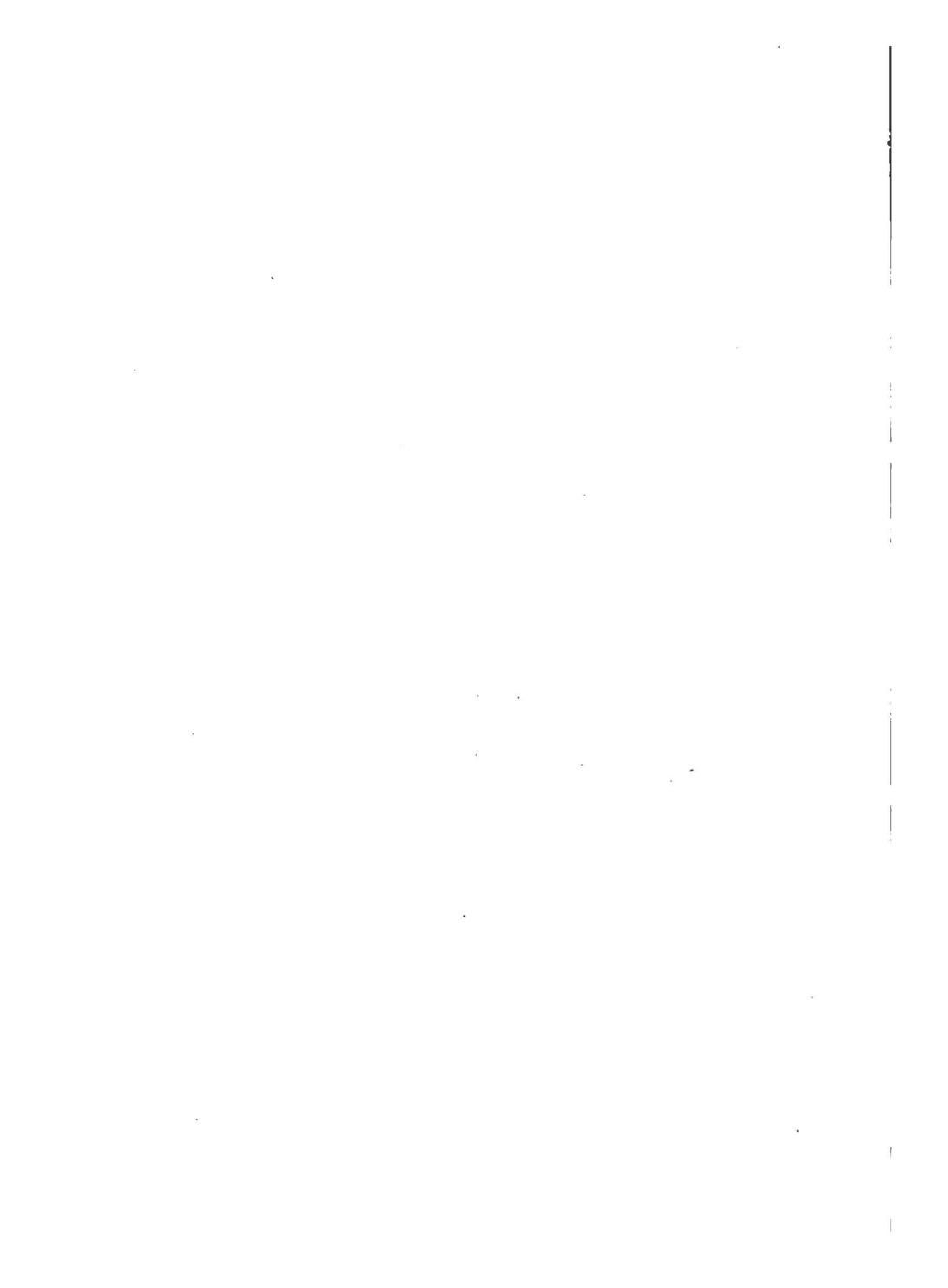
Class of 1900

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By MAZETTA LAIRY

A prominent jurist wrote: "I want to do right and yet I am always doing wrong. What I would not, I do and what I do, I would not."

What is it and from whence comes this power that moves man so against his will?

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CONTENTS.

CHAPTER I.

Physical and Mental Diseases.

What is a Disease? What is the Cause of a Physical Disease? What is the Cause of a Mental Disease. What is Being Done for the Mental Sufferer at the Present Time? The Attitude of the Physician Towards the Mental Sufferer. Deceptions Used in Mind-cures by the Physicians and Faith-healers. Why There Should Be No Jails, No Prisons, No Reformatories. Mental Hospitals to be Established for Those Who Are Mentally Sick. Should We Be Ashamed of Being Mentally Sick? Cruel Treatment of Those Who Are Mentally Sick.

CHAPTER II.

The Healing Chart.

Perfect Thoughts. How to Get These Perfect Thoughts. The Universal Intelligence. We Must

Seek the Perfect Ideas. How to Connect Our Minds with This Universal Intelligence. Imperfect Thoughts. Use of the "Healing Chart." Substituted Thoughts. Why the Resisting of the Perfect Law Robs You of Your Strength. How to Diagnose Your Own Case. Indifference as to What We Think. The Mixing of Evil With Good. Where to be Popular. Is it a Fault to be Ignorant of the Law? Every Thought Stamps Either for Good or for Evil. How to Use the "Healing Chart." Affirmation and Negation. The Law of Compensation. Do Not Try to Resist Evil by Thinking of It. You Cannot Wish Good to Another Without First Wishing It to Yourself. How to Increase Your Powers of Appreciation. Two Kinds of Mental Diseases; Moral and Functional. The "Healing Chart" to be Your Constant Guide.

CHAPTER III.

The "Other Mind."

The Outer or Conscious Mind. The Inner or the Unconscious Mind. Educating the Unconscious Mind by Repetition. Effect of a Repeated Action on the Unconscious Mind. Effect of a Repeated Thought on the Unconscious Mind. Effect of a Re-

peated Feeling on the Unconscious Mind. Effect of Repetition on the Conscious Mind. Effect of Repeating a Perfect Thought to the Unconscious Mind. How to Talk to the "Other Mind." Repetition—the Charmer of the Soul.

CHAPTER IV.

Why Mental Diseases Are Located in the Unconscious Mind.

Mental Diseases Can Be Caused Either by Conscious or Unconscious Thought. Conscience. Power of Temptation. The Unconscious Is Not Always Right. How the Unconscious is Imposed Upon. The Storage Batteries of the Mind.

CHAPTER V.

Cures By Repetition.

Four Rules for a Mind-cure. The Subject Must Be Convinced of the Need of a Mind-cure. A Desire of Sufficient Strength to Carry Through the Undertaking. A Substituted Thought for the Abnormal Thought. The Repetition of the Substituted Thought Until it Becomes Fixed in the Unconscious

Mind. How to Get the Conviction. How to Get a Desire for a Cure. How to Select a Substituted Thought. Cures Made by Repetition. Why he was not Cured. What the Conscious Mind Did, it Must now Undo. The Effect of a Physical Disease Over the Unconscious Mind. How a Functional Disease can be Acquired Without a Physical Cause for it. Cures by Suggestion. Counter-suggestions. Counter-suggestions From Others May Prevent a Cure. Two Kinds of Minds to be Cured.

CHAPTER VI.

How to Treat Individual Cases.

A Cure for Mental Paralysis. A Cure for an Imaginary Pain. A Cure for Nervousness. Trances are Indications of Abnormal Conditions of the Mind. Insanity. Cures for Moral Defects. Nearly All Vice Comes From Selfishness. Proof of a Cure. Why Ministers Go Astray. Fortifications. Master of the Situation. Every Man is a Healer and Every Man can Heal Himself.

INTRODUCTION.

In response to the frequent and repeated requests made by many friends, the author of this book has undertaken the tedious, laborious and difficult task of giving the scientific explanation of a mind-cure. It has been the aim to make it so clear and so simple that all classes of people will be able to learn, not only how to cure diseases of the mind, but also how to prevent them.

It will be proven that crime, as well as all other mental disorders, is a disease and can be cured by the same process as that used for other mental troubles. The writer takes the stand that all mental disorders should have the same consideration and be treated just as seriously as the physical, by the medical profession and by all other scientific thinkers.

Every imperfect thought is a diseased thought and holds the same relation to the mind as a disease germ holds to the body. As, in all probability, one disease germ will not have a serious effect on the body, so one diseased thought will not have a serious effect on the mind. As it is

an accumulation of these diseased germs that affects an organ of the body, so it is an accumulation of these diseased thoughts that affects an attribute or quality of the mind. The body may be able to throw off one disease germ and even more, so the mind may be able to throw off one diseased thought or even more. It is when these diseased germs become so numerous that they interfere with the duties of an organ that they become serious; so it is when these diseased thoughts become so numerous that they interfere with the proper duties of the attributes and qualities of mind, that they become serious.

As a disease of long standing in an organ will cause it to become chronic, so a disease of long standing in the mind will cause a mental disease to become chronic. One organ being diseased may cause others to become diseased; one attribute of the mind being diseased, may cause others to become diseased. The lay people must awaken to the fact that the faculties of the mind are capable of becoming diseased as well as the organs of the body and that for a physical disease they should go to a physician for their troubles, while for a mind disease they must go to their own minds.

We have reached an age in the history of the world when all classes of people are thirsting

for the truth; they are now ready and willing to be re-educated in what has been taught them amiss.

Mind-cure is a universal theme that appeals to all classes. In fact, the world is going "thought mad" and many are the minds that have been thrown into a panic because of the unsatisfactory methods advanced for a mind-cure. There is but one means. All mental cures are reached by the same system and when we get this one scientific principle, we can apply it to all mind-cures and readily understand the process used in all faith-healing. This new system will be satisfactory to all who are seeking mental medicine.

All faith-cures are to be classed with the miracles of the past for what to the ignorant is miraculous, is accounted for by the educated upon scientific principles; miracles disappear as science opens the door of knowledge.

As the new improvements are made in machinery, the old are cast aside and, if kept at all, only as relics. So this new mind-cure is to take the place of the old faith-cures and they in time, like old relics of the past, will be remembered as the primitive or first means of a mind-cure. They are not to be laughed at, or thrown aside with contempt, but to be treasured with reverence and

admiration and held as an evidence of the first efforts for mind-medicine. We are forced each year to give up some of our old ideas and obliged to take up with the new. Our forefathers, when going on a long journey, hitched up their ox-team and drove to their destination; but who, today, would seek for an ox-team to take them on a long trip simply because it was the means of conveyance used by their fathers. So with psychic subjects; they have changed and they who cling to the old ideas, because their fathers believed them, are still riding in the old ox-car.

It is our duty to advance beyond the methods used by our parents; in fact, if we do not there can be no progress. A father should be ashamed of a son who knows no more than his father. It is our duty to advance not only in material things but in the spiritual as well. We should not only cast off the old beliefs of our fore parents for new and better beliefs but, like the serpent which sheds his old garment each year and takes on a new and more brilliant color, so with us, we should each year shed our old beliefs and take on the new or we are as dead, to the new beliefs and new discoveries. We must not be classed as behind the times. We not only want to be up in the procession, but we should each and all have an ambition to be in advance of the times.

When we study what another has discovered, we are only "polly parrots;" we live, we die, but we have learned nothing new. To delve into the undiscovered regions of science and bring forth something that startles and attracts the attention of the world—that is to live in advance of the times. We all should have an ambition to learn some new secret and leave as a heritage to the future generations something that is truly and wholly our own. To be original, that is to live; to advance beyond our times, that is heroism; to solve the riddles of the future, that is to raise the veil of mysticism.

As we are all eager for new discoveries and better methods of living, and as they come only by our willingness to accept and adopt these new and better methods of understanding into our lives, the opportunity for learning and adopting a new method for healing will be given in the chapters that are to follow.

The object in giving this system is to prove to the masses of the people that there are two kinds of diseases, *physical* and *mental*. With the first, all are familiar, but to most people, mental diseases are hazy, misty, and cloudy, while to others they appear weird and mysterious and have something of the supernatural about them. Mental diseases are just as natural as bodily diseases,

only we do not understand them so well. Every one must be brought to a realization of the fact that there is such a thing as a mental disease and that all mental diseases are caused by diseased thoughts. All should know the cause of a diseased habit of thought, and after they know the cause they should study the cure; and furthermore, they should know how to prevent these mental disorders.

In this discourse, it shall be the aim, not only to give the proof of the existence of mental diseases with their causes and cures and preventions, but also to teach every individual how to discriminate between physical and mental diseases.

Did you ever reason out to your own satisfaction why it is that a person will go from physician to physician, from hospital to hospital, from sanitarium to sanitarium, from country to country seeking in vain for health, and then finally, return to his home, go to some mind-healer and be cured? On the other hand, you have known persons who vainly went from New Thought to the Emmanuel Movement, from the Emmanuel Movement to Spiritualism, from Spiritualism to Theosophy and from Theosophy to Christian Science and then, finally, sought out a physician or a surgeon and were cured. It is because they who have mental troubles are trying to cure them by some material means, while those

who have physical troubles are trying to cure them by mind.

The physical cannot be cured by mind; the mental cannot be cured by a material process. For a bodily disease we need material treatment and for a mind disease there is but one remedy and that is *mind*. Many a cure has been prevented by confusing these two kinds of diseases. Yet it must be admitted that the mind will aid in physical diseases, and material medicine will, to some extent, relieve mental sufferers, yet in either case it is only a temporary relief or an aid and not a permanent cure.

Many of us are convinced that mind cures mind, but just *how* "mind cures mind" is the question that is baffling us and the question we now want answered. We are also convinced of the need of these mental cures but it is the "*how to cure them*" for which we are now clamoring. This new system tells you *how* "mind cures mind" and when you thoroughly understand *how to re-educate the unconscious mind* you have the secret to all mind-cures. This system will cure all mental diseases that are curable; as some physical diseases are incurable, so some mental diseases are incurable, but as most physical ailments yield to medical or surgical treatment so most mental ailments yield to mental treatment.

If this system is practiced as outlined, it is sure to cure; it must cure; it cannot fail. It will cure imaginary diseases, functional troubles that are wholly mental, and all evil habits of thought; it will cure the worst criminal if practiced as outlined and raise the most debased to a useful and amiable life.

There are persons who have inherited criminal tendencies or whose minds have become debased and depraved as a result of environment and association until they are no longer capable of thinking an honest thought or of doing an upright act. These are mentally sick. Their affliction is never regarded as a misfortune but as a fault. They are cast into jails, reformatories, and prisons and are dubbed as prisoners or convicts.

The chief object in writing this book is to teach the masses of the people that they are to treat those who are mentally sick as though they were sick, and not feel that they who are morally sick are to be imprisoned and punished for being sick, for all who have these moral diseases are not always responsible for their conditions, any more than those who are physically sick. It is for those who are morally sick, that this plea is especially given, for prisons are not the places for those who are mentally sick and it is this pitiable condition of those morally affected that urges us to rush to

their assistance. We must learn, if we do not already know, that they are bound and fettered by their own habits of thought and can only be released by our giving them the proper instruments by which they can liberate themselves. Let us hasten to their rescue and do what we do with promptness and dispatch. Prisoners should no longer be called prisoners but mental patients and prisons should no longer be called prisons but mental hospitals. Not that prisoners should be liberated but that while incarcerated or limited in their freedom that they should be treated as sick.

Writing so briefly on such a tremendous subject, will lend excuse for any mistakes or any impressions that may mislead. It is not believed that this new idea cannot be improved upon or that it is not above criticism, but that it may lend new ideas and be the means by which all who so desire may attain a normal and healthy condition of mind. The simplicity of the method is assured. What may seem hard and difficult to comprehend, is easily mastered if you give it proper thought and attention.

It is hoped that this work will not be criticised for the plainness of its expression, for it is the desire to make this system of a mind-cure so clear that all who read it may understand it.

What will be said, will not be to offend but to instruct; fact and truth should never offend. To understand a mind-cure you must know that it is a cure for the *diseases of the mind* and *NOT* for the diseases of the body. The method here advanced teaches the system and you heal yourself.

CHAPTER I.

Physical and Mental Diseases.

It is with diseases of the mind as with those of the body; we are half dead, before we understand our disorder and half cured when we do.

—Colton.

Science has taught us that there are two kinds of diseases, those of the body and those of the mind. We are all so familiar with the diseases of the body that they will be mentioned here only to teach the difference between the two.

What is a Disease?

A disease is an abnormal condition of an organ of the body or of a faculty of the mind whereby the organ or faculty is prevented from performing its function in a natural or proper manner. Nature intended that every organ and faculty should perform its proper function at the right time and in the proper manner. They do so when we observe the laws of nature and, as a result, we enjoy health; but, when we violate a law of nature, some organ

of the body or some faculty of the mind is likely to be so affected as to interfere with its performing the work which nature intended, in which case we suffer disease.

To be brief we will say that *a disease is the result of a broken law of nature and if it pertains to the body we call it a physical disease, but if it affects the mind, we call it a mental disease.* From this you will be able to learn what we mean by a physical or a mental disease and it is absolutely necessary for you to know the difference between them before you can understand a mind-cure. You are to go no further until you are able to discriminate the physical from the mental and are able to realize that there are two distinct and separate kinds of diseases.

Nature has her set laws, both physical and mental, and for each one we break she has a punishment or a disease. To break a law of nature means to do what nature did not intend for us to do.

What is the Cause of a Physical Disease?

It is the result of a violation of a physical law. If we eat improper food, it will cause indigestion; if we overstrain the eyes it will cause these organs to become diseased; to overexercise the heart will cause heart trouble; to breathe impure air will cause diseases of the lungs; to get too warm or too cold

may result in a disease of some form; to sit in a draught when overheated may result in pneumonia.

Nature is extremely exact in requiring obedience to her laws and that means that we must observe them, and that, if we violate them, consciously or unconsciously, the punishment is just as severe. There are numerous ways by which we can break these physical laws, but for each one broken there is a punishment. These different punishments that come from breaking of the laws that pertain to bodily health, such as lung troubles, neuralgia, measles, tumors, cancers and all other bodily ailments are known as physical diseases.

What is the Cause of a Mental Disease?

As nature has set laws by which she governs our bodies, so she has set laws by which she governs our minds.

As she punishes us with physical diseases because we do not obey the laws governing our bodies, so she afflicts us with mental diseases because we do not obey the laws that govern the mind. As the body is made up of many organs, as the heart, the lungs, the stomach, the liver, the ear, the eye and many others, so the mind is made up of many qualities; as love, truth, mercy, cheerfulness, courage, justice, reason, originality, and numerous others.

As each organ of the body is likely to become diseased by our disobeying nature's intentions, so each faculty of the mind is likely to become diseased by our disobeying her mental laws. Every disease germ has its effect on the body and every imperfect belief has its effect on the mind. False beliefs have the same relation to the mind as disease germs have to the body. A few disease germs may not produce any perceptible effect, but a collection or mass of those microbes will cause serious trouble and much anxiety.

There is not a single organ of the body that is immune from disease and as every organ is subjected to disease so every faculty of the mind may become diseased.

As disease germs impair and prevent the organs from performing their proper duties, so a false belief or improper ideas have the same effect on the faculties of the mind. When we realize that every imperfect thought is a diseased thought, we can understand the evil effect of storing away in the mind numerous false impressions. These false beliefs disable and impair the faculties and prevent the mind from performing its proper functions just as an overaccumulation of diseased germs will disable and impair the organs of the body. When we once learn the effect that improper thinking has on the mind, we will be much concerned about

our ideas as to whether they are healthy thoughts or diseased thoughts, rational conclusions or false beliefs.

As the overtaxing of an organ with disease germs will cause a bodily disease, so the overtaxing of a faculty of the mind with false impressions will cause a mental disease. We know that by disobeying a bodily law, we may bring on ourselves deafness, paralysis, poor circulation, rheumatism, typhoid fever, diphtheria and other bodily ailments too numerous to mention, but when we disobey a mental law or the laws that govern our thoughts we bring on the mental diseases of laziness, resentment, revenge, murder, counterfeiting, imagining pains, nervousness and many other troubles.

Nature intended that we should think perfect thoughts and not imperfect. She says "For every correct thought there is a reward and for every imperfect thought there is a punishment."

We know that if we disobey a physical law that we will be physically sick, then just as surely as we disobey a mental law we will be mentally sick. Nature says you must think health and not disease, strength and not weakness, ambition and not idleness, love and not hate, honesty and not theft, courage and not fear, peace and not strife, truth and not falsehood, cheerfulness and not sorrow, chastity and not lust, harmony and not discord, assurance

and not doubt, preserving life and not the taking of it.

I cannot go further in telling you what you should think, but you know what nature intended you should think and that is the good, and not the evil, the perfect and not the imperfect.

We can now understand that, when we think evil we are thinking what nature has forbidden us to think, and that the punishment is a mental disease.

There are other mental diseases that are brought on by false thinking or false beliefs. By this is meant that a man may think he has a wonderful invention, but if his theories do not match with nature's laws, his invention is a failure. If he sees his mistake and gives up his invention, he soon recovers from the imperfect idea, but if he still clings to his wrong theory and persists in clinging to it, he will go insane.

If a man thinks too much about religion and finally thinks he is God, that man is mentally sick because he has a false belief. If a man thinks that he cannot digest his food when the stomach is not diseased, he has a false belief and that false belief is a mental disease or mental indigestion; if a man thinks that he cannot walk when he has no bodily disease he has a false belief and that false belief is a mental disease or mental paralysis; if a man thinks that his heart will not beat properly when there is

no anatomical disorder, he has a false belief or mental heart failure; if a person thinks that he has a pain of any kind when there is no physical cause for it, the false impression, itself, is the psychic defect.

Stammering is a false belief because it is only a wrong impression strongly stamped in the unconscious mind; the drink habit is the result of a false impression that exists in the unconscious mind and the morphine habit results from the same condition. Laziness is the result of an abnormal condition of the mind and therefore must be classed as a mental disease.

It would be impossible to enumerate all the mental diseases to which man is subject, but enough has been given to prove that *any false belief* or *any imperfect belief* is a mental disease. When we consider that every evil thought and every imperfect thought is a diseased thought we can readily understand that we are all afflicted with mental diseases to a greater or lesser degree and that we all need psychotherapy, or mental medicine.

When we once realize the cause of a mental disease we will also be able to understand why so many are afflicted with mental troubles. When we think further and realize how little has been done for these mental afflictions, we know why they are so numerous.

Diseases of the mind are much more prevalent than diseases of the body. We are constantly meeting these diseased conditions. They are all about us; in the home, in the school, in society, in business, in politics, and in all the affairs of life.

We come in contact with a person who is selfish, who thinks of no one's interests but his own; then we find others who dislike noises, who are easily disturbed, who exaggerate all their troubles, and are constantly saying "Oh, that makes me so nervous."

We meet persons who fear storms, others who fear mice and still others who are always fearing something is going to happen. Some persons cannot cross a vacant lot by themselves or be alone at any time. Then again we learn of those who have a mania for bathing and being extremely clean, who put in most of their time in a bath-tub rubbing and scrubbing and who cannot get away from their peculiar notion. It is not uncommon for us to meet those who complain of a noise in the ear, an irritable cough, palpitation of the heart, defective memory, restlessness, numbness, twitching of muscles, responsibility, and those who think small things of great importance and those who think things of great importance as appearing small.

All of these abnormal conditions of the mind are psychic defects and, in your friends and associates, you will recognize others than these that have been pointed out to you.

Perhaps some of these are your own false notions or if not they may suggest your mental defects. We all have these mental diseases and if we have never discovered them, others have; Burns says:

“O wad some Pow’r the giftie gie us
To see oursels as others see us:
It wad frae monie a blunder free us
And foolish notion.”

What is Being Done for the Mental Sufferer at the Present Time?

Every available means is put forth to alleviate the physical sufferers, but we have done little to ameliorate the anguish, the pain and the delusions of the mental sufferers.

To prove that this statement is true the following outline will be given:

For physical diseases we have:	For mental diseases we have:
1. Physiology.	1. Psychology.
2. Hygiene.	2. Practical psychology.
3. Medicine and surgery.	3.
4. Physicians and surgeons.	4.
5. Hospitals.	5. Prisons and jails.
6. Physical clinics.	6.
7. Nurses.	7. Sheriffs and guards.

We have anatomy and physiology which teach us about the construction of the organs of the body and their proper functions and uses; and we have psychology which deals with the faculties of the mind and their proper functions, or uses. We have hygiene which teaches us how to keep the organs of the body in a healthy condition, and we have practical psychology which teaches us how to keep the attributes of the mind in a healthy condition. We have material medicine and surgery for the diseases of the body and we have—what for the diseases of the mind? Are we forced to confess it—*nothing*. As yet we have had nothing that is scientific or would guarantee a cure.

We will insert the word “psychotherapy” in the space opposite to “medicine and surgery.”

We have physicians and surgeons whose profession it is to treat scientifically the diseases of the body, but we have no corresponding profession whose business it is to treat scientifically the diseases of the mind. There is not a physician in the world who will guarantee a system for a mind cure and but a few have any other remedy than mere suggestion.

As these cures are to be made by repetition, the word “repetitor” or “re-educator” will be inserted in the space opposite to “physicians and surgeons.” Our country is full of clinics or schools where phy-

sicians examine the physically sick and prescribe the proper treatment to be given to bodily diseases, and it is the physically sick who receive nearly all of the attention and it is extremely embarrassing to state that but a few of them give serious attention to mental disorders.

While there are numerous institutions that give their exclusive attention to physical ailments there are very few that give their exclusive attention to psychic troubles.

If we have schools where they teach the treatment of physical disorders exclusive of the mental, why should we not have schools where they teach the treatment of mental diseases exclusive of the physical, in so far as either of the two diseases can be treated independently.

We have hospitals for those who are physically sick and we have—must I write it—prisons and jails for those who are morally sick and we may have a few institutions for nervous people, but no scientific means of a cure.

Let us blot out “prisons and jails” and insert “mental hospitals” for those who are morally sick.

We have nurses to care for those who are physically sick and, in many cases, we have policemen,

sheriffs and guards for those who are mentally afflicted.

It has not been until now that they who suffered from mind diseases have been considered sick and the world is just beginning to investigate the causes of criminal desires and to seek better conditions and remedies for those who have been so unfortunate as to have acquired a perverted understanding of the right principles of thought. Here is an outline showing the treatment of both physical and mental diseases as they should be treated in the future.

For Physical Diseases :	For Mental Diseases :
1. Physiology.	Psychology.
2. Hygiene.	Practical psychology.
3. Material medicine and surgery.	Psychotherapy or rational cures.
4. Physicians and surgeons.	Repetitors or re-educators.
5. Physical hospitals.	Mental hospitals.
6. Clinic.	Clinic.
7. Nurses.	Nurses.

If this new system is to be introduced we all must work for it. Our mental sufferers have already been neglected too long and we must *now* begin this work that has gone so long unheeded.

The Attitude of the Physician Towards the Mental Sufferer.

Some physicians do not yet recognize mental diseases; others recognize them but have no remedies or, if they have, they are crude, unskillful and impracticable. America is at least a half a century behind the European countries in the advancement of mind-medicine.

Psychotherapy is taught in but few of our American clinics and practiced by only a few physicians; and they have so little faith in their system that they would smile, if you should ask them to guarantee a mental cure. So little is known by the medical profession of mental diseases that those who suffer from those ailments get but little relief and sometimes but little sympathy. How often we hear a physician laugh and tell how he has cured some mental patient of some serious nervous trouble by mere suggestion or by giving "placebos" which are nothing more than "dough-pills." Other physicians will tell with an air of disgust how they have cured nervous patients by telling them "to go to work." What do we think of such methods for a mind-cure? While they may once in a great while cure by these simple means, they never tell you of the numerous others that they have *not* cured. They are very silent about the ones they have failed to relieve. Their only cure is mere suggestion. If the

suggestion takes, they succeed, but if it does not take, and it seldom does, they have no further remedy. For this reason, but few are cured, while the many are left to suffer.

Deceptions Used in Mind-cures by the Physicians and Faith-healers.

For a physical disorder, a physician will do all within his power to cure it, it matters not how offensive the disease may be. The physician will sympathize with the sufferer and talk long and seriously to his patient, but the sufferer who comes to this same physician complaining of some form of mental trouble for which no physical cause can be found, he at once pronounces that patient not sick but malingering and if he does not ridicule him to his face he will do so when his back is turned.

He cannot diagnose the case. He has no remedy. In fact he may not know the patient is sick. He may be so completely ignorant on the subject of mental diseases that he does not recognize them at all; and, if he thinks a nervous patient is not sick, and that he is simply counterfeiting, he, of course, naturally feels that he needs no medicine; and, so believing, he proceeds in a false shamming manner to diagnose the trouble. He feigningly puts up some blank tablets, sweetened water, or sugar pills, which

are nothing more than "placebos," and, with all seriousness, turns to the patient and tells him just how often to take them and that after so long a time he will be well. The patient leaves in all confidence. The physician laughs as the patient turns to depart. Later the patient returns and tells the doctor how quickly his medicine cured. After that the physician boastingly tells how he cured a patient with "dough-pills." The next attack of nervousness brings back the patient and again the physician fills his prescription, charges as for real medicine, and again dismisses his patient. This goes on and on in the same old routine. If the physician had known his business and been serious with his patient he would have told him his real condition and one explanation would in all probability have cured. Which is the worse, the patient malingering and feigning or the physician shamming and counterfeiting?

Physicians ridicule "quacks" and all forms of faith-healing, yet some of them use just as much deception in their methods for a mind-cure.

Some physicians are still using the same methods as those employed by faith-healers, that is suggestion backed by faith on the part of the patient. They cure by faith but call it psychotherapy. Ask a physician if he is interested in psychotherapy and in all probability he will tell you that he has prac-

ticed it for years. Then he will proceed to inform you how he has cured by giving "bread-pills," telling them to "go to work," that they are "not sick" or by hypnotical influence. Such treatment is no better than that used by the "quack." It is not psychotherapy. If a cure results, it is accomplished by fraudulent representations and deceptive means. Such a method is as false as that used by the faith-healer. Psychotherapy is a cure made by re-education of the unconscious mind and none can re-educate without being honest with the patient, or without telling him his exact defect and the means of overcoming it. The physician uses suggestion disguised in a mask of "dough-pills," while the faith-healer uses suggestion disguised in the mask of "faith." Let the finger of shame be pointed to all who practice mind-cures concealed in "faith" or "placebos." All such are impostors who delude their patients and cheat them of their own reasoning faculties.

When we realize that physicians and faith-healers have no better means for a mind-cure than suggestion masked in "placebos" and "faith," we readily understand why nervous sufferers are going here and there and everywhere to find relief from their troubles. Suggestion and faith are the crude, immature and unscientific means used today for the curing of false impressions as to bodily ailments,

while the person who suffers from criminal habits of thought would never think of consulting a physician for his mental disease as he has never known that crime is the result of a diseased condition of the mind. He has no physician to whom he can go. He has neither a faith doctor, a general practitioner or any other person who can cure him of his criminal desires and tendencies.

Why There Should Be No Jails, No Prisons, No Reformatories.

Nature intended we should think perfect thoughts and good thoughts and when we think the opposite of what she intended, we think imperfect thoughts or evil thoughts.

If this be true, then every evil or imperfect thought is a diseased thought and by often thinking evil or imperfect thoughts one establishes a diseased habit of thought, which, when thoroughly fixed in the mind, becomes a chronic mental disease.

From this we conclude that every criminal is suffering from a chronic mental disorder.

If a person has stolen, forged a note, slain a fellow being, or has committed any other form of crime, he is a mental sufferer, or in other words, he is sick.

If a man is suffering from a weak heart, a broken limb, a congested lung, a ruptured blood vessel, or

some other physical disease, he is taken to a hospital, placed in a well lighted and comfortable room, a physician is called, nurses provided, and all of his wants are attended to. If a man has stolen, murdered, forged a note, or committed some other crime, what is done with him? He is taken to a prison, placed in a cold, dark, lonely cell behind prison bars, and surrounded by prison guards. Do you tell us that that will cure him of his mental disease? No, never. Is he sent there to be punished or cured?

If the purpose is punishment, we can understand such treatment, but, under such conditions and surroundings, a cure could hardly be expected. He, undoubtedly, is punished for being sick.

The former is surrounded by physicians and nurses and all of his pains alleviated, while the latter, having no physician to cure him of his evil habit of thought, is punished because he is sick. One had broken a physical law, the other had broken a mental law. Why is there such a difference in feeling and treatment of those who are equally unfortunate?

Too much attention has not been given to bodily disease. That physical diseases should be studied and prevented, no one will deny. But why so *much* attention should be given the *physical* and so *little* to the *mental* is beyond human understanding.

Why the physically sick should be humored, petted and nursed while the mentally sick are uncared for, unloved, unnursed and neglected, is without reason, without charity and without mercy.

Let us reverse the present idea as to the treatment of those physically sick and those mentally disturbed and study the result. Let us put those who are suffering from bodily ailments in prisons and those who are suffering from criminal diseases in the hospitals. If a man is suffering from an attack of typhoid fever, a cancer, a tumor, a weak heart, indigestion, smallpox, rheumatism, tuberculosis or any other physical disease, we will put him in a prison and punish him for having broken a physical law. We will not give him a physician, a nurse or any material aid but see that he is punished for having disobeyed nature's laws. Could you expect anyone under such conditions to get well? Who would advise such treatment for a physical ailment?

If a man is suffering from a mental disease, such as an intense desire to defraud, to bribe, to embezzle, to counterfeit or to smuggle, and the desire is so great that he cannot resist committing the crime, he is mentally sick and we will put him in a mental hospital with physicians and nurses. After telling him that he is sick because he has broken the laws of proper thinking, and that to get well he must change his methods of thought, all of those about

him will assist him to re-educate his habits of thought and do all within their power to have him regain a normal mental attitude. Under these conditions, such a mental sufferer should be cured.

Not all who suffer from physical diseases and who are sent to hospitals are cured; and not all who suffer from criminal diseases would be cured, if sent to a hospital instead of to a jail or prison. The fact that all who suffer from physical ailments are not cured by proper treatment, affords no excuse for not furnishing proper treatment to all so that some can be relieved. The fact that all who suffer from mental diseases cannot be cured by proper treatment, affords no excuse for not furnishing proper treatment to all so that some can be cured of their mental disorders. If those who are suffering from physical diseases were now treated as those who are suffering from mental diseases, the cures would be few, and if those who are suffering from mental diseases were treated now as those who are suffering from the physical, the results would be just as satisfactory.

Mental Hospitals to be Established for Those Who Are Mentally Sick.

Jails, reformatories and prisons should be converted into hospitals as soon as possible. Helping hands are all about us. All we need is one united effort and we can rescue many of those

mental sufferers and send them out into the world as happy, useful and respectable citizens. We cannot do it by putting them in prison and calling them prisoners, but we can do it by putting them in hospitals, calling them patients, treating them as sick, and feeling towards them as we do towards those who are physically ill.

We need not reverse the present treatment of those who are physically and mentally sick, but it is our duty to change our treatment of those who are suffering from mental disorders. Those who suffer from the breaking of a moral law must be put on the same footing and the same level with those who suffer from the breaking of a physical law. The prison doors cannot be flung open, and the prisoners freed, but our jails, reformatories, and prisons can be converted into mental hospitals at small expense, and these will answer until we can provide more comfortable and more appropriate places. Physicians, or repetitors can be employed, nurses in the place of guards or sheriffs, can look after their wants, and much more can be done towards relieving and bettering their mental and moral condition. At present, the prisons need to be changed only in name. Instead of calling them prisons call them mental hospitals; and instead of calling the inmates prisoners, call them patients. The guards and sheriffs can be

called nurses; the police patrol, the mental ambulance. This changing of the names alone would take away much of the savage and brutal feeling which now exists in the hearts of the masses of the people, and would cause them to take a different attitude towards all who are criminally inclined.

These mental hospitals are to be run on the same financial basis, as far as is practical, as the hospitals that are now being used for physical sufferers; each patient is to pay for the care and attention given him, in so far as it is possible for him to do so, thus doing away with jails, reformatories, and prisons as wholly charitable institutions and relieving the state to some degree of so great a financial responsibility.

As soon as there is a change in names, every man who is able should be required to pay for the mental treatment given him just as he would for the same amount of attention given him in a hospital where aid is given for physical diseases, but the expenses of those who have not the financial means to pay, and who are not able to work their way through, will have to be born by the state.

It will then fall to the medical profession to diagnose and treat all mental diseases, whether the trouble is caused from a functional ailment, a mental delusion, or a criminal desire.

The whole responsibility of the cures will then be transferred to the medical profession. If these perverted desires and inclinations are mental diseases, they can come under no other scientific study than that of mental medicine.

We already have a few institutions that give their entire attention to nervous diseases, but there are other mental and moral disorders requiring treatment, and institutions should be provided for the treatment of these. For functional disease and delusions of various kinds and for all other mental troubles that have no criminal intent, there should be separate independent hospitals where specialists are employed to treat these various kinds of mental diseases, for we need specialists for these different diseases of the mind, just as much as we need them for our bodily disorders.

Let us awaken and awaken quickly to the fact that there is mental suffering all about us, many who need our assistance, who are seriously sick—mentally sick—and let us feel it our duty to relieve them as much as possible of their afflictions for “injustice is as often done by refraining from action as by action.”

Should We Be Ashamed of Being Mentally Sick?

A patient should not hesitate to go to a physician for a nervous trouble, or for any other mental

disease, any more than he would for a physical trouble. Each is the result of having broken a law of nature. The man who is suffering from pneumonia has broken a physical law; the man who steals has broken a mental law; both have violated nature's laws.

When we see a man in a hospital we must know that there is something physically wrong with him; when we see a man in a penitentiary we must know that there is something mentally wrong with him. We know each has broken a law of nature. Each has equally offended the law and if it is a disgrace to break a mental law why is it not just as offensive to break a physical law.

If this be true, it is a reproach to have indigestion, rheumatism, deafness, poor circulation or any other bodily disease brought on by the breaking of physical laws. Then, to be sick is a disgrace, whether physical or mental. From this point of view it is as humiliating to have a fever as to tell a falsehood and when we know that disease is caused from the breaking of nature's laws, should we not blush to say, "I am sick."

If a woman had stolen some jewelry from a friend, would she go out in company and boast about her mental defect? No, she would never mention it. If that same person should undergo some severe operation, she would tell all of her

friends about it and go into every unpleasant detail and dwell long and minutely and continuously on the subject. She has broken a physical law. Should she not be just as much ashamed of undergoing an operation as she would be of stealing jewels?

We should be as much abashed over an organic trouble as over a mind disease for each is an evidence of a broken law of nature and we should be just as slow to acknowledge a bodily disease as a thought disease, for both come from our consciously or unconsciously breaking a law of nature; but, if the law was broken, it matters not whether it was done intentionally or unintentionally. Disease is the result whether physical or mental and we suffer just the same.

If disease is caused from a broken law, we have reason for being ashamed of being sick, for it indicates, either that we are ignorant of nature's laws, or that we violate them knowingly. If we condemn the mental, we must condemn the physical; if we aid those who suffer physically, we must aid those who suffer mentally.

Heretofore there has been a great confusion of the two kinds of diseases, physical and mental, and those suffering from bodily diseases have tried to obtain relief from them by the use of mind-cures, while those who have suffered from mind

trouble have tried to be cured by material medicine or surgery.

How often do nervous patients call in a physician who will pronounce their trouble "nervous exhaustion," a "nerve storm," "nerve fatigue," and many other such terms. He doses out some medicine, generally "dough pills," and feels that he has done his duty toward the patient. The relief is only temporary and before long the physician is again called and again only temporary relief given. This course of treatment continues until finally the prescription fails to take effect and then the physician has a serious case on his hands without a single remedy except "a trip abroad" or travel, and, sometimes, this advice is given for a selfish purpose on the part of the physician, who finds it easier to relieve himself from annoyance in this way than he does to afford any permanent relief to the suffering patient. In such cases the trouble is in the mind and the physician attempts to cure a mental disease by giving "dough pills" or advising a trip.

When children, our fathers filled our stockings on Christmas eve and, handing them to us the following morning, announced that Santa Claus had remembered us on his annual tour. This we believed. Our forefathers, full of credulity, accepted the box of "dough pills" and were satisfied with

them, but the world is not so credulous as in the past and when our physician hands us a "placebo" we laughingly reply, "But I don't believe in Santa any longer."

The world must be aroused to the fact, that more attention must be given to the proper education of the unconscious mind and that less reliance can be placed in credulous faith.

There is not one person in a thousand who knows how to properly educate the unconscious mind, and further and still more startling, there is not one person in a hundred who knows that he has an unconscious mind to educate. It is for this reason that the lay people are forced to rely on a credulous faith for a mind-cure.

Some persons believe that they have a tumor or indigestion or some internal disease when in fact they are perfectly well. They suffer from a false pain or a false belief and finally the physician will operate to relieve the mind.

What an absurd remedy for a false impression. If the mental disease was caused by wrong thought the cure should have been obtained by proper thinking and not by an operation.

Physicians are constantly giving medicine for mental diseases and sometimes resort to an operation to correct a wrong idea.

There is too much operating for mental troubles.

In fact, there is no excuse for an operation for a false belief.

On the other hand, the faith-healers are constantly trying to cure physical diseases by thought or by mind. They claim that they can cure cancers, tumors, fevers, broken limbs, hunch-backs, blindness, and all kinds of diseases, both physical and mental. We all know that persons suffering from physical diseases are not cured by faith-healers and that many are dying every year because they relied on mind or thought to cure a bodily disease, instead of resorting to medicine or surgery. We can go to the one extreme and trust material medicine to cure both physical and mental diseases or we can go to the opposite extreme and trust to the mind to cure both the physical and the mental.

Whenever you expect material medicine to cure the mind, you fail; whenever you expect the mind to cure physical diseases, you fail. This is why so many faith-healers fail to cure physical diseases; this is why so many physicians fail to cure mind troubles. When a physician prescribes material medicine for a mind-cure, it is just as absurd as for faith-healers to prescribe mind medicine for a bodily ailment.

We must learn that, as there are two kinds of diseases, there must be *two kinds of cures*. When

sick, remember this rule, *mind cures diseases of the mind; material medicine and surgery cure diseases of the body.*

Until we learn to discriminate between physical and mental diseases we will have continuous confusion. There are physicians who will give material medicine for thought diseases and the faith-healer will give thought medicine for physical diseases, and, as neither uses anything better than mere suggestion for a mind-cure, the mental sufferer will have only "a chance" to get well so long as he has nothing better upon which to rely.

Cruel Treatment of Those Who Are Mentally Sick.

Those who are mentally sick are often told by their physician to "Go to work." If a man has a physical disease, say indigestion, and you put him to work, he may get well; if a man has a mental disease, say mental indigestion, and you put him to work, he may get well. But when a person is suffering from indigestion you do not put him to work for a cure, you send him to a hospital and everything is done to diagnose his case and to assist nature to restore him to health. To tell the man who has mental indigestion to "go to work" when he needs mental medicine instead, is just as absurd as to put the man to work who is suffering from physical indigestion.

The physician does not say to those who are physically sick, "go to work;" then why should he give such advice to those suffering from nervous troubles of any kind?

It is not only those who are suffering from wrong impressions who are told to "go to work," but those who are criminally sick are treated in the same manner.

In penal institutions, the cure for these evil habits of thought is "work." Work may cure some just as it may cure some of us of our physical diseases, but why prescribe "work" for those who are mentally sick and hospitals for those who are physically sick? It is no more of a cure, for their evil habits of thought than it is for bodily diseases. They should work but they should not rely on that for a cure. We must have scientific reasons for mind cures and not that irrational, uncharitable notion of "work." Although muscular exercise may aid, we must expect to cure a mental disease through the mind and not through the muscles.

You may tell mental patients that they must learn to control their thoughts, but unless you can tell them *how* to control themselves you have done them a great injury. It is cruel, absolutely cruel, to tell nervous persons that they must control themselves without explaining *just how* it is done. There is

nothing so unkind as to tell them that there is nothing the matter with them. If they are mentally sick you are telling them a falsehood. You may say that they are shamming a disease, feigning illness, counterfeiting pain, imagining they are sick. Yes, certainly they are. We know that. All of these, or any one of these, is a mental disease. It is the false impression that causes them to be sick and they are mentally sick. They must be cured of their false notions or beliefs. You are not to ridicule them but to think seriously of their condition for it is indeed serious, if you cannot find a cure for it.

To find a cure for such mental troubles is a very difficult task, as all who have had experience along that line will readily appreciate. It is because there is so little to be had for these seemingly mysterious diseases that the following system has been prepared. It is intended to present a perfect and sure method for the cure of these troubles of the mind in all shapes and forms such as mental neuralgia, mental paralysis, mental indigestion, mental blindness, mental rheumatism and other mental defects, such as insomnia, stammering, laziness, the drink habit, an uncontrollable temper and many others.

Besides these just mentioned are the moral diseases; the desire to be revengeful, to tell a false-

hood, to be dishonest, to be deceitful, to hate one's enemies, to steal from another, to take another's life, and many other perverted ideas, all of which are too numerous to mention here. For all mental diseases that are curable, you will find in these chapters a system that cannot fail, and anyone who will practice them will find them a sure cure if he strictly adheres to the rules. As all physical diseases have a tendency to get well, so the faculties of the mind have a natural inclination to think right. As there are loathsome physical diseases, so there are loathsome mental diseases, and as many of the physical can be cured, so many of the mental can be also cured.

We are all mental sufferers to a greater or lesser degree and it matters not how trivial or how serious the condition may be, the cure is just as certain.

There is but one means for a sure and permanent cure and that is to be honest with the patients—tell them their exact condition without counterfeiting and then teach them *how* to overcome those wrong habits of thought, for a mental disease is nothing more or less than wrong impressions made on the unconscious mind. After you once learn this new method, your physician's fee for *mental* troubles will be paid for the remainder of your life. You will then be your own physician, pos-

sessing the power to heal yourself of all mental defects.

As it is the mental diseases with which we will deal in the following chapters, we will drop the physical at this point as it was only to learn the difference between the two that the physical was here mentioned and handled along with the mental.

CHAPTER II.

The Healing Chart.

Be ye therefore perfect, even as your Father which is in heaven is perfect.—Matthew.

Perfect Thoughts.

A full explanation as to why every evil thought or imperfect thought is a diseased thought, was given in the first chapter. To thoroughly understand what is meant by a diseased thought, we should first understand what we mean by a healthy thought.

Perfect thoughts, or healthy thoughts, are the ones that are in accord with nature's laws, or in other words, they are the thoughts that nature intended we should think. When a man is thinking along correct lines he must think about the good, the perfect and the uplifting. He must think of love, duty, truth, peace, honor, health, honesty, harmony, constancy, determination, appreciation, construction, success, originality, and all of the other qualities of the mind that have a tendency to make him pure and perfect in mind.

In studying out an invention, the inventor must follow close in the paths of the law, and if he does not deviate from the natural course of conditions he may succeed. There is but one way and he must cling to the true and correct way.

In studying along scientific lines, as botany, zoology, astronomy, mineralogy, metaphysics and all other lines of thought, the scientist must find the underlying principles, or laws; that is to say, he must pursue the perfect method before he can advance a scientific theory. To succeed in business, there is a perfect method and the man who learns these systems and is able to apply them for his own use, is the man who will succeed.

The homes that have been ideal were those where the perfect thoughts have reigned. Ideal society is that where harmony, love, companionship and self-sacrifice have ruled the actions of those gathered for the purpose of the equal enjoyment of all present. Healthy thoughts, or perfect thoughts, should be the only ones sought after or tolerated. We should at all times and under all conditions exchange only kindly ideas.

If we were all healthy minded how perfectly inexpressible would be the joys of life. To live would be one continuous pleasure, one continuous delight, one continuous state of appreciation.

How to Get These Perfect Thoughts.

There is a vast intellectual atmosphere that seems to pervade the universe. It is made up of love, duty, truth, mercy, honor, justice, reason, constancy, contentment, appreciation and all of the other qualities of knowledge. Wherever we go, we find these qualities of the mind and for that reason let us call this expression of character the Universal Intelligence.

The Universal Intelligence.

Let us take love as one of the qualities of this Universal Intelligence. Where is love? It is a vast ocean of feeling that pervades every nook and corner of the universe. Go to India, it is there; go to Alaska, it is there; go to the palace, it is there; go to the hovel, it is there; love is everywhere. You cannot go where love is not. Love is not only everywhere and for us all, but it is everywhere in such an abundance that were all living creatures to think of nothing but love the remainder of their lives, yet that love would not be missed from the great reservoir of love that pervades the universe. When love is so free and so abundant why have some of us so little of it?

We can likewise take truth, mercy, harmony, contentment, and all of the other qualities of mind

and we will find that they each and all are as free, as boundless and as inexhaustible as love. It makes our minds swim and our hearts grow faint to think and know that we are flooded with such intellectual surroundings. We are intoxicated with the overwhelming vastnesses and varieties of knowledge. It makes us blush with shame when we think how little we appreciate all of this privilege of understanding and that we possess so little of it.

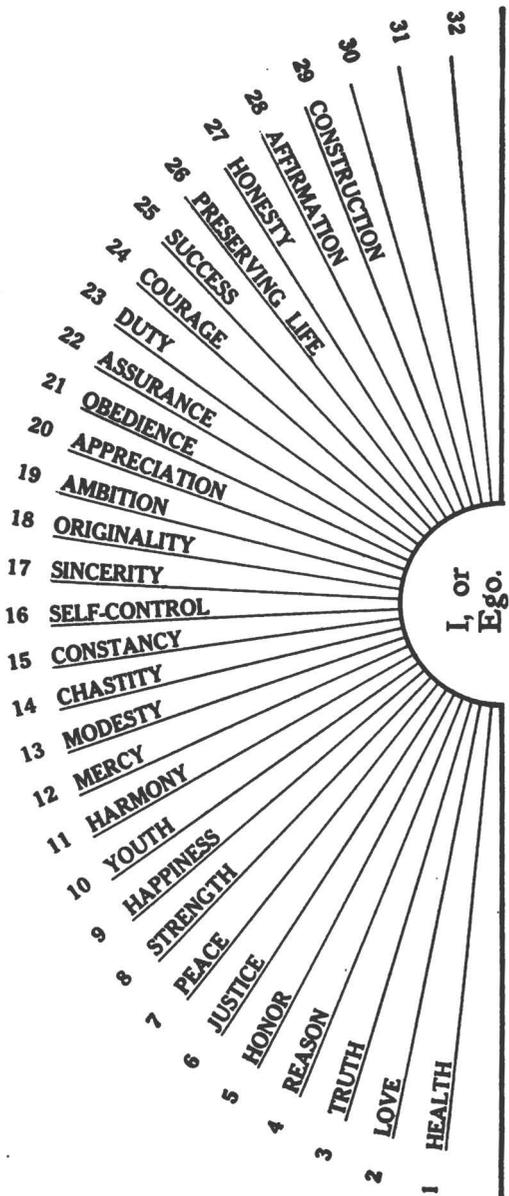
We Must Seek the Perfect Ideas.

Most of us expect all our blessing to be thrust upon us. These thought treasures are all about us and all we have to do is to seek them. We get them by merely thinking of them. If you would have love, think love. The more you think love the more love you have. More love comes to us by our desire for more love. Be positive, be firm, be sincere in every assertion of love, and it will increase your understanding of that attribute. If it is truth, peace, happiness, contentment or any other quality of the mind that you seek, you can fill your soul to overflowing from the vast ocean of that attribute that pervades the air about us. We are surrounded by seas and seas of intellectuality, yet starving our minds till they famish for want of mental food.

Nature has an unbounded supply for every want

Universal Intelligence.

Normal or Healthy Thoughts.



of man, and if man wants for anything, it is because he is too indolent to go after it or knows not how to get it.

How to Connect Our Minds with This Universal Intelligence.

We can connect our minds to this Universal Intelligence and absorb the qualities that will produce the kind of a character we wish to build for ourselves.

That you may the better understand how this can be done, we will liken this Universal Intelligence to a telephone office with the many wires coming in from all directions and the human mind to the telephone girl who makes the connections.

A rude outline has been given in a chart to show how the human mind connects up with the Universal Intelligence.

When the "ego" or "I" wishes to think about endurance, contentment, sincerity, ambition or any of the qualities of this Universal Intelligence, the "will" reaches out for it, or in other words, presses the button and the "I" is connected up with whatever attribute is desired, just as the operator connects up with whatever number she wishes. By this means our minds have access to all of these great powers of this Universal Intelligence, for

each of us is an operator in a little telephone office of our own which connects us up to those universal powers. Any time we choose, we have access to all of the intellectual qualities that are needed to build up a noble and perfect character.

Imperfect Thoughts.

If we would think of only the things that nature desires us to think, we would all have perfect minds and there would be no need of mind-cures because there would be no diseased thoughts, but we refuse to think the perfect thoughts, we resist her intentions, we think just the opposite to what she expects us to think and thus pervert her laws. Nature is very exacting and very severe for she inflicts a punishment for every offending thought.

We persist in thinking of our desire for revenge, instead of our desire to forgive; we persist in our desire for idleness instead of our desire for work; we persist in our desire for hate, instead of our desire for love; we persist in our desire for theft instead of our desire for honesty; we persist in our desire to deceive instead of a desire to be straightforward; we persist in our desire to murder, instead of our desire for preserving human life; we persist in believing false theories instead of investigating them; we persist in thinking of sickness instead of thinking of health; we persist in think-

ing many other things that nature has forbidden us to think about and the result is that we have perverted nature's laws and have these mental defects all about us.

We all have some of these diseased thoughts and if they have become habits or chronic conditions, our minds are abnormal. It is because we resist the perfect thoughts that we get these imperfect thoughts and the mind becomes diseased.

Instead of nestling down and coddling in the bosom of nature, we stand rampant, striking her in the face. We are antagonistic with many of the things about us, complaining, resisting and taking just the opposite feeling and attitude to what nature intended us to take. We are out of tune, we are at a discord and we are in this abnormal state of mind simply because we do not think right. We think diseased thoughts and then complain because we are uncomfortable, unhappy and dissatisfied. Life is all right, the wrong is in our *not knowing how* to think right. If your thoughts were all right, you would *have* to be all right. It is the learning *how* to think right, *how* to live right, *how* to be appreciative, *how* to keep on the right side of life; it is the *how* to do and not *what* to do, for we all know what we want to do and want to be, but we do not know *how* to do it or *how* to be it.

It is because we resist nature, or refuse to think according to her demands, or refuse to obey them, that we produce our own perverted thoughts and thus bring on our own mental diseases. We are, therefore, to blame for all we suffer. This refusing to obey is a false action of the mind. It brings disappointment and false results.

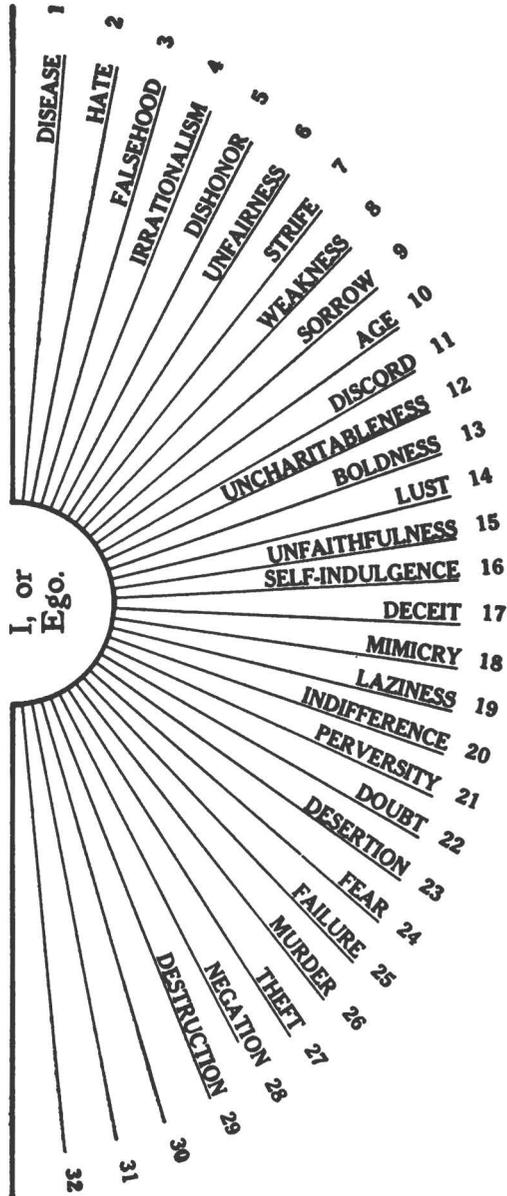
It is this going against nature that brings us all our troubles. An outline is given on the following page to indicate how we have selected the improper thoughts instead of the perfect; how we have insisted and persisted in a wrong method of thinking. Instead of thinking love, we think hate; instead of peace, revenge; instead of industry, idleness; instead of truth, falsehood; instead of chastity, lust; instead of strength, weakness; instead of assurance, doubt; instead of health, disease; instead of youth, old age; instead of sincerity, deceit; instead of contentment, dissatisfaction, and instead of the right thought, the wrong is preferred.

If it were not for these perverted ideas, we would need no "Healing Chart" or mind-cure, but as man insists on thinking contrary to nature's laws, we will have to have a cure for them.

Use of the "Healing Chart."

There is but one cure for an imperfect thought and that is to substitute a perfect thought. As an

Abnormal or Diseased Thoughts.

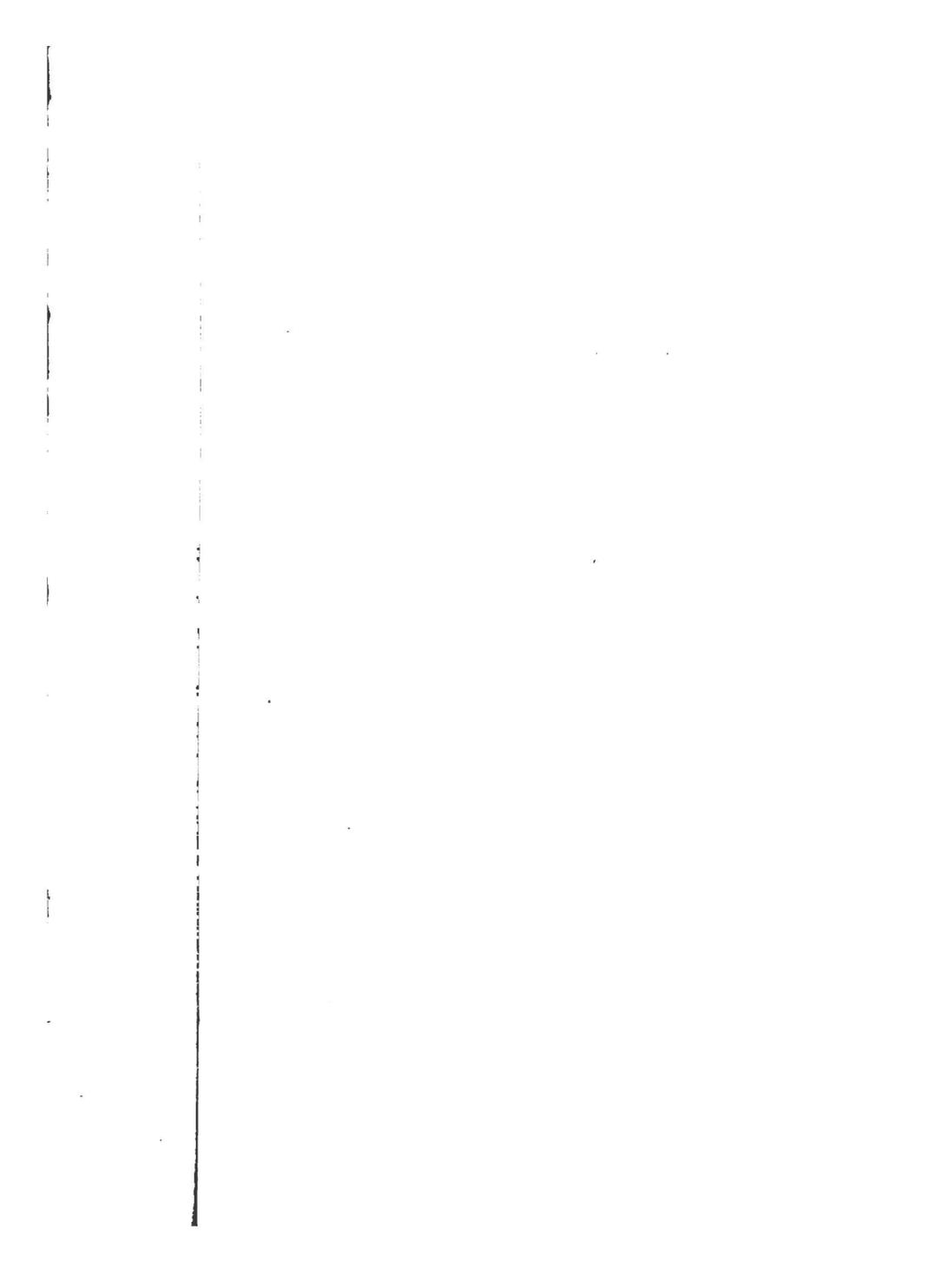


aid to help you in understanding what is meant by this new system in the "Healing Chart" (see page 65) you can see some of the normal thoughts that are to be substituted for the abnormal.

In all other faith-cures, but one substituted thought is given, while here are a number to be chosen with the privilege to choose any other normal thought that may not here be stated.

Substituted Thoughts.

For every imperfect thought, a perfect thought must be substituted in order to affect a mind-cure. The object of this chapter is to teach you the perfect thoughts that are to be substituted for the imperfect. By looking at the chart you can see that for the imperfect thought of disease, you are to substitute the perfect thought health; that for the abnormal thought of hate, you are to substitute the correct thought love; for the diseased thought of falsehood, you are to substitute the healthy thought truth; for the wrong thought of irrationalism you are to substitute the right thought reason, and so on all through the chart, you can find the opposite to the diseased thought and you can substitute it for the imperfect thought or you can select *any other correct thought*. It matters not what thought you substitute for a diseased



thought, just so you do not substitute *another diseased* thought for the one you are trying so hard to eliminate, as so many do in finding the substituted thought in other methods for a mind-cure.

To think that there is no such thing as disease, to cure the mind of a mental disease, is substituting a diseased thought for a diseased thought, for to say there is no such thing as a disease is an untruth and therefore a perverted idea. To say there is no such thing as pain to relieve the mind of an imaginary pain is an untruth and therefore a perverted idea. When a man is told that he can be cured by bathing so many times in a magical fountain and he does so believing that it possesses a healing power and is cured, it is not the bathing that cured him, but his belief in the efficacy of the healing power of the water. This is a false belief, and yet he tells his friends that the bathing in that magical water had produced a cure. He has acquired a new imperfect belief for the old imperfect belief, or in other words he has substituted one false belief for another. His mind is still diseased because he still retains imperfect thoughts.

A sick man is told that by touching the bones of a saint, he can be instantly cured and he accepts the idea and believes in their healing power. So he travels for miles to reach the sacred shrine that contains the dead man's relics, and, firmly

believing in a cure, he passes his hands over the bones and is instantly healed, as so many have been in the ages past. He will go home and tell how he was miraculously cured by touching the bones of a saint. He was not cured by touching the bones, he was cured when he believed he was cured. When he thinks his cure was miraculous, he has substituted a new false belief for the old false belief; and, as he still retains an imperfect idea, his mind is still abnormal.

An old priest lived in a lonely monastery that was supposed to have been built over the bones of a saint. Many people came each year to this place to be cured of their diseases and many returned to their homes healed of their afflictions. After his young assistant had grown familiar with the management of the place his superior handed him the reins of a donkey and said, "Take this and henceforth thou shalt rely on thyself for support."

The young priest rode away on his donkey and asked alms of all he met. He received but little. Finally he became very hungry and his poor donkey could travel no longer and laid down and died.

While he was burying the donkey a new thought occurred to him. After replacing the last shovel of dirt, he sat down upon the grave. As a stranger would pass, he would ask, "Will you not give a

little money to erect a shrine over the bones of the 'sinless one'?" Many gave him money and soon a shrine was raised over the grave and later a monastery, all in honor of the bones of the "sinless one."

An orifice was made down into the grave so all who wished to be healed could reach down and by touching the bones, were supposed to be instantly cured.

Hundreds and hundreds were cured and crutches lay in heaps as testimonials of the supernatural power of the bones of the "sinless one."

In time this priest became very rich and decided he would visit his old master. After gathering his retinue about him, he started on his journey.

On his arrival, the old priest welcomed him at his gate and in great surprise he at once asked him from whence came all of his wealth and grandeur. He answered, "Old age is stupid, but youth has thought."

After some time he told the old priest of his own hunger and how the donkey had died of starvation. Later a shrine and monastery had been erected over the grave and that thousands had come from miles around that they might touch the bones of the "sinless one" and be healed. Again he repeated, "Old age is stupid, but youth has thought."

"Not quite so fast, young man, not quite so fast," replied the old priest. "Don't imagine that you have worked out anything new. This shrine of mine is built over the bones of the mother of your little donkey."

There are many mind-cures where one diseased thought is substituted for another; and, while it cures the patient of his original trouble, it inflicts on him another mental disease which may be of a worse nature than the one of which he has just been relieved.

For a mind-cure there must always be a substituted thought and it should always be a *perfect* idea that is to replace the *imperfect*. This "Healing Chart" will show you that for a cure you must never go to an imperfect idea, for to have a false belief of any kind is living out of tune with nature.

Why the Resisting of the Perfect Law Robs You of Your Strength.

To do the opposite of what nature intended we should do takes extra strength, for it is pulling back, resisting and going to the contrary. When we oppose nature in any of her laws, we pervert her intentions and move in the wrong direction. It is this aiming in the wrong way that causes this friction and robs the mind of its vital-

ity. This is a constant irritation, and a constant drain of mental force, and it causes abnormal conditions of the mind.

If you have a mental disease you will find that you are resisting some of nature's laws. You are out of tune some place, complaining, dissatisfied and taking the wrong view of life. There is a correct course, one that is smooth and unruffled. You are to find wherein you are at a discord and then set yourself right.

How to Diagnose Your Own Case.

To diagnose your own case, go over the "Healing Chart" and see whether you ever think in the wrong direction or whether there are any discordant thoughts going through your mind. You will, no doubt, be wonderfully surprised at the number of diseased thoughts you are daily recording. Some of them pass through consciously, others unconsciously, or from habit. Look at the chart carefully and see how many of those imperfect thoughts you have entertained without giving them any serious attention.

Does the thought of hate ever pass through your mind? Are you speaking harmful words of your enemy? Are you plotting harm to another? Are you tempted to tell a falsehood? Are you thinking and planning for your own gain and com-

fort at the expense of another? Are you talking health and happiness to those with whom you come in contact? Continue this test to the end. Do you find yourself without fault, blemish or imperfection? If so, you are perfect and your mind is normal; if not, you are not perfect and your mind is abnormal.

In making this test, it is not what you *do*, but what you *think* that makes the mind healthy or diseased. It is your own secret thoughts that make a good or a bad character. You know when your thoughts are perfect; or, if you do not, it is your duty to know. It is a debt you owe to yourself, and a debt you should rejoice to pay. You alone can diagnose your own case for no one knows your inner thoughts except yourself.

Indifference as to What We Think.

Notice the persons you meet and see how many of them are countenancing, encouraging and advancing the very thoughts that should be discouraged and suppressed. We are perverting nature's laws each day and this perverted condition of our minds is caused by a lack of the knowledge of psychotherapy. We study mathematics, astronomy, geometry, zoology, botany and many other branches of knowledge from a scientific point of view, but for the study of the mind, as to how we shall

think and as to what we shall think, we have no scientific method.

Our thoughts run here and there, helter-skelter, gathering up the perfect here and the imperfect there, throwing all into one huge mass and mixing all together. We will know but little about our minds until we study them by a system and classify and analyze our thoughts just as we classify and analyze any other subject for scientific study.

The artist chooses his subject, selects his color, and trains his brush to obey the dictations of his will. With caution, precision and exactness he advances in his work. He is not careless, reckless or indifferent about what he does or how he does it. What is true in all other forms of art is also true in the art of thinking. We must select our subject, be choice in our thoughts and train the mind to be obedient to dictates of our reason. To think and think properly, is the *art of all arts*.

The Mixing of Evil with Good.

Good and evil cannot be yoked together, for each pulls in the opposite direction, yet they both abide in the same mind. This is why there is so much confusion and discord, for here we find joy and grief, wisdom and ignorance, truth and false-

hood, all mingled together. Under such circumstances harmony cannot exist.

It is the weaving of first a good and then an evil thought. In one mind we often find high and noble thoughts linked with the low, the debased and the vulgar.

A conglomeration of good and evil thoughts is allowed to flow indifferently into the sub-conscious mind, the great store-house of thought where habits develop and where character is formed.

The will has power to change the thought from good to bad, or from bad to good, and so our desires, passing from one to the other, intermingle the perfect with the false. In this way a good quality can be developed in a mind where crime may be tolerated at the same time. For this reason, good and evil abide in the same soul. It is a lack of desire for the perfect or a lack of power to do right when right is desired that prevents all thought being perfect. In either case, the mind is abnormal, or diseased.

To be perfect we must entertain perfect thoughts and exclude from our minds all perverted or imperfect thoughts. We may desire to attain perfection and may understand the means and yet we may be unable at all times to exclude from our minds evil and diseased thoughts and to substitute in their places good and perfect thoughts.

The reason for this will be explained in the chapters to follow and a few suggestions based upon scientific principles will be offered which will enable you to attain to the highest degree of perfection of which you are capable.

Where To Be Popular.

We have oft heard it said that "a little evil is good for one" or that this person or that person is "too good." As every evil thought is as so much poison to the mind, then how can it be said that any mind should be tainted with evil? If we are lovers of the ideal how can anyone be "too good." In all probability, the person who preaches such theories only does so as an excuse for his own debased ideas or because he likes evil. If a person likes evil he generally dislikes the society of the good and, on the other hand, a person who is good cares little for the company of the impure or immoral.

The spirit said to Faust, "Thou art fellow with the spirits which thy mind can grasp, not with mine." So if we are not always popular, it may not be that we are not deserving, but that the people with whom we are thrown are not of the same mind. In some companies you would not wish to be popular, for to be popular in some societies would not be at all complimentary. Bul-

wer has said, "A vulgar man is never unpopular with the vulgar." If you can gain the respect of the greatest intellects and stand well with wise and good people, then may you indeed be proud of your popularity.

Is it a Fault to be Ignorant of the Law?

There is but one thing for us to live and that is to fulfill the law. This universe is one great net-work of laws, and laws in laws, laws beyond laws, and nothing but laws. What do we live for? To obey these laws. We know this because every time we disobey a law, whether physical or mental, we are punished for it. We cannot throw our will against what nature has laid down for us to follow. Man cannot choose what he will do or will not do, for nature has decided that for him. There is but one thing for him to do and that is to study the science of all things, both spiritual and material and then apply them to his own individual use.

If a man does wrong it is generally because he is ignorant of the law. Is it a fault to be ignorant of the law? It surely is. If it were not, the penalty would not be so great. This proves that nature intended us to study and obey her laws, and she imposes the penalties to admonish us of their importance.

When the natural laws are set aside from what is termed volition, or will, or emotion, or desire, man takes into his own hands the destiny of his life. We are not to mould and make over the laws; we are but to obey them. To obey them, we must know them; hence the importance of knowledge. The greatest object in living is to know and understand the laws whereby we exist.

Every Thought Stamps Either for Good or for Evil.

Every false idea brings a burden to the mind and weakens the intellect. To resist nature wears us out, makes us prematurely old and puts a drag to life.

We bring wrinkles to our faces by thinking of age; we grow feeble by forgetting how to be agile; we shatter ambition by loving idleness; we weaken strength by thinking strength is weak; we banish youth when we forget to be youthful; smiles forget to come to the face that is always sad; elasticity leaks out at the heel when we fail to use it in the toe. We doubt our ability, our strength, our talents, and slacken our pace to success instead of having confidence in ourselves and putting the lash to our ambitions.

We must use the probe of investigation and learn that powers, talents and abilities lie latent within

us simply because our ambitions have never aroused them.

If each individual of the past had awakened and put to use the very best talents that nature had given him—if we all of this present age were as much as we are capable of being, the ladder of our comprehension could never reach the apex of our attainments.

If each would put his ability, his talent, his genius to the best purpose, no seer could foretell the prosperity, the advancement, the plentitudes that the future would hold for mankind. The archives of knowledge would be rent from over treasure; the world would stand aghast at the tremendous constructions of the human mind; the answers to the unsolved riddles would be stamped on every temple of knowledge. The automobile, the telephone, and wireless telegraphy would be but feeble illustrations of the abilities of this wonder-working mind.

But man has thought failure instead of success; he has thought leisure instead of labor; he has thought of help from others instead of individual endeavor. The last has been the cause of more downfalls than any other. Do not lean on anyone but self. To lean means to weaken, while to stand alone means to grow in power. Laziness is one of the greatest evils of the day. The lazy

man puts in all of his time thinking about how little he can do for the most money. He is constantly thinking about how he can get someone to help him or someone to sympathize with him. In time, he gets so indolent that he thinks almost entirely about how he can shun work, how he can deceive as to the amounts of work he has done, how he can slide out and leave his work for another to do, or how he can get away from it altogether.

If the time and energy that is spent in avoiding work were spent in seeking work; if the time spent in evading it were spent in doing more work; if the time trifled away were put to a good use, the lazy man would find it much easier to succeed on his own abilities than to rely on the assistance of others. If he is able to work, he has no right to expect others to assist him or support him because he does not like work. To dislike work is a diseased condition of the mind and by the law of compensation the indolent and indifferent person suffers for his imperfect habits of thought. Did you ever see a lazy man that was contented or successful? He is always grumbling, complaining and finding fault.

The indolent person must stamp more value on thoughts, for by thinking of idleness he cheats his mind out of that much valuable time. If we think

of doubt, failure, feebleness in purpose or any other imperfect thought, we are wasting our strength and filling our minds with the very thoughts that will rob them of their usefulness. Every imperfect thought takes the very time that should be used on perfect thoughts.

Stop a moment and think of the number of persons you know who think only diseased thoughts. Many society women anxiously await for the newspaper to arrive so they can read the articles dealing with sensations and crimes. If we could only draw back the curtain from such minds and see the filth with which they are stored, we would turn from them as we would from a polluted and stagnated pool.

Their minds, if uncovered, would reveal to you that they have thought of practically nothing, except diseased thoughts. On the other hand, think of the noble-minded, the intellectual and the progressive people you have met. Of what are they thinking? If they had spent their time thinking along resisting lines, they never would have succeeded. They had no time to think of doubt or failure or to think along any other abnormal line of thought. They realize the value of time, and study how to best improve it. The man who succeeds never stops to think about getting someone to help him—he simply relies on self and pushes on. He has

no time to read sensational novels, or to think of hate, revenge, idleness or any other discordant thought. He has no inclination to blow a safe, to dynamite a building, to set fire to another man's property or to do anything else that would hinder him from making a success in life. Thoughts of this kind are foreign to such a mind. He thinks of his own strength, his own abilities and his own self-reliance. He thinks of truth, justice, courage, mercy, charity and such other thoughts as have a tendency to make him strong and lead to his ideals.

How to Use the "Healing Chart."

We must learn how to exclude from the mind all improper thoughts by filling it with good and elevating thoughts.

The "Healing Chart" will assist you in doing this and, by holding to thoughts which are good, the mind in time will become pure, clean and healthful. This "Healing Chart" is a miniature heaven and if held continuously over the home, will convert it into an earthly Paradise.

It teaches you how to shut out the offensive, the disagreeable, the uncanny, the false, the mysterious, the superstitious and the supernatural. It teaches you to think of the æsthetical and the intellectual. It teaches you to reason all things,

judge all things and to measure all things. It teaches you to be just and to desire only that which will throw the mind into a trend of thought that will be beneficial. When you find you are thinking about doubt, failure or any other disagreeable thing, turn your mind to the opposite quality or the opposite healthy thought.

Think of your imperfections only long enough to get the conviction that you have them and then begin to eliminate them by substituting the opposite attribute of thought. The opposite thought must be sought after by defining it, wanting it, feeling it, and above all studying how to make it a part of yourself. You should talk about it, write about it, dream about it and practice it.

That is why they who worship the Goddess of Love are so blessed with that attribute. They study it, want it, worship it, seek it and get it. Aphrodite was a much sought after goddess by the Greeks and that accounts for them being such ardent lovers. Athena, or the Goddess of Wisdom, was the patron saint of the Athenians and they, to please her, studied much, grew in wisdom and knowledge and became the most intellectual people of their time. They sought wisdom and wisdom came. The Greeks worshipped the attributes of the mind separately, having a god or goddess for

each and by so doing they grew to the very zenith of intellectual glory.

If you desire health, think much of health; if you desire happiness, think much of happiness; if you desire prosperity, think much about prosperity; if you desire to be charitable, think much about charity; if you desire composure, think much about composure. Whatever you wish to be, think much about it and in time it will aid you to be what you are striving most to be.

Nature's way is the right way, then why should we try to add to it, improve it, or take from it. We can train the mind to be obedient to nature's laws so we will have no inclination to disobey them. Under such guiding the body grows strong, the mind develops, and our vitality, ability and power will increase to such an extent that we find ourselves capable of doing that of which we had never dreamed before.

Affirmation and Negation.

Your own mental condition, today, all depends upon what attitude you have taken towards nature's laws. If you have taken the negative side, you are resisting and your mind is in an abnormal condition; if you have taken the affirmative side, you are accepting and obeying nature's laws and your mind is in a normal condition. If some of

your aims have been out of tune with nature, in that degree your thoughts were imperfect, and your mind is abnormal; but in whatever degree your aims have been just and perfect, in just that degree your mind is normal. It is almost impossible to conceive of a mind that is perfectly normal and it is almost impossible to think of a mind that is wholly abnormal; we will conclude from this that we are all in the balance and while some are leaning mostly to the perfect, others are leaning more to the imperfect. To number the thoughts that are perfect and the exact number that are imperfect would be impossible; but, if you look at the "Healing Chart," you will know that your mind is a great mixture of the good and the evil, the true and the false, and that you are on the negative side of many things wherein you should be on the affirmative.

When we think of failure instead of success; destruction instead of construction; retrogression instead of progression, we are setting the brake to our own attainments.

As an illustration of the affirmative and negative sides of a proposition, let us take a few examples from the past and we shall see that the master minds in every field of endeavor, thought not of failure but of success; not of destruction but of

construction; not of retrogression but of progression.

When Brunelleschi announced that he had invented a means by which he could construct the dome over the cathedral of Santa Maria del Fiore, those who had met for the purpose of discussing that subject, doubted his theories and exclaimed, "No, it can't be done." But Brunelleschi, one man, standing firm against the master minds of his time, was courageous enough to take the affirmative side and asserted, "Yes, it can be done," and in time he proved that he was right. When Fulton first announced that he had invented a steamboat, the world sneered and jeered and ridiculed the very thought and said, "No, that is impossible." They would have destroyed his last hope but he was not faint-hearted and rising above those jesters he affirmed his statement by sailing up the Hudson. The sneers and jeers were changed to cheers and all mankind praised his achievement. When Edison said that he had invented a telephone over which one could talk for thousands of miles, the world still stood on the negative side and shouted, "Absurd," yet these same scoffers are using this same instrument in their homes today. When Marconi discovered wireless telegraphy, the world again stood on the negative side and raised its voice and cried out, "Impossible." What seemed

a jest has proven to be real. That same theory is in practical use and humanity is overjoyed at its usefulness.

If these few men had not taken the affirmative view and come out strongly for the positive, where would our great discoveries and inventions be today? The world on the whole takes the negative side and for this reason many of the discoveries and theories that would be of use to us at this present time are still beyond the reach of human hand because the world keeps shouting, "No, it is beyond belief."

The remark of Don Quixote to Sancho Panza will apply to many of us. He said, "Thou thinkest, poor fellow, that whatever is beyond the sphere of thy narrow comprehension must be impossible." So we each measure the world by our own narrow, defective standards and are constantly saying "no" to all we cannot comprehend.

Let us stand on the constructive side, the encouraging side, the hopeful side, and that which is now at our finger tips will finally reach our grasp.

What time, what power, what patience, what endurance, what reasoning, it must take for one mind to come out and stand alone against the whole world. What glory, what heroism, what honor is his, who has conquered the world and

laid so many negations at his feet. Should not such heroes stand out as beacon lights to a world of ignorance, darkness and destruction? Let us be ardent hero-worshippers and gladly bend the knee to the heroes of the past. Let us be ready to stand on the constructive, the progressive side; or let us at least be neutral and never stand on the destructive, for we know not yet the great possibilities of the human mind.

When we consider the great achievements of the past, we must realize that much labor was spent by the master minds of the ages in searching out, analyzing and putting to use the great theories of science. As we know that many of the things that were impossible to our forefathers are possible with us, so we must know that many of the things that are impossible to us will be possible to future generations.

Everything that is good, or great, or in any other way beneficial to mankind is the result of good and rational thoughts; but the wicked, depraved and irrational thoughts of mankind have brought to the world nothing except misery and crime.

The Law of Compensation.

You cannot wish evil to others without first suggesting it to yourself. You cannot wish harm to

an enemy without contaminating your own mind by the attempt. The wish may never do your enemy any harm; but it is sure to harm you. The result is that you pollute your own mind and injure yourself instead of your enemy. You cannot afford to hate anyone. To hate means to fill your own mind with disturbing thoughts. To hate another is to harm yourself.

To purposely annoy another means first to annoy yourself. You have to originate and create a plan and then to think much about it before you can put it into execution. This harms you much more than the person at whom you aim. Like a boomerang, it comes around and strikes the one who sent it.

You cannot tell a falsehood to another without first telling it to yourself. You cannot outwardly do a kindly act and feel all the while that you are doing it begrudgingly—that is deceit. You cannot think evil in your heart and cover it to the world. There is no way of thinking evil or doing evil without getting our just punishment.

Never take revenge, for by so doing, you harbor evil thoughts in your own mind and store away feelings that should never be entertained. When you offend your brother, you first offend yourself. Never be envious when others earn more than you,

or dress better, or live in more elegant homes, or move in higher society. You should rejoice at their good fortune. If we can get pleasure only from that which belongs to us and cannot enjoy the success and prosperity of others, we can get little enjoyment out of life. If we live only for that which is our own, we have little to enjoy; but if we learn to accept others' pleasures as our pleasures, we multiply our own blessings and our enjoyments are increased accordingly.

We should have no time for such thoughts as hate, revenge or jealousy for they take the very time that we need for better thoughts. By entertaining such evil ideas and others of like character, we become our own enemies.

There is another reason why you should not take revenge. If anyone has done you an injury, he first had to think and plot and plan to that purpose, and, in so doing, he had to think evil. Now, for every evil thought there is a punishment and by the law of compensation he *at some time* will be punished for having harbored evil designs against you. Therefore you need not think of punishing your enemies but may leave it all to the law of compensation, for just as surely as anyone plots evil against you, just so surely will he receive his punishment. This should be a great relief to your mind, for to know that you do not

have to punish your enemies, may take away a great responsibility you heretofore have often felt.

Do Not Try to Resist Evil by Thinking of It.

To try to overcome an evil habit by thinking much about it only keeps filling the mind with more of those improper thoughts. Treat all evil as though it did not exist. Do not fight evil, for you cannot fight it without thinking of it. Ignore it, slight it, pass it by. Do not think of the faults in others. Think only of their good qualities, for by thinking of their faults you may arouse within yourself a feeling of resentment. If you would keep your mind free from evil thoughts you must think only of that which is good.

It is a fault to dwell upon our own misfortunes or upon the misfortunes of others.

That is why Ruskin said, "Do not think of your faults; still less of others' faults." Therefore, it is a fault to think of faults.

You Cannot Wish Good to Another Without First Wishing It to Yourself.

You cannot wish others to succeed without first wishing success to yourself. You cannot suggest health to another without first suggesting health to yourself. You cannot wish others

happiness without first wishing happiness to yourself; you cannot bless others without first blessing yourself; and so all of our feelings towards others are *first* felt within ourselves. Nature has so provided that what we wish to others, comes first to the one who sent it. This, from a selfish point of view, should make us love the right. Remember whatever you are wishing the other man to be, that you are bringing to yourself. To keep healthy, happy, prosperous, and successful in your own undertakings, you must wish and help others to the things you most desire.

Always speak kindly of others, for you first must think kindly before you can speak kindly, and you carry a good impression to the mind of the one to whom you speak. Wish others pleasure, as much as you wish it to yourself, and by so doing you make their pleasures your own. You owe the world a smile. You owe the world pure and perfect thoughts. You owe the world assistance, and the more you assist others the more able you will be to assist yourself. The Brahmans teach that you should forget self in doing for others and that you should expect no reward for the good deed you have done. We need never expect a reward, for by the law of compensation there is a sure recompense for every well intended thought and deed.

How to Increase Your Powers of Appreciation.

Appreciation is one of the greatest qualities of the mind. To be able to realize the beauties of a sunset, the storm clouds, the mountain scenery, the waterfalls, the trees and shadows, the brooks and flowers, and to know the value of music, art, color and form; and to be able to appreciate the value of a friend, home ties, the many forms of amusements and above all good health and the many, many things that have been given us in such abundance—to be able to appreciate all of these things at their full value, means more than any human mind is capable of understanding.

Many people think life a burden instead of the greatest of all privileges. It is simply because they have allowed the faculty of appreciation to lie dormant. They have not awakened it, used it and cultivated it; and as a punishment, they have no powers of appreciation. What greater punishment can a man have for not using the talents given him than to dispossess him of those gifts.

Some people have but little mercy in their nature, and that is because they do not use and cultivate that attribute of the mind. They seem void of all charitable duties and cheat themselves

of the greatest of all pleasures—that of helping others.

If people cannot reason, it is because they do not think about reason, want reason, seek reason and court its company. It lies latent because it has never been aroused. In as much as they have thought about it and desired it, in just that much do they have it. We get what we seek and if we seek it not, it is *not* thrust upon us.

There are persons who seem to shun truth, evade truth, and keep away from it. As a result they know nothing of truth and that faculty of the mind lies latent, dwarfed, crippled and deformed. That person is always in trouble and always will be, because he resists truth and seeks the false—it is the law of compensation.

To be truthful, to understand truth, to be able to live by the truth, we must think of truth, awaken the truth that is in us and put it to use. Truth is so wide and vast in its extent, so complex in its uses, and varied in its forms that, while it is incomprehensible, yet it is worth the while to seek as much of it as we are capable of grasping. If we are aiming at the truth, want truth, and practice truth, we will have enough of it to carry us through all our aims and tide us over all our troubles.

Originality is one of the greatest faculties of

the mind, yet how few people are original. How few people have made use of this wonderful gift. In most minds, it lies latent. Did you ever think what originality can do for you? It will give you powers which those who lack it do not possess, for most people think only the things that have been previously thought out for them. The other fellow created the theory, made the discovery, or worked out the plan, and they follow after him, and think only what he thought. You cannot be successful without being original. Greatness, by the law of compensation, rightly comes from the power of being able to develop new ideas.

Look at our schools and colleges and coming from them, you will see those who, parrot-like, are only quoting from more intellectual minds than their own. Perhaps one in a thousand may be original while the rest are only parasites, clinging to and sapping the intellectuality from greater, braver and more ambitious minds.

We all fail to fully appreciate the value of these different qualities and attributes of the mind.

Search through the "Healing Chart" and see if you can fully comprehend the meaning of each quality of the mind thereon stated. Volumes could be written on each attribute and then the half would not be told. How many of these faculties are lying

latent in your mind? How many are only partially developed? How many are cultivated to their full capacity?

We may not be able to cultivate all of these faculties to a very high degree, but we should awaken them and put all of them to some purpose. To find the highway that leads to perfection is all that man can expect, for perfection is so far distant that no one can hope to attain it. To be on the road, to be advancing towards it, is all that man can ask. Nature has been so extravagant in bestowing her unbounded blessings that man can never accept them all. See that all of these attributes are evenly developed and that one part does not become abnormal by over-use, while others become dwarfed by lack of use. Keep all of the faculties well balanced and by the law of compensation each will bring its reward.

Two Kinds of Mental Diseases; Moral and Functional.

Moral duties have reference to right conduct. They deal with proper acts, proper thoughts and proper feelings, and a willingness to conform to what is right. When a person so shapes and moulds his life to this duty towards the ethical he is then to be called moral-minded. When an individual craves vice and its emotions he is per-

verting the moral laws and brings on himself a moral mental disease.

A moral disease is the result of a broken ethical law. As moral diseases have been so fully discussed in connection with the "Healing Chart," that subject will need no further attention. We will now call attention to another class of diseases which are to a large extent caused, or, at least, influenced by the state or condition of the mind.

Each organ has its own office to perform; that is the eye to see, the ear to hear, the nose to smell, the heart to pump the blood, the lungs to purify it, the feet for locomotion and so on, each organ possessing its own duty. This duty of the organ, or the service which it performs in the animal economy is called its functions.

The mind controls these duties of the organs and when each performs its office properly, it is in a healthy condition, but if any one of them refuses to functionate properly from any cause, it is defective or diseased. Such an ailment is called a functional disease.

The mind is not thinking as nature intended it should. It is resisting nature's laws and is out of tune or at a discord with the perfect law. If a man thinks he cannot walk when there is no defect in the organs of locomotion, he has a false belief and his trouble is in his mind, or functional;

if a man thinks he cannot see when the eyes are not diseased, he has a false belief and his trouble is in his mind, or he is afflicted with a mental phobia; if a man thinks he cannot talk when the vocal organs are perfect, he has a false belief and his trouble is mental; if a man thinks he has lost the use of his hands when there is no physical disease to prevent him from using them, he has a false belief and the false notion is the mental disease; and so it is with every organ of the body, that the mind fails to control. If an organ does not act right when there is no physical cause for it, the trouble is in the mind and if the trouble is in the mind you must go to it for a cure.

One of the chief duties of the mind is to control the action of each and every organ. If the mind thinks right there is perfect action in each, but if the mind has an imperfect belief established as to how some organ is to perform its duties, this belief will affect and impair the functions of that organ. The mind is thinking an untruth, believing something to exist that does not exist and this imperfect thought is, of itself, the cause of the functional trouble.

Most people will say, "Oh, yes, but these troubles that you call 'functional diseases' are only imaginary or visionary and are *not real*." The first part of that statement is true; they are "imag-

inary" or "visionary," but the latter part of it is not true for they *are real*. *To imagine you have a disease when you have no disease, that itself is a disease of the mind*. It is thinking something to be true that does not exist; it is a false belief and therefore a mental disease. When the mind thinks things to be true that are true, those thoughts are normal, but when the mind thinks things to be true that are not true, those thoughts are abnormal. For that reason "imaginary" diseases are *real diseases* and should not be treated lightly or with indifference. If you have an imaginary disease and do not know how to overcome it, you are in a serious condition.

As the causes and cures for functional diseases cannot be discussed in this chapter, you will have a full explanation as to what causes them and what cures them in the ones to follow. The chief object of this chapter is to convince you that you do not always think right. The process for the cures of mental paralysis, mental indigestion, mental heart failure, mental rheumatism, seeing visions and all other mental disorders will be fully explained later. The cure for stammering, an uncontrollable temper, an uncontrollable grief, nervous prostration, a lack of self-confidence and all other mental defects that are curable, and not caused by a physical disease, will come under this

new treatment for mental disorders. The only time it fails to cure is when you fail to apply it. You will learn that the very same process that will produce a cure for a functional trouble will produce a cure for a moral defect, and that there is but one process by which the mind can be freed from an imperfect thought and that is by the repetition of a perfect thought, the rules for which will be given later.

The "Healing Chart" to be Your Constant Guide.

Let the "Healing Chart" be your constant director to a pure mind. Let it be your "life lesson." When tempted to do wrong, remember that that means a diseased mind and that you must think no evil. When alone and you find yourself thinking about the things you should not think, at once turn your thoughts to the "Healing Chart" and do not allow yourself to entertain an imperfect thought for a single moment. With an imaginary picture of this chart before you, you cannot become entangled in a mass of good and evil thoughts. You will soon detect the right and by constantly seeking the right you cannot be led astray.

We are all mental sufferers to a greater or lesser degree, but we are not all sincere enough to confess it. In many cases, in fact most cases,

it is impossible to make people believe that they have abnormal ideas. This, however, does not cover their mental defect, but only makes it more apparent. If you have a fault do not double that fault by trying to hide it. They say that "confession is good for the soul" and we now know the reason why—it does not make a hypocrite of a man.

A great mind will not see the faults in others for a mind cannot be great that does not have charity and mercy for those whose minds are less normal than his own or whose diseases are not of the same nature. We all may have mental defects that we know not of, while those we criticise can easily diagnose our case and see our imperfections as they really are. We all must be charitable to be great, having like mercies for the rich as well as the poor, for the educated as well as for the ignorant, for those high in social life as well as they who bear the burdens.

CHAPTER III.

The "Other Mind."

What is the whole history of the intellectual progress of the world but one long struggle of the intellect of man to emancipate itself from the deceptions of nature.

—Lecky.

We have but one mind, but this mind has a double action and for that reason some scientists call it a dual mind. Whether we have one mind or a double mind, for the purpose of understanding it we will at least claim that it has a double function and for convenience we will call the one the conscious, or outer mind, and the other the unconscious, or inner mind. The conscious mind is sometimes called the objective mind and the unconscious is often called the subjective mind, but by whatever term they may be designated, they have the same meaning.

As it has been the aim in this method of psychic treatment to give the theories of a mind-cure and not

the functions of the conscious and unconscious mind, the duties of each will be given only as they pertain to a mind-cure.

The Outer, or Conscious Mind.

It is through the conscious mind that we come in contact with the outer world and it is educated through the five senses, hearing, seeing, tasting, smelling and feeling. If we could neither hear, see, taste, smell or feel, we could know nothing of the outside world. The conscious mind goes out into the world and gathers up information and carries it into the unconscious or inner mind. That is, the outer mind comprehends color, form, and arrangement; it also weighs, measures and compares; it reasons, plans, concludes and desires; and it is capable of controlling some material things. The duties and abilities of the outer mind are so numerous and so comprehensive that a discussion of them cannot be attempted within the scope of these chapters. For our present purpose it is only necessary that you should understand that the conscious mind communicates with the outer world and gathers up the materials for thought, and that it also decides what it shall think and what it shall not think, and then stores away all of these thoughts in the unconscious mind. After

the unconscious mind learns to do things as nature intended they should be done, we have what we may call an educated unconscious mind.

When the "outer mind" is so educated that it can perform its functions properly, it is then in a condition to properly educate the inner mind. One of the chief duties of the conscious mind is to educate the unconscious correctly, so you can see at once the great importance of properly educating the conscious mind. If the conscious is not properly educated it will, of necessity, improperly educate the unconscious. If the conscious mind is the teacher of the unconscious, we know that the inner will be the counterpart of the outer, or, as is the conscious, so will be the unconscious.

If the conscious thinks contrary to nature's laws, and harbors thoughts of hate, envy, covetousness or dishonesty; or, if it imagines pains or entertains other false impressions, the unconscious accepts them and records them just as faithfully as if they were perfect thoughts.

The Inner or the Unconscious Mind.

When we think of mind, we generally think of it only as the conscious mind, not realizing that there is a secluded mind, so concealed that many

have never found it or even so much as suspected that they have this hidden or unconscious mind. If we do not know that we have this "other mind" how can we be blamed because we have failed to give it the proper education.

The great prevalence of mental diseases is due to the fact that all such diseases result from an improper education of the inner mind and to the further fact that most persons do not know how to properly educate this mind. As most mental diseases are located in the unconscious mind it is important for you to know something of this mind and how to educate it so as to prevent it from becoming diseased.

When the masses of the people have learned that every thought that passes through the conscious mind is taken down by the unconscious just as a shorthand reporter takes down a lecture or any other verbal message, and that it is stamped down forever to prove a character for good or for evil, with what care and precision will they hereafter choose, consider and decide the ideas that are to be recorded in the inner mind.

Here is another fact regarding this concealed mind that you must know to understand a mind-cure. The unconscious mind knows not the good from the evil, the proper from the improper, the right from the wrong. It believes everything that

comes to it from the conscious just as the child believes all that its teacher tells it. If the conscious mind thinks a falsehood, the unconscious records it as it would if it were the truth; if the conscious mind thinks justice, the unconscious records it without knowing its value; if the conscious mind thinks murder, the unconscious accepts it as it would some great and noble thought; if the conscious thinks charity, it is not recognized as either good or bad; if the conscious thinks counterfeiting, the unconscious records it as it would some worthy thought; if the conscious mind thinks of love, it is not appreciated by the unconscious but merely recorded. The unconscious mind records the good and the bad alike and has no power of discriminating the perfect from the imperfect. It is simply the storehouse of thought. It cannot form ideas as to the world without, except as it comes to it through the outer mind. It is practically speaking blind to the world. It is the secret or concealed mind—it is the mind within the mind.

As but few people know that they have an "other mind" beside the conscious, they think that they "live and move and have their being" through the outer mind, little suspecting the great part the hidden mind is playing in this great drama of life. It is the concealed mind that brings our suc-

cesses and our failures and produces our great men and our beggars.

The "other mind" is secretly playing the game of life and we, ignorant of its powers and forces, call it, when good, the "unseen hand," the "guardian angel," the "unknown voice;" and when bad, the "evil spirit," the "wicked one" or the "prince of darkness." We feel that it is some supernatural power that is governing us, when in fact it is the "other mind," the mind within the mind that influences us to these mysterious deeds. If we could not understand it, we might call it the mysterious mind; but, when we fully comprehend its mission and understand the great part it is to play in aiding our advancements and our achievements, the mystery disappears and this inner mind or "other mind," comes to light and proves a great prop to our undertakings and the chief executive mansion of the soul.

It is because we have known so little of this "other mind" that we have failed to give it the proper education and as a result it has been of little value to us. The improper education of this unconscious mind has led to the downfall of many an individual, while, on the other hand its proper education has resulted in the development of the greatest and noblest characters.

We have a vague idea as to what has made men great and we have a shadowy notion as to what has caused men to fall; but, if forced to point to a certain source for it all, and to say that this is the exact means of success or that the exact cause of a downfall, we would unhesitatingly point to the inner mind as the fountain head of all—whether for success or for failure, for good or for bad.

To the unscientific, the operations of the concealed mind appear vague, shadowy and mysterious. Our successes seem more like the favors of fortune than the results of mastered situations; and our failures seem to be but phantoms of the night instead of mismanaged affairs.

Because we do not understand this inner mind, we do not know how to control it, how to educate it, or how to put it to a profitable use.

When this apparently mysterious mind is dragged out into open daylight and we discover its mysterious workings, we will then be able to solve many of the riddles of life that have puzzled us to the utmost and have given us so many anxieties and unnecessary cares. It is in this concealed mind that we find our mental diseases and through it that we are to gain our cures. To understand a mind-cure you must be familiar with this inner or "other mind."

Educating the Unconscious Mind by Repetition.

Practically speaking, the conscious mind is educated through the five senses, but the unconscious is educated by the repetition of thoughts.

The unconscious mind sees that our food is digested, that our hearts beat, that our blood circulates, that the tissues are built up, and that we can hear, see, taste, smell and feel without the aid of the conscious mind.

The unconscious mind will, by training, awake us at a certain hour, take us to our work without taxing the conscious mind, take us over the same streets without effort, do our writing without our thinking of words or letters, play upon a musical instrument without being conscious of the movements; it will feed us, dress us, wind our clock and lock our doors. In fact, it does nearly all of our work for us, not that it is conscious of what it is doing, but it does it, in a mechanical way, because it has been told to do it. The unconscious mind will do anything for us that it is trained to do, whether for good or for bad. It never stops, it never fails, it never deceives, it never forgets, if perfectly trained, and it does everything with exactness, truthfulness and precision. Let us see what it means to train the unconscious mind.

Effect of a Repeated Action on the Unconscious Mind.

When the musician takes his first lessons in music, he is conscious of every stroke he makes. He notices how he sits, how he holds his hands and arms, and how he strikes the keys; but, after he has repeated this over a sufficient number of times, he is surprised that he can do all of it without effort or thought. It may take months, but when he reaches this condition his inner mind has taken up the work of the outer and he does what was once a great effort without any exertion at all. This was accomplished by repeating over and over again and again those same movements until they became fixed or set in the hidden mind. It was done by the outer mind repeating those movements to the hidden mind; and, after a sufficient number of repetitions, the concealed mind took possession of these movements and practically relieved the conscious from further responsibility. From this time on the conscious can begin to think of some other advanced movements and by repeating them a sufficient number of times, the unconscious will take up those duties and relieve the outer of those burdens. By this process, the outer mind continuously throws responsibility after responsibility upon the "other mind."

Here we must consider that the inner mind

never grows weary and that it continues to work day and night while the conscious mind, which has to go out into the world and gather up and choose material for the unconscious, grows fatigued and must have rest. For this reason we sleep, that is our conscious mind sleeps, about eight hours out of every twenty-four. In our dreams, when the conscious mind is but partially awakened, we get a peep into the unconscious mind and find it always active. If the hidden mind never tires, we should not hesitate to give it the work that nature intended it should do and this same amount of labor, if done by the conscious, would overwhelm us. When we think of the tremendous work of the inner mind, it confounds us. Besides looking after each heart beat, and each breath, it sees that our food is digested, that our tissues are built up, and that every vital organ performs its proper function. It also sees to every movement of the body that is made unconsciously, or without effort.

The typewriter at first is conscious of every movement, but, after the necessary number of repetitions, the movements become fastened in the inner mind and then her work is done without effort. This is the result of the outer mind repeating to the inner mind the movements of which it wishes to be relieved until the "other mind" accepts the

obligations, and the conscious is freed from further attention. From that time on the inner does the work for the outer.

In learning to dance you repeat the same step over and over until it becomes firmly fixed in the inner mind, and then you make those movements unconsciously and without effort. The hidden mind makes itself master of those movements and the outer mind gives no further heed. It is the inner mind that now predominates over the outer. When you learned to spell, you consciously went over each word until it became cemented in the concealed mind. In learning to write you go through the same process until in time the inner mind holds the pen, dips the ink when needed, turns the paper, spells the words, forms the sentences, begins them with capital letters and ends them with the proper mark, and does all of this while the conscious thinks only of the substance of the composition. In learning to knit, to sweep, to play golf, to run a motor car, to paint a picture, or to carve a statue, the same process is followed. All of these accomplishments are the result of the repetition of thought on the unconscious mind.

At first, any of these tasks absorb the attention of the outer mind, but, slowly and by degrees, the inner takes up the work and executes it with

the most perfect ease and confidence. In this way, the things that were done consciously are done unconsciously and the things that were done with effort can now be done without effort. How difficult and fatiguing our work would be if it all required the attention of the conscious mind. If so, we could never accomplish great results. .

We have learned how *movements* can be established in the inner mind by repeating them over and over, so now we will consider how *thoughts* can be fastened in the unconscious mind by this same process of repetition.

Effect of a Repeated Thought on the Unconscious Mind.

If you wish to learn a quotation or a poem, you keep going over the words and ideas until you have them "committed to memory" and that means that you can quote it without effort or that the inner mind has risen up and takes the responsibility from the outer, and when you wish to again reproduce the idea it comes from the unconscious instead of the conscious mind.

When the actor is practicing his part in a play, he rehearses each section of it until it is fixed in the inner mind. If he blunders and doubts while practicing his parts, in all probability, when he comes before his audience these same mistakes and

fears will come to him because they were stored away with the other thoughts and ideas while in training.

All errors must be avoided as much as possible while in practice, for the blunders and mistakes will sometimes intrude themselves when they are least wanted or expected.

Faults or errors can be overcome only by carefully guarding against a repetition of the faults and by voluntarily and persistently repeating the correct thought, until it becomes fixed in the inner mind.

Whatever you dictate to the inner, it will return to you, whether you invite it or not.

The business man must not think of failure, must not doubt, must not fear, but instead he should fill the unconscious mind with the ideas of success and, while that alone will not bring success, yet it will be a wonderful aid. Whatever anyone undertakes, he should pursue with assurance, determination and confidence, for every thought either adds to his success or hinders in his undertakings.

Effect of a Repeated Feeling on the Unconscious Mind.

Words have feeling. When you see or hear the word love, it carries with it a feeling; when you see or hear the word hate, it conveys a sen-

sation. Inasmuch as you have thought of love and filled the inner mind with those emotions, in just that degree will the feeling of love respond to the word. Inasmuch as you have thought of hate and filled the hidden mind with that passion, in just that degree will the feeling of hatred respond to the word. To some, the word love conveys but little feeling; to others the word hate conveys but little emotion, all depending on the manner in which the inner mind has been educated. If you have thought little of love, when you see or hear the word, it does not mean much to you; if you have thought little of hate, when you see or hear that word, it does not convey to you an adequate idea of the feelings which that passion arouses.

The words of love or hate, truth or falsehood, mercy or revenge, and all other words that convey emotion, will bring to you a feeling of that quality in just the same degree in which you have filled the concealed mind with that sensation. For this reason you should let the meaning of every word that expresses an exalted, sublime or lofty idea, vibrate in every cell of your body. You should let every such word convey strong feeling, and you should study the meaning of the word as to the emotions it expresses. In so doing you will cultivate tendencies towards the æsthetical and the sublime.

In the spring time, get in harmony with young nature, feel all of its buoyancy and be able to tune yourself with every new form, and every new color, and to appreciate to the fullest extent everything that is brilliant and full of life. It will enliven every faculty and awaken the mind to facts and impressions it has never before known.

We must cultivate our feelings and give more attention to words that express normal emotions. We live alone by sensation and in just the degree in which we are feeling contented, in just that degree are we living in Heaven, but if we are unhappy and dissatisfied, in just that degree we are living in Hell. Some people seem to have no feeling; words of emotion seem to mean nothing or very little to them, whether they express good or evil. They seem to have allowed their feelings to petrify, to grow cold, to freeze and to become indifferent. Others are so appreciative that it seems no good thing can escape them. The complainers are the resisters and they get little out of life. They see nothing for which life is worth the living. The persons who accept all things in nature as precious gifts, will live in a fuller and greater capacity of appreciation, and to them life is precious and valuable. Great care should be given in the selection of thoughts that bring to us the feelings of sympathy, peace, con-

tentment, charity, sincerity and all of the other emotions of the nobler and better types.

When you are constantly thinking of fear—the fear of a storm, the fear of a wreck, the fear of a disease, the fear of financial trouble, the fear of social failure, the fear of death, the fear of insanity, the fear of losing the affections of some one whom you hold dear—you are entertaining thoughts which tend to establish the habit of fear. By oft feeling fear, that feeling becomes riveted in the “other mind” and that accounts for some people living in a constant state of temerity.

Anxiety is another acquired habit of feeling. It is an unrest that comes from having been overly anxious about some particular affair and by thinking constantly of it, the habit became lodged in the hidden mind and one may become a victim to those disturbed and agitated sensations.

An unpleasant message, a horrible accident, a long spell of suffering, or a great disappointment may cause a deranged and restless feeling which, if long entertained or worried over, will become fixed in the inner mind and cause settled and chronic emotions which become a part of the character and these impair the happiness and cloud the life of the sufferer. A constant feeling of discontent, envy, hate or any other evil emotion can be cultivated and so deeply planted that it becomes a set

habit from which its victims are unable to free themselves. The opposite feelings of love, peace, contentment, happiness and all of the other feelings that are normal can be cultivated by repeating these feelings until they become a part of the "other mind."

We can reach these normal states by clinging to the thoughts that inspire the higher emotions, or we can become abnormal in feelings by educating the unconscious mind in the low, the vulgar, and the debased passions that make us so miserable and unhappy.

Allow only the pure, the ideal, the perfect and the beautiful to affect your feelings. When a true work of art does not appeal to you, do not place the blame upon the classical production, but turn and look into yourself. Your mind is perverted and it is for you to decide if it does not need to be re-educated into the opposite feelings for the æsthetical and the refined.

Some people cannot look at a fine piece of nude statuary without it arousing a feeling of repulsion; that is because the work of art calls to a low, debased nature instead of to one that is æsthetical. It appeals to the finer emotions of the hidden mind and, as these are wanting, there is no response. The response comes from the coarse and debased passions with which the inner mind is

filled and, instead of inspiring sensations of pleasure, it gives rise to feelings of embarrassment or disgust. To those who have not studied the beautiful in the human body, a perfect form in the nude affords them only a feeling of aversion. To them it suggests coarseness instead of the æsthetical. They have no power to discriminate between the vulgar and the sublime. To them there is but one feeling and that is the debased. They cannot leave out those coarse suggestions and see only the refined.

They know nothing of those finer, higher, developed feelings which, if properly educated, will overpower all that is debased and unseemly. They fail to gain the point intended by the artist. While they are trying to root out all of the offensive they are only stamping it in. They are forcing it into the inner mind by allowing themselves to think of the low and the defiled instead of considering the production from an elevated and artistic standpoint. Look for the coarse and you see it; look for the elegant and the refined, and it is there.

Never allow yourself to think that anything is low, or debased. Do not impress your mind with the disagreeable, the unpleasant and the uncanny by *feeling* that it is "terrible." Ignore it; pass it by unnoticed; do not feel it, do not allow it

to make any impression on the mind. Allow only the feelings of the refined, the perfect, the graceful and the sublime to fill and educate the unconscious mind. There can be nothing low and debased to the mind that sees it not. It is seen only by those who seek the imperfect, who talk about it, who con it over and over, who emplant it in the hidden mind. They are constantly seeing and feeling the imperfect. As a result their inner minds are full of the imperfect, and so it is, "Evil to him who evil thinks."

With whatever you come in contact, see only the good, the perfect, the elegant and the exalted and if it does not possess any good qualities, don't look at it at all. In looking at a statue or a picture, do not allow yourself to be impressed by the imperfections, but remember the good qualities it may possess—if any can be discovered. Let it be so in reading a book, witnessing a drama, meeting companions; forget all of their imperfections by thinking of their good attainments. Do this for the sake of your own concealed mind, if for no other reason, for our feelings are habits and should be controlled and educated the same as other habits.

Do not allow yourself to be aroused, annoyed, chagrined or perplexed by the disagreeable characteristics of others with whom you are forced to

come in contact. Train your mind to allow no imperfect feeling to be stamped upon it.

Educate your mind to be immune to all disagreeable impressions. Forget them at once, and thus protect the inner mind from being saturated with them, for to worry over them, to be perplexed, or to wonder, only impresses them on the hidden mind and in time will form in you the habit of feeling annoyed, disturbed and irritated over the things which should not concern you. Keep the pleasant, the happy and the contented feelings with you at all times and on all occasions and there will be no room for emotions of the opposite nature. Keep your feelings right. Don't allow the sensation of hate, fear, sorrow, revenge, jealousy, selfishness, or any other perverted feeling to get a hold on you, but banish them at their first appearance. Grasp and hold to the feelings of joy, love, peace, truth, honesty, sincerity, happiness, contentment, and all the other feelings that lead to normal emotions.

The Effect of Repetition on the Conscious Mind.

Repetition also has a most peculiar effect on the *conscious* mind. While we have unconsciously used this power all our lives, yet some of us have never stopped to examine and analyze the pecu-

liar effect it has on both the outer and the inner mind.

While it gives the inner mind the power to take hold of an idea, and make it the servant for the outer, it has an entirely different effect upon the outer mind. If the conscious mind repeats an idea often enough it will *learn to like it* unless it makes a special effort to resist it or to dislike it. It matters not how vile the thought, if the person only continues to think about it, to entertain it and to court it, in time that individual will like what he had before absolutely loathed.

Take the person who has always been very active and let something happen that will prevent his walking or exercising for a few years and when the difficulty is removed, it will be almost impossible for him to ever be so active again. Not that he has lost the physical power, but he has acquired the habit. He has been quiet and inactive until he likes it.

They who do not care to read will soon acquire the habit if they are put where there is no other entertainment, and the more they read the more they will like to read. Let one get interested in music and his love for music increases as he continues to cling to it. Cards are liked more and more after each game and with some the fascination becomes so strong that it seems to overcome

their will-power and to make them slaves to a simple amusement.

The drink habit is acquired by liking the effects of liquor just a little better after each indulgence. The rope walker, the acrobat, the sprinter and wrestler acquire their perfections in these attainments by the repeating of the same acts until they like to do them.

Repetition has the same effect on dumb animals. By forcing them to do the same thing over and over they become more skilled and finally they like to do the acts to which they have been trained, and do them from choice. History tells us of a horse who for years had hauled material up the incline of the Acropolis for the building of the temples. After this horse had been released to graze and roam at will over the commons on account of its old age, it still preferred by force of habit to climb the cliff and it could not be driven away. On account of its persistence it was allowed to walk by the side of the other horses as they ascended and descended with their burdens.

Repetition seems to hold a powerful influence over the conscious mind and to sway it, to mould it and to overpower it by the repeated and continuous suggestion of the same idea. It does more

than that. It actually leads people *to accept as true* whatever is repeated a sufficient number of times. Repetition seems to captivate and to hold the power of the conscious mind. This is one reason why so many people *like the things that they should abhor* and *believe the things that are not true*.

A child is almost sure to believe in the same religion as that of his parents because those theories have been stamped on his inner mind, by hearing his parents assert that their religious belief is right. The parents believe they are right and the child believes as his parents do, all because these ideas have been so impressed on his mind by daily reiteration and not because of any independent investigation of logical reasoning on his part.

To the Mohammedan, his religion is *the true religion*; to the Brahman, his religion is *the true religion*; and to the Buddhist, his religion is *the true religion*. Every religion is right to the man who has thought about it long enough to impress it on his unconscious mind. A man can believe any religion that is given to him if he only repeats it over and over without reasoning or resisting. After he thinks it over a few times, he begins to like it and if he continues to think about it long enough, *he believes it*. This is a peculiar power

that repetition yields over the outer mind of the individual who holds to one belief. By repeating the thought that there is no disease, no pain, no reason, no will power, no five senses, no matter, no light, no darkness, no heat, no cold, one can in time believe these things to be true and as Burke has wisely observed, "If an idiot were to tell you the same story every day for a year, you would end by believing it." The mere act of repeating any idea, *without reasoning or resisting*, until it is stamped on the unconscious mind, will bring this wonderful result. We can learn to *like* and *believe* anything if we only repeat it often enough and do not reason or do not try to keep from believing it.

It is very easy for one to think themselves into an insane hospital and, because it is so easy, is one reason why so many are there. By the repetition of a false belief a man can think himself to be anything—a god, a hollow tree, a machine, or anything that he may picture himself to be.

The Effect of Repeating a Perfect Thought to the Unconscious Mind.

As a mind-cure implies the treatment of a disease, it will be necessary to dwell further upon the subject of diseases of the mind, although it

would be much more pleasant to speak of the healthy condition of the mind. However, a short space will be devoted to the definition and discussion of a healthy and vigorous mind.

A healthy mind induces normal actions, normal thoughts and normal feelings. When the mind is properly directing the various organs of the body in the performance of their functions, we see perfectly, hear perfectly, walk perfectly, digest our food perfectly, breathe perfectly and all of the other organs functionate properly.

When we think in accordance with nature's laws our thoughts are normal. Those who have made a success along any line, have had the right kind of thoughts to carry them through. Those who have startled the world by their great discoveries or achievements have accomplished their deeds by adhering closely to nature's laws and by giving their inner minds the most of the work to do. They may have accomplished all of this chiefly through the concealed mind, yet they were unconscious of just *how* they did it.

To build exalted habits in the inner mind, you must take time to repeat each idea a sufficient number of times to get it properly and securely impressed upon the hidden mind. When you take up a new step or a new branch in the accomplish-

ment of a work, before you have mastered the work which precedes it, you cannot progress in a satisfactory manner for the reason that the preceding work is not well rooted in the unconscious mind, and when you need it or seek to refer to it you will have to do so by an effort of the conscious mind. If the preceding work is properly impressed upon the inner mind, it will come to you without effort and without fatigue, for the subconscious mind never tires; but when you attempt to make it do its work and also the work which should be done by the inner, you give it a double task.

The fault lay in the fact that you did not take the time to get the work established in the unconscious mind. You worked on it for a while and then left it. It stood incomplete, just as a house stands when but half finished. You go rushing on from one section to another of your undertakings, but do not finish any one before taking up the new. As a result, these habits stand but half built in the inner mind and if we could peep into the "other mind" of the man who tries to rush with an undertaking, we would see habits but partially begun, some half finished and others almost complete. It would look like a city where house after house had been started but none of them completed. A city of such houses would be of no use and so it is that a mind made up of unfinished habits is

of no benefit. This is one reason why men fail to succeed in what they undertake. They come to a standstill; they can go no further. They try to force their outer minds to do what the inner would do for them if they only took the time to repeat their ideas often enough to get them completely established in the inner mind and by so doing they overtax the conscious mind.

It is easily understood why those who learn quickly are quick to forget, or "soon learned, soon forgot." The whole trouble lies in the fact that they do not take the time to build a habit in the mind, and that they are thus forcing their conscious minds to do what their unconscious minds should do for them. Those who are slow to learn take the time to build good substantial habits of thought and thus the subconscious or inner mind becomes an aid to the outer. Children that are "rushed" in their school work are robbed of these habit thoughts and forced to overtax the conscious mind. They thus go on through life ever burdening the conscious mind with that which, under proper conditions, would be performed by the unconscious, without effort and without fatigue. Pupils fail in school because their teachers fail to well establish each new lesson before another is taken up.

The man who succeeds does not grab here and there and rush on, but proceeds slowly, deliberately, and with caution and precision. He not only sees that his habits are well built but he also uses good judgment in selecting what habits he will acquire. To do the same thing at the same time each day, in just the same way will save taxing the outer mind with the things that the inner will do for it if the individual will only take the time to properly educate the inner. By keeping books in a certain place, hanging your hat on a certain hook, having your collar buttons in a certain box and having the same way of doing all of the little things, you will educate the concealed mind to do them unconsciously; but if the outer mind has to be taxed to look after so many trivial things, it will be robbed of its time and energy for greater purposes.

That is why we have been told so often to have a place for everything and to keep everything in its place. From experience, many persons have learned that it saves time and labor, although they could not give a scientific reason for the statement.

The people who have no system for their work are the ones who are always giving attention to trivial things and have no time for the things

of importance. This is one reason why some people succeed while others fail.

The inner mind would do much for us if we would only have faith in it and give it the work that we cannot possibly do with our conscious minds. When we compel the outer mind to do the work of the inner, it is overworked and bad results will follow.

To lighten the work of the outer mind and to relieve it of so many responsibilities, we should proceed slowly, and unload habit after habit into the inner. It will take up each responsibility with exactness and precision if we have perfect faith and assurance that it will do the work. The unconscious mind is the burden bearer for the conscious.

You cannot make wonderful achievements without building good strong habits in the inner mind. In any undertaking, select the things you want to develop and then read much, think much, and study much along that line. When you read anything that is worth while, see a play that contains an important lesson or any other thing that is worth notice, do not drop it, but cling to it, study over it, and see if you do not want to make it a part of yourself. If you decide that you wish to make a habit thought of it, then begin

to impress it on the inner mind by repeating the thought until it is locked up in the recesses of the inner mind and stored away for emergencies that are sure to make demands for it. Then from the inner mind comes forth at just the right time the very substance desired. The material needed is at hand, and the thought wanted is already shaped and ready for use.

When Daniel Webster finished one of his great speeches some one turned to him and asked him how he could think of so much to say without any preparation. Webster replied that he had been forty years preparing that speech. If we only knew how much time is spent by the great thinkers in developing and educating the inner mind, we would understand that what is commonly regarded as talent, genius, and natural ability, is, in fact, the result of systematic and logical thinking. Children may inherit the inclination and the desire to do great deeds but they cannot succeed in their ambitions without diligent and systematic work. Talent or genius without work never accomplished any great achievement.

It is the proper training of the mind that paves the way to success. If you read a book today, and a year after know nothing of its contents, how have you been benefited? All of the thoughts

of the author passed through your conscious mind and were recorded in the unconscious at the time, and yet they were not so set or so cemented that they could be recalled. They have left you. You have read to no purpose. We cannot make use of the things we forget. It is only the things that we remember that are of any value. The less you remember, the less you know; the more you remember, the more you know. It is claimed that "you are no greater intellectually than your memory." Yet how many people read books for mere pastime or for the mere privilege of saying that they have read them. Is it not better to admit not having read a book than to say that you have read it and then be forced to confess that you know nothing about it? Do you not appear more stupid for having read and not remembered than you would if you had not read the book at all?

All undertakings of importance must be done systematically, logically and with exactness and precision. The musician must progress slowly and get every new movement fixed well in the mind; the actor must go slowly, and cautiously, and get each part perfectly worked out and sealed in the inner mind before proceeding to the next; the sculptor, the painter, the architect, the scientist, the writer, the lawyer, the physician, the

statesman and all who succeed must build each habit thought substantially, with system and exactness and with precision and care. One of the secrets to success lies in *giving time* to get each necessary habit well stamped and well planted in the inner mind before proceeding to another.

The wonders that can be accomplished by getting proper habits of thought properly fixed in the mind have never been realized and for that reason have never been emphasized or taught. What we call luck is not luck, but a proper education of the "other mind." What the indifferent mind calls good fortune, the systematic mind will call work. One man is not luckier as a rule than another. It is only that he has applied better thoughts to better purposes, and that he is better prepared to take advantage of his opportunities.

How to Talk to the "Other Mind."

Our double—what is it? We read and talk of the dual mind, of our other self, of the "evil spirit," of the "good spirit," of supernatural tendencies, of the weird and the uncanny, of so many unsolved and mysterious problems, of powers not of this world. There is nothing supernatural or

superhuman about any of them. They are all very human and very natural. It is but self returning to self, self talking to self, self ruling self. All of these mysteries are hidden in the inner mind. Hunt them out, turn them over and throw on the searchlight of investigation and you will find it is your own "other mind" that gives you all of these eery feelings. It is the voice of the inner mind talking back to the outer and doing just what the outer had directed it to do.

If you have misgivings it is because you taught the inner mind to entertain such impressions. It is not the tempter but it is your inner mind echoing back to you what you, yourself, have educated it to believe. It is now talking to the outer and forcing it to put into practice what it has taught the inner.

If your aims are high, that is what you are to talk to the inner mind. If you are an artist, a musician, a poet or an architect, you are to be ever telling the inner what you are expecting it to do for you and go slowly, deliberately and cautiously, allowing each task to be well learned by the concealed mind.

Make this inner mind your confidant, your assistant and your tower of strength. Educate it properly and it will be a fortress that will pro-

tect you from all harm. Say to yourself, "This is what I want it to do for me," and then, if you are a servant, a clerk, a farmer, an inventor, an architect, a painter, a sculptor, a merchant, a lawyer, a statesman or a follower of any other occupation that man might choose for a vocation, decide upon your course, have a system, a purpose, an aim, and then drill it into the inner mind and allow it to do most of your work for you. It is your other self, the unknown mind that will come to your assistance and aid when most needed.

To properly educate the inner mind you must talk to it, advise it, teach it, as you would a child or a grown-up person who was under you for guidance and who was relying upon you for proper instruction. If you have misgivings it is the result of having neglected to impart the proper enlightenment to the unknown mind. The outer mind has not furnished the inner with the laws pertaining to a proper knowledge of harmony and idealism as these exist in nature. The outer mind has failed to interpret nature's laws, has failed to grasp what nature demands—what she has laid down as the inevitable.

The outer mind has told the inner a falsehood, an untruth, and the inner, innocent of all vice

and corruption, accepts all as a truth. You are not to talk to the inner mind of false beliefs, for if you do, it will return the false to you again.

Whatever you would be, that you are to dictate to the secret mind and if told often enough, the inner will follow your instructions and you cannot fail to reach your mark.

Set high your aims for you can reach them by this magical ladder of reiteration. Tell again and again to the inner mind what you would have it re-echo to you, for repetition lulls the soul and enchants to dreams of highest inspiration. It has a secret and concealed power that quietly sways and shapes and moulds the destinies of the human race.

Repetition—the Charmer of the Soul.

Repetition has its charms. To a certain degree it holds a magic spell over every mind. Secretly and stealthily it does its work. Its magic influence is hidden and that inspiration that bursts forth from the covered mind is what man often interprets as "the gift of God," the "evil one," the "warning voice," "the tempter," and other like appellations.

If the impulse from the inner mind prompts to the good, they assert that it is the voice of the "guardian angel," but if the inclination is to do evil, they claim it is the work of the "wicked one."

In fact, each is the result of having long talked of a theme to the inner mind until it responds or returns with the message sent it. If the message is good it is the voice of the "good angel;" but if it is bad, it is the voice of the "evil spirit."

For a good purpose, repetition will bring calm and quiet to our souls; strength and vitality to our abilities, success and prosperity to our undertakings, energy and fortitude to our characters, and it will lift and elevate mankind to the highest pinnacles of moral life. It then charms for good and is called the "good angel."

If repetition is put to a bad use, it will arouse a disturbance and a dissatisfaction in the mind. It then brings weakness and helplessness to our abilities, failure and frailty to our undertakings, faintness and languor to our characters, and cripples and distorts the moral ambitions of the human mind. It then is called the "evil spirit." Our gifts, our talents, our inspirations come from the inner mind and are a gift from self to self.

Our evil emotions, our false beliefs, our misunderstandings come from the inner mind and will result in self misleading self. Man makes his own good or evil genii, but as he knows not the cause for these promptings he says they are the work of good or evil spirits.

When you feel that you are under some evil influence, in all probability it is the influence of your own inner mind; when you feel that you are being blessed by some higher power, know it is but the promptings of your own secret self. What seems the spell of a wizard is but the promptings from within. The bugbear of the mind is the mind itself—the hidden mind, the mind within the mind that rises up and speaks to us; that seizes and holds us in bondage and in servitude, and gives such nightmare visions of the world and the people about us.

The reflections from the inner all depend upon the theme that has been previously engrafted there. If the theme be uplifting, it will entice you to better and loftier aspirations; but if it be low, and debased, it will lure you, sway you and ensnare you into the trap which nature has set for all who dare to rebel against her purposes.

False beliefs often spread over an entire nation and hold it with an iron grip through the lapse of ages. The people of some countries believe that

stones, amulets and fetishes of all sorts possess the power to heal. They believe in false gods; they believe in human sacrifice; they believe in avenging spirits. These false beliefs cannot be enumerated here. The world is full of them. Every religious belief is stamped and engraven upon the minds of the people by this concealed power.

Repetition holds the world as by a spell and turns reason topsy-turvy. It grasps the scepter of power and fashions the nations into grotesque and hideous shapes. It sways the lay people like so many chips on the bosom of the ocean carried. They go where repetition leads; they believe what repetition demands. The uncovering of this peculiar force will reveal to the world the numerous avenues that lead to superstition and to the things that seem supernatural. It opens the gate that leads to the great labyrinth of mysticism, and into those secret chambers of the weird and the mysterious.

Witchcraft, clairvoyance, spiritualism, and many of the occult beliefs can be explained by this strange power. Repetition, like a magic wand, waves and flaunts the weird before our eyes; it riles, alarms and haunts the mind with that which it has secretly stored away in the concealed mind and causes us to become bewildered, panic stricken, and even bewitched from the results of having unconsciously

reiterated some absurd or horrifying thing to the "other mind."

Repetition is the power that moves the world. Every mind is under its spell and yields to its influence little by little, step by step, until the hypnotic powers of this process of reiteration have captivated the desires of our soul, the beliefs of our understandings and the execution of our deeds whether for good or for evil.

By this ever persistent power of the mind, our false beliefs creep in upon us; and this silent wizard of the soul inveigles us into wayward paths and so bewitches our understanding as to lure us on and on until we find ourselves perplexed and lost in the wilderness of anxieties and misunderstandings.

When we once learn its secret powers, all things are revealed to us for we know then that we are to master our reiterations and not allow them to master us. We cannot invite every passing belief into our souls. We must be choice, discreet and circumspect and let reason guide us to the themes on which our habits are to rest, for repetition charms men into love and then charms them out of it; it charms men into ill-health and then turns about and charms them away from it; it charms men into religious beliefs and then taking the opposite course it leads them out of that same

belief. This is why we are so deluded in love, in health, in religion and in many of the other affairs of life. If we but knew the force which is pushing us here and there, that is luring us on to great undertakings, and at the same time hindering us in others; if we could throw aside this veil of mysticism and grasp the real power that is such a great factor in our knowing how to grapple with every situation, we could master many of the things that seem mysterious and supernatural.

We toil, we dig, we climb, we fret, we stew, we worry, we lag, we fear, we regret. We are ever anticipating trouble. We do not give enough attention to this magic influence of repetition; we do not consider it when we find that we are being led astray; we do not give it the credit of carrying us through great enterprises. In all of the walks of life, high or low, it is this silent wizard of the soul that blindly leads us to our destination.

If the "other mind" is properly drilled by this underlying power, we can glide over the difficult places in life with ease, deliberation and satisfaction, but if we do not properly control this mysterious giant of the soul, those same places will retard, hinder and defeat in the end that same aspiring ambition. We must ever keep a cunning eye on this bewitching influence or it may distort

our beliefs, twist our judgment and dwarf our abilities.

We are not to be turned into the mysterious paths of life and lost in the labyrinths of doubt, but we are to search out and master all that appears supernatural and never permit ourselves to be tricked and juggled into our beliefs.

CHAPTER IV.

Why Mental Diseases Are Located In The Unconscious Mind.

Habit is a cable. We weave a thread of it each day and it becomes so strong we cannot break it.

—Horace Mann.

We have studied the effect that is produced upon the unconscious mind by the repetition of a perfect thought, so now we will consider the effect that is produced by the repetition of an imperfect thought upon the unconscious mind.

We have at last reached the place where we can understand why every mental disease is located in the inner mind.

By referring to the "Healing Chart" you will know what is meant by an imperfect thought.

Nature has provided that the inner mind can be permanently impressed only by the thoughts which are repeatedly entertained in the conscious mind. If the conscious entertains only the thoughts which are ennobling and uplifting, the unconscious mind becomes so saturated with noble sentiments and

high ideals that there is no room for any debased or degrading sentiment to find lodgment. Such a subconscious mind is normal and healthy and its promptings are all for good. On the other hand, if the outer mind is suffered to harbor continuously the imperfect thoughts which are opposed to the good, the moral, the noble and the uplifting, the inner mind will become so filled with depraved ideas that all of its promptings will be evil. A mind so affected is abnormal or diseased.

The cure for a mental disease is to think no evil, and to entertain no false theories; but, as we do not seem to know the perfect from the imperfect, the right from the wrong, the normal from the abnormal, it is first necessary to learn wherein we are defective and to get a conviction of our faults before we can possibly realize our numerous shortcomings. For a mind-cure, we must first get the conviction that we need a cure and after we have learned wherein we are imperfect, make a strong resolution to banish the imperfection forever and take up with that which is perfect only.

It is for this reason that we will now proceed to study our imperfections, our depravities and our degeneracies. To understand them we must know that they are caused by the repetition of an imperfect thought to the inner mind until it has

become so set or so fixed that it predominates over the outer mind and rules our feelings, our desires and our emotions.

We know that all great accomplishments have been made by establishing proper habits of thought in the unconscious mind, and it is equally true that depravity, degradation and degeneracy are caused by false beliefs and imperfect thoughts established by fixing abnormal ideas in the inner mind. It is a result of repetition and as all good and all success comes from repeating good and perfect thoughts until they are set in the unconscious mind, so all evil and all failure comes from repeating evil and imperfect thoughts until they become set in the unconscious mind. Nearly all good is accomplished from the hidden mind, and nearly all crime is committed from the same source.

As has been said before, the outer mind selects and conveys all of the material for the inner mind. It chooses and decides on what it wants and the unconscious mind is forced to accept it, good or bad, perfect or imperfect, truthful or false. In this way, the unconscious mind is most shamefully deceived, most shamefully abused, and imposed upon without limitations, for it is filled with numerous diseased thoughts as well as the healthful. Nature never intended it to be used for evil purposes and as a result when it is educated

by repetition to do what it is told to do, it does it and in time exposes the imperfect thoughts of the outer mind. This is one of nature's means of punishing us for our disobeying her laws. The concealed mind is "the giveaway"—it tells the secrets of the outer mind.

It was intended that the inner mind should serve the outer, and, that it might be able to assist it, the conscious was to build, by repetition, habits in the inner that were to act directly under the influence of the conscious or independent of it, thus making the inner mind the servant of the outer.

The inner mind is a useful and obedient helper if rightly trained, but if carelessly and indifferently instructed, it may do untold injury.

Mental Diseases May Be Caused Either by Conscious or Unconscious Thoughts.

A physical disease may cause a mental disease. A man may be suffering from indigestion, caused by the stomach being disordered. About one hour after each meal, the patient suffers from severe pain in the stomach. This condition continues for two or three months or two or three years, but finally the physical trouble is cured but the patient still feels the pain with as much regularity and just as acute as when the stomach was really diseased. If he thinks his stomach is diseased when

it has been cured, he has a *false belief* or a *false impression* and therefore his trouble is mental.

We can readily understand that the feeling of the pain after the disease was removed was the result of the patient having felt that pain one hour after each meal and this pain after being felt repeatedly at a certain time became fixed in the inner mind and although the trouble was gone the impression on the unconscious remained and the unconscious continued to repeat what was given it, and that was the same feeling of distress, and as a result brought on this *false belief*, or a mental disease. All of this trouble lies in the unconscious mind and was caused by the repetition of that pain one hour after each meal while the body was really diseased until it became fixed in the unconscious mind, and it continues to revisit the conscious mind after all the bodily trouble is removed, thus causing the sufferer to believe that he still has indigestion.

A man who has lost an arm by amputation may still continue to feel the pain that had long disturbed him before the member was severed from the body. Why? Because the disease in the arm was painful and impressed the hidden mind with that uncomfortable feeling until it became fixed or set in the concealed mind. After the arm was severed the hidden mind continued to reproduce

that same pain and therefore this suffering was a false feeling or mental disease and located in the unconscious mind.

Any person who has suffered for a long time with a physical disease such as a tumor, appendicitis, or any other disease that can be cured by an operation, will feel the same pains after the operation has been performed and the wound is healed. While they were suffering from a pain in the body the secret mind was recording each impression and after the trouble was removed, the inner mind still continued to reproduce them with just as much severity as if caused by a real physical disease, causing the patient to suffer just as much as he did before the operation.

These imaginary diseases lie in the hidden mind and are caused by the repetition of the pain when there was a real diseased condition of some organ in the body.

We have all heard of the man who had lain in bed for years with the false notion that he could not walk, but when his bed caught fire from a match with which he had lighted his pipe, he leaped to the floor and fled. Ever after that he could walk. We all laugh when we hear this, but was not that man in a most pitiable mental condition? If he had been forced to lie in bed so long from a physical disease, we would not think

of making a jest of it; but if he could not get up because he thought he could not arise, is not that just as pitiable and just as serious a condition? The disease, or false belief, was in his hidden mind and was caused from the repetition of the idea that he could never walk.

When the hypnotizer wishes to bring his subject under his control, he suggests sleep and *repeats* it until the person to be hypnotized falls partially asleep, or becomes completely unconscious. If his subject does not come under his influence at once, he keeps repeating sleep until by repetition he gets the desired effect.

When a man has lain sick for months with the constant idea that he will never be able to walk, he has repeated that idea until it has become set in the unconscious mind and is the predominating thought to which he holds. In other words, he has held the same influence over his unconscious mind as did the hypnotizer hold over his subject and the result is the same—that is that the mental sufferer had suggested himself into this hypnotic condition of the mind.

A man can, by thinking long upon a subject, hypnotize himself into any belief. When the hypnotizer tells his subject that he cannot walk, we know that he is unable to do so; and so, when a man hypnotizes *himself* into the belief that he

cannot walk, this has the same effect. It may be that all habits, whether rational or irrational, perfect or imperfect, are but hypnotic conditions of the mind brought on by repetition.

We hear of the blind being miraculously cured. A man who sat for days and weeks with his eyes covered to protect them from the light was continuously thinking that he would never see again. When the organic trouble was removed and the covers were taken from his eyes he could not see. He had repeated the idea that he would be blind and had feared that result until that idea became so fixed in the inner mind that he could not free himself from it after the bodily disease was gone. He had suggested himself into an auto-hypnotic condition and he was as powerless to resist the suggestions which he had made to his own subconscious mind as he would have been to resist those of a hypnotist while under his influence. This mental disease, or false belief, was in the concealed mind and was caused by the repetition of the thought that he would never see. He did it unconsciously, yet the effect was just as serious.

A woman who was so shocked by fright that she lost her voice for the time being, began to suggest to her hidden mind that she would never speak again. The concealed mind took up the

idea just as she had given it, and she became hypnotized into the belief that she could not speak and it was just as impossible for her to speak as it would have been had she been under the influence of an operator. The trouble was located in the unconscious mind and was the result of the repetition of the thought that she would never speak again.

These false beliefs can be brought on by the subject merely thinking themselves into these conditions. A young lady who was told by a physician that she would, in time, be entirely deaf, became much alarmed, and, by thinking it over and over, she so established the thought that she would be deaf that she lost her hearing. This was not the result of any physical cause, for the physician was mistaken as was afterwards proven. She simply hypnotized herself into the belief by auto-suggestion and the whole trouble was in the unconscious mind, a false belief, as the result of the repetition of that false idea.

In another instance, a man who had a slight organic defect in his heart, had fainted several times from this temporary trouble, and, as a result of thinking much about it, he still continued to faint after the physical trouble was removed. His mental trouble was caused by a constant repetition of the idea until it became a habit thought, which

produced the result after the physical cause was removed. All of his trouble was located in his unconscious mind.

Stammering is caused by a false impression on the inner mind. All of the organs are perfect, but the hidden mind does not control the vocal organs as it should. The defect is in the thought; the victim expects to stammer and stammering is the result.

Drink habits are formed by taking one drink after another until the habit is so anchored in the "other mind" that it rises up and overpowers the conscious. The habit has been brought on by the constant desire for drink and the constant indulgence of that desire until at last the victim becomes possessed by the idea that he cannot get along without it.

As to the morphine habit, the cause is the same. The more a person takes of this drug, the more he wants, and, by repeating the dose, he so fastens the idea in the inner mind that he feels that he cannot live without it.

As we said before, the unconscious mind will take up feelings and reproduce them. Nervousness is often a mere acquired habit of feeling. It is generally caused in the beginning by some bodily disease. The pain frets, worries and disturbs the patient until he loses all control of himself. These

unpleasant feelings come on uninvited, and, after they make repeated visitations, they become fastened in the concealed mind. After the disease is removed from the body, these feelings are still impressed on the unconscious mind and continue to return long after there is no physical cause for them, and the feelings thus experienced are just as disagreeable as when the nervousness was caused by some bodily defect.

Such persons are not to blame for this condition, although their friends and relatives and even some physicians may complain and say it is all a "notion." They have hypnotized themselves into this false idea, and they are as helpless as the person who is under a direct hypnotist.

A mental headache may be caused by having frequent attacks for a sufficient length of time to impress it on the concealed mind, and although the pain may have been caused in the first place by indigestion or some other physical disorder which has been cured or removed, yet the unconscious mind may continue to repeat the pain, and, so long as the person expects it just that long will it continue, although it may last for years and possibly for life. It is a hypnotic condition of the mind and is brought on by the same causes as those above stated.

Rheumatic pains may become mental. The constant impression on the unconscious mind of a real pain will cause that same pain to be imaginary after the physical trouble is entirely removed. These mental pains are just as severe and the individual suffers from them just as much as he did from the real pains caused by the physical ailment.

Mental paralysis may follow a real attack. The constant and repeated thought that one will never use his muscles again may become so fixed in the inner mind as to become an accepted fact. In such a case, the real cause of the paralyzed condition may be removed and yet the secret mind may hold to the false idea and continue under the impression of that imaginary belief. It is thus possible for a person to believe himself to be paralyzed. Such a person should not be expected to use those paralyzed muscles, for they are just as powerless as the hypnotized subject that lies in a show window to advertise what some hypnotist is capable of doing.

We will now cite a few examples to show that a mental disease can be caused by the mere thinking of a physical pain. That we can bring on an imaginary disease by merely thinking of it a sufficient number of times to establish the idea in the inner mind, can be proved by the case of the

young lady who imagined that she had appendicitis because a friend of hers had undergone an operation for that trouble. She had the same symptoms but they were caused by her being in company with this friend and by constantly thinking of the misery of this companion. By so doing she stamped those feelings on her inner mind and thus hypnotized herself into this imaginary pain. She really felt the pain just as anyone under the influence of a hypnotist would feel pain if the operator suggested it. This was a psychic defect brought on by mere suggestion and the repeated suggestion brought on this false belief. She insisted that a surgeon should perform an operation and yet all of her trouble was in the unconscious mind.

We can acquire mental pains from seeing others suffering from physical diseases, as well as to get them from our own organic ailments.

As we have proven that functional and imaginary troubles are mental diseases that are nearly always found in the inner mind, we will now prove that moral degeneracies are mental diseases that are nearly always to be found in the unconscious mind.

The thief is a victim to his own secret thoughts. If we could read the diary of the thief as it is written in his hidden mind, we would, in almost

every case be able to prove that he had thought much about theft, read about it, studied it on the stage and in moving pictures until it became so fastened in the concealed mind that it was his predominating theme. At first, he might have loathed the thought of stealing; but, as he thought of it more and more, he began to like it; and, as he still indulged in entertaining those vile and vicious thoughts, he began to think it no harm to steal; and finally he became so full of the idea of stealing that he actually stole.

It might be possible that at first he never dreamed of really stealing, but he liked to read about it, to think about it, to ponder over it, and by this means he implanted the idea and the desire in his subconscious mind. It is possible that he never decided with his conscious mind that he would commit such a crime although the desire at times seemed uncontrollable; but at some unexpected moment, when the opportunity presented itself, the inner mind asserted its control. It was then that the battle began between the conscious and the unconscious minds. The conscious not wanting the world to know what it was thinking, was greatly chagrined; but the inner, not knowing good from evil, falsehood from truth, or the perfect from the imperfect, did only what it was given in thought to do; and, as it was stealing

that he had implanted in the secret mind instead of some beautiful theme, some exalted idea, some practical thought or something that would elevate and instruct the mind, the unconscious had to do just what was given it to do and that was to steal. This was a great surprise to the conscious mind, for while it had longed to steal, yet it never really expected to commit such a crime.

But the unconscious is to do what it is educated to do; and, as it closes our doors for us, hangs up our hats, turns the leaves of our books, puts out our lights, and hundreds of other things without consulting our conscious minds, so it steals for us without consulting our conscious minds. The unconscious mind does the things it is educated to do without being told to do them by the conscious, but, as few people know that they have an unconscious mind to educate, they educate it improperly and then are horrified to think that what they do is so much against the will of their conscious minds.

In other cases it is possible that the individual is intending and desiring to steal all the while he is thinking on the subject and for him it would be much easier to steal than for the one who had unconsciously so educated his inner mind that he was forced to do it.

When one dwells long on any evil subject it will appear *less offensive*; and thinking about it continuously will cause him *to like it*; and, if he likes the subject, he will be inclined to give it more time and attention; and later he will find that he is *really believing it to be right*; and at last he discovers that he has *an intense desire to do* what he has so long been thinking about.

Pope expressed this when he wrote:

“Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

When under arrest, the thief is often calm, stolid and unconcerned, because he has thought about stealing until he not only likes it, but thinks that it is right to steal.

This is why the police, the patrol, the court and the prison walls do not deter men from stealing. With all of these staring them in the face, they cannot resist the desire to steal.

How often we hear people say “How did they dare to do it?” It is because they are hypnotized into the belief that they must steal and they cannot help doing so any more than the man who

is hypnotized by any other means can help doing what he is bidden to do.

A domestic who had stolen from the lady of the house, was forced to unpack her trunk and the stolen articles were set apart from those belonging to her, but, when the maid began to repack her trunk, it was with difficulty that she was prevented from putting the stolen articles back with her own. The maid had thought of theft until she had so completely hypnotized herself into the belief that it was right to take what did not belong to her, that she could not keep from stealing when the woman from whom she had taken the articles was looking directly at her. This is what the thought of stealing will do for any mind if it is only harbored in the mind for a sufficient length of time.

The man who holds murder in his heart has moulded his habits out of murder thoughts and the person under such conditions is controlled in most cases by his concealed mind when he commits a murder. His habits are so constructed and arranged in the secret mind that, when the occasion comes for putting those habit thoughts into use, it is the hidden mind that sets the ladder, opens the window, searches for the victim and drives the dagger to the heart. The murderer, after the deed has been committed, wonders why he did

it. He does not understand the nature of the unknown power that pushed him on and on until it practically forced him to commit the crime.

As it is the unconscious mind that furnishes the orator with his inspired ideas and eloquent expressions, so it is the same mind, differently trained, which furnishes the murderer with his desires and inclinations to take life. The orator had stored away in his mind exalted ideas and elegant forms of expression; but the murderer stored away thoughts of hatred, resentment and revenge. It may be that he had repeatedly thought over the details of the meditated crime and that he had each so set and so fixed in the inner mind by thinking them over and over, that when the time came, and he had an opportunity to put them into execution, the unconscious mind did the work for him. It might have been that he was so completely under the control of the unconscious mind that he could not get away from the idea of murder and that he committed the deed wholly through the force of the unconscious, or it might have been that he had thought of murder or had associated with those who had murdered until he liked it and did it through the desire of the conscious mind.

Theft, murder, arson, smuggling, or any other crime is committed by the conscious or the uncon-

scious mind just as we do other things, sometimes through the conscious and sometimes through the unconscious, but it is seldom if ever that a crime is committed by one single impulse or one single desire.

The man who has thought about what he would do under certain conditions, whether it were larceny, bribery, forgery, counterfeiting or treason, will do, in all probability, when the conditions arise, just what he has educated the unconscious to do. The world might think it done from an impulse, but the impulse will be just what he had previously taught the unconscious mind. It was an impulse that came from the unconscious mind as a result of former or previous instruction; it was a spark from the storage battery of his desires and inclinations.

The counterfeiter gets his first idea or suggestion from some source. It matters not where he gets it, but around that original thought he weaves other thoughts; and, as these thoughts of counterfeiting accumulate and increase, he grows to like them more and more; and, as they still continue to multiply, he begins to think it no harm to counterfeit; and, when his mind becomes so full of the idea of counterfeiting that it is his whole aim and desire, he is then in the proper frame of mind to do the work.

In the first encouragement of such thoughts is where he made his tremendous mistake. It was then that he was to blame for trifling with such thoughts; but, after he began to like them and to think them no harm, it would have been very hard for him to have given up those ideas. In fact, if he then thought there was no harm in the act he was considering, he had no reason for giving it up. It was then too late to give it up, but, if not then, it certainly was too late after the crime had been committed. Nature has her peculiar ways of punishing us for deviating from her prescribed course. The first wrong thought only paves the way for a second and the second leads to still more of the same kind to follow in quick succession. The more the propensity to evil thinking is indulged the more such thoughts will crowd upon the mind until the offender becomes so entangled in his own trap that there is no way for him to escape from the situation. He keeps going deeper in and sinking deeper down.

The first penalty was that he should *like* evil; the second, that he should *believe* it to be right; the third, that he is compelled to *do* the deed. The trap that nature sets for the evil-doer shows how by the law of compensation he is punished and punished severely for first entertaining the thoughts of evil. Such is the way of the man

who allows himself to trifle with vice or crime in any form, and it matters not if it be burglary, forgery, bribery, or any other thought that leads to the imperfect, the road will be rough and dangerous. His mind is full of false beliefs and he has thought himself into this condition by the repetition of evil thoughts. All immoral diseases are, practically speaking, situated in the unconscious mind.

Wrongdoers may not all be hypnotized into doing evil. Some may do wrong from one single suggestion put with such force and emphasis that, before they are aware, they have done something for which they cannot give an exact account; this is committing crime without having any previous thoughts on that subject. This may be true in exceptional cases, but such cases are rare. Others may commit a crime after they have thought of it enough to like it; then others may go farther down the line and do evil because they have thought of it so long that to them it appears right to do it; the last are they who have thought of evil until they are forced by the unconscious mind to commit the crime they have so long thought about.

There are exceptions to all rules, but we will say that almost every fault is an impulse that arises from the repeated thought of that fault.

The burglar, the forger, the smuggler, the counterfeiter, and others who commit crimes, do so under an impulse from the unconscious mind. This is the same impulse which causes a profane man to swear before he knows it. The inner mind buttons our clothes, conveys our food to our mouths, awakens us at a certain hour, and does all of the other things it has been taught to do. In the same manner, it steals for the thief, stabs for the murderer, moulds for the counterfeiter, swears for the profane man, tells a falsehood for the liar, impels men to embezzle and in fact it does just what the conscious has taught it to do. This is why we do both good and evil without understanding the cause that impels us to act.

One moment we can think good and the next evil. When we mix and mingle the perfect habits of thought with the imperfect, we throw the good and bad into one confused mass without aim, or purpose, and as a result those who so think have a confused and checkered career. Some of their deeds will be of the noblest sort while others will be of the most debased character. The murderer may be a doctor, a professor or even a minister of the Gospel. He may be educated, intellectual, and æsthetical, and yet while he was building good habits of thought along one line, he was filling his concealed mind with evil thoughts along another.

It is the unconscious mind doing what the conscious had secretly been thinking and educating the inner mind to do. When such a person commits a crime it seems so unlike him and so foreign to his apparent make-up that his conduct is a puzzle to his friends and acquaintances. If they knew the secret thoughts with which his inner mind had been stored, the puzzle would be solved and they would know that his outward act betrayed his inner mind.

When we think of this hidden power, this mysterious force, this something which seems to control us against our will, we realize that we are not, at all times, our own masters, but the servants of many masters. We become subservient to our habit thoughts that are trying to sway us and mould us, and it can generally be relied upon that a man is inclined to follow the dictates of his unconscious mind.

Power of Temptation.

We have shown how evil inclinations and desires find lodgment in the unconscious mind as a result of wrong habits of thought. When these inclinations and desires become fixed we learn to justify them by some form of fallacious reasoning.

A person in this state of mind falls an easy prey

to temptation. He has the desire and the inclination; he needs only the opportunity. Such a person cannot resist temptation, but it is his own fault. He cannot excuse his misconduct upon the ground that he was tempted beyond his power of resistance. If he had filled his inner mind with good instead of evil, he would have had no inclination or desire to do wrong and he would have been proof against temptation.

A person is never tempted to do a thing which does not lead to a satisfaction of desires already formed, and for this reason, a person without evil inclinations or desires is not subject to temptation.

What is temptation to one will be passed and ignored by others; therefore all power of temptation comes from within and not from without.

The opportunities to do wrong may be scattered all about us, but we are blind to them because there is no inner response. It is only the mind that has not received the proper education that feels the temptation and yields to its power. Such a mind, in yielding, can generally do conscientiously what it feels it is forced to do.

We all know that what appears as conscientiously true to one will appear to be absolutely false to another. This is why one person can do con-

scientifically what another could not possibly do and feel that it was right.

It matters not how wrong a thing may be, if we think it right, we can do it conscientiously, but that is no reason it is the proper thing to do. We all argue and think ourselves into doing what we are doing, conscientiously. From this we learn that we cannot rely on what our conscience dictates for us to do. We hear people say "my conscience told me to do it." Now what is conscience?

Conscience.

Conscience only tells you to do what you believe to be right and you believe to be right whatever your judgment tells you is right. Your judgment, however, may be greatly influenced by your desires, inclinations and repetitions. Therefore you can believe anything to be right, and you can conscientiously do anything you so desire.

Reason should dictate every thought that enters the hidden mind so that all of our desires would be of the nobler kind. Reason, alone, should master our beliefs; if not, repetition takes hold of our desires and turns reason topsy-turvy.

Repetition, when not under the influence of reason, will lead the mind in any direction, and

our beliefs may be moulded out of the false, the depraved and the perverted. Do not let your repetitions overpower your reason, but let your reason ever master your reiterations.

Conscience is the attitude attained and held after drawing rational or false conclusions as to what is right or as to what is wrong. Conscience may be either right or wrong; it is right when our judgment is right; it is wrong when our judgment is wrong.

When you hear anyone say, "Well, my conscience is clear," you will know it only means that they have convinced themselves by some course of reasoning that their actions are justified. That does not mean that they are right and, by the law of compensation, it does not free them from punishment if their belief is wrong.

We can see how absurd it would be for us to rely on conscience for every man has a different belief as to what is correct and we know that they cannot all be right. Every man's conscience tells him to do what he thinks to be right, but two persons may entertain directly opposite views as to the rectitude of a given action. If called upon to act those persons would both act conscientiously; and their actions would be directly opposed to each other. Because your conscience tells you to do what you do, is no sign that you are doing the

proper thing. You have but one guide and that is reason, and if you have no reason, you have no guide.

Conscience and temptation are easily understood when you study the philosophy of the effect of repetition on the conscious and the unconscious mind.

Unconsciousness Is Not Always Right.

If a man has a fault, he at first tries to keep it a secret but as he continues in evil he grows bolder and bolder, until in time by the repetition of the act, he does not care if the whole world knows it. He thinks it is right; not that it is right, but simply because he has thought of it so much and so long that to him only it is right. Whatever we think about for a long time will become set in the secret mind and we can hypnotize ourselves into any belief by merely allowing ourselves to continue to hold to that one idea.

For that reason we have learned that the unconscious mind says that there is a pain when there is none; that it says indigestion, when there is none; that it says heart failure, when there is none; that it says paralysis when there is none. It is the unconscious mind that says

steal when the conscious says don't steal; it is the unconscious that says murder, when the conscious says don't murder; it is the unconscious that says failure, when the conscious says success; it is the unconscious that says drink when the conscious says don't drink.

It seems that the unconscious mind is not to be relied upon, but the fault is in the conscious mind. These imperfect ideas are only what the conscious had educated the unconscious to do, and, when it does them, it is only reproducing the impressions made upon it by repeated thoughts of the conscious mind.

The outer mind must not educate the inner mind to do the things it would not have it to do, for, if it does abuse the confidence of the hidden and stores it with improper impressions, the inner is not at fault when such impressions are reproduced in acts.

The whole fault lay in the outer mind, for it alone educated the concealed into these false beliefs.

The inner was intended to aid and assist the outer in its numerous duties and so long as the outer educates it for a good purpose, it is of untold value but when the conscious feeds it with impure and imperfect thoughts it perverts its use. It is like trying to run a machine back-

wards, it may do untold injuries. It is the feeding of this inner mind with perverted thoughts that causes a diseased condition of the mind.

If the outer would educate the inner properly there could be no mental diseases, so the whole fault lies in the outer mind. It is the conscious that is always responsible for the unconscious becoming diseased.

Have you been a success? Have you been a failure? Thought alone has made successes; thought alone has made failures. Study your own character and see wherein you have succeeded and wherein you have failed. Go through your own mind and see how many thoughts have been perfect, how many have been imperfect. You cannot remember them all, but you can form some estimate.

Think again and see how many of those perfect thoughts you have clung to until they became fastened in the inner mind, then how many of the evil until they became fixed in this hidden mind.

Inasmuch as you have formed good habits of thought, in just that degree have you formed a good character; inasmuch as you have formed evil habits of thought, in just that degree have you formed a bad character. It is not what the

world thinks you to be but what you have thought yourself into being. Look at the people about you and you will know what have been their secret thoughts. If their thoughts are evil and are repeated and entertained for a sufficient length of time, they learn to love evil rather than good. In some cases they may be able by fallacious reasoning to convince their judgments that their course of action is right, in which case they will not be ashamed of the vilest, the most vicious and the most debased habits of thought. Then it is that they are turned inside out and the world knows the worst side of them. It is the law of compensation meting out justice to the world and humanity.

It is nature punishing the evil-doer for his evil thoughts. We can see evil and imperfection in ourselves and we can see evil and imperfection in others. It all depends on what habits we have formed by the education of the inner mind. If perfection has been the predominating thought, our lives prove it; if the imperfect has been the predominating theme, our lives will betray it. Every man thinks himself into being just what he is. When we consider that we are constantly thinking ourselves into perfect or imperfect habits of living, how great a value should we stamp on every thought. We should so curb and sway and

fashion our ideas that they may go only for a good intent. Nature intended we should put the unconscious mind to a good use only and when we store it full of wrong ideas we take the responsibility into our own hands and suffer the results. So long as we have with us vanity, vice, depravity, iniquity, knavery, villainy and corruption, we are a degenerated and perverted people—we are as yet uncivilized.

How the Unconscious is Imposed Upon.

Our unconscious minds have been shamefully abused and imposed upon, for we have allowed our conscious minds to fill them with diseased ideas which have distorted, disfigured and deformed our characters. Would you sever an arm from the body? No, never. Would you eliminate the faculty of truth from your mind? Yes. Yet the mind is just as maimed and disfigured without truth as the body without the arm.

We are constantly disfiguring the attributes and faculties of the mind because we cannot see them, when we would not think of marring or blemishing an organ of the body, simply because they are visible to the naked eye. Truth, justice, mercy, love, virtue, reason, sincerity, calmness, and all of the other qualities are just as necessary

for a beautiful and perfect character as are the organs of the body for a beautiful and perfect form.

A defect in the mind is just as bad as a defect in the body. How diligent we are to remove an imperfection from the body; then should we not be just as diligent in seeking to remove a defect from the mind?

When the conscious selects the perverted and depraved for the inner to work upon we get as a consequence a deformed and crippled mind. The result is wholly the fault of the conscious mind and not of the unconscious.

We are now to study the force and influence of all ideas as they are gathered together for the forming of a character. As each thought is but an electrical current that is constantly generating a force that is to be used for improving or retarding our ambitions, we must be diligent in our watch over every suggested idea and see that all of the purposes of the mind are directed into the right channel.

The Storage Batteries in the Mind.

Thought is a force and as there is a constant flow of thought into the mind there is a constant increase in power which is gathered up and stored away for future use.

Each faculty of the mind is a storage cup into which can be poured this current of thought, which, ever busy, flits from one to another, distilling in each that quality for which it was created. Will controls this current and leads to the cup indicated by the ego and as a man decides, so the will obeys, and this accounts for the various kinds and degrees of personalities. When all of the attributes have received equal attention, the character is not particularly strong in any line, but in almost every individual the taste runs to some particular affection and when that person rightly applies his time to the perfection of one specialty, then is it that we get our people of worth; while, if their one purpose is directed to some wicked end, they develop into people of the most vicious type.

Tastes, desires and ambitions vary in us all. In one has been created an intense desire for the study of law; in another is the desire to solve a problem in science; in another, the desire of discovery; in another, the desire of painting; in another, the desire for financial success; in another the desire for fine clothes; in another, love of the opposite sex; in another, the desire to destroy another's property; in another, the desire to take life and so on; in each individual there is this one storage battery of desire that has received

more thought force than the others and so we can account for people's tastes—their likes and dislikes. This will account for the stand that each person takes towards life. What he has most thought about, naturally enough, that is what he most likes and the longer he is wedded to that theme the more attracted and the more devoted he becomes to his idol.

When the mind is centered on one ambition, that one storage cup receives almost all of the energy of thought and so fills and so swells with that one desire that it is like a seething volcano, ready to break out at the least provocation. It is from these seething volcanoes that we get our noblest characters and our most desperate characters.

These pent up batteries may be the storage house of greatness and from them may come various dynamic forces. Bursting from the orator's tongue comes words of logic, elegance and pathos; under the sculptor's chisel grow forms of rarest types; art streams forth from the painter's brush, and from the finger tips of the inventor move forth wonderous contrivances.

They who have stored up dynamic forces for an evil purpose will find their powers as great for destruction as are the powers of the great for construction.

Thus we have those who are crazed with the blood-lust, the burning of property, the stealing of horses, the dynamiting craze, and all of those other fiendish vices which get such a hold on human minds. This dynamic force seems to push the subject, seems to urge and finally to force the thinker to do the deed, and the energy is just as great for good as for evil.

Schumann-Heink in a conversation with a friend exclaimed, "I must sing, I cannot help it." So we hear the painter silently repeating to himself, "I must paint, I cannot help it," and so if we could but hear the whispering of the inner soul of all great people we would hear, "I must, I cannot help it." This dynamic force comes from cultivation.

Let us turn to those who have had an opposite aim and used their mind forces for a perverted purpose and you will hear these mutterings from their lips, "I must kill, I cannot help it!" If a fire fiend, "I must destroy, I cannot help it," and so whatever is the cup he has filled for himself, that cup returns to him again just the same quality of thought with which he filled it, and thus ever coming from the lips of evil-doers are these words, "I must, I cannot help it."

The even tenor of some persons' lives prevents them from filling any particular battery cup. They

seem equally interested and attracted to all passing events. They tie to no particular theme or aim. Their lives are void of epochs. They have cultivated no particular quality of the mind, either the uplifting or the opposite. Look over the vast plain of their thoughts and now and then but a hillock appears; there are no mountains or mountain ranges, no cliffs or precipices to break the monotonous line of thought. This is a type of the characters we find so numerous all about us. Nothing in life impresses them as great or worth while; or, if great or worth while, they lack the ambition to think about it or make it the battery cup into which all of their better thoughts are to be turned.

Look over the great plain of an intellectual mind and jotted here and there will be gigantic monuments of thought towering like mountain peaks above the trivial affairs of life. Some have built such mighty and prodigious works that they tower into the very zenith of ambition and crown the very apex of success.

While in some lives events seem to run evenly, in others they reach sublime climaxes. So great are some of these achievements that they not only mark epochs in their own individual lives but point out and make the great epochs in the history of the human race. The master works

of the world are the products of these dynamic forces and the great crimes and vices are the result of this same force perverted to an evil cause.

By having the right kind of desire; by having the right amount of ambition; by having rational plans well aimed, and by having a system that is ideal, we have our Phidias and our Apelles, our Caesar and our Cicero, our Mozart and our Milton and all who stand out as distinct and powerful promoters of the welfare of mankind. These great characters result from minds whose storage batteries have been filled by carefully selected thoughts.

If a man puts this same energy of thought to a cause that will be injurious to the human race, it develops into the same amount of force and is a tremendous power for evil. Instead of becoming noted for any good trait of character, such men become noted criminals.

They, too, have made epochs in history; Herostatus for the burning of the temple of Diana; Nero for his crucifying of the Christians; Henry the Eighth for the "marriage craze;" Booth for the murder of Lincoln. History is full of events that have been the result of filling the storage batteries of the mind with evil intent and evil purposes. The

few have found the right cups to fill and have filled them, while the masses were left to roam in the wilderness of doubt and to struggle in the great whirlpool of uncertainty.

The inner minds of all of the human race are full of these storage batteries, some for good, some for evil; some are stronger than others, some are more dynamic than others, yet in every mind do we find them to a greater or lesser extent. Turn to your own life and give one broad survey of the past. What storage batteries have you filled? What events stand out most prominent in your life? :

All great deeds are not a part of history. In fact, but few of the heroes are mentioned. In the common walks of life, we meet those who are far more noble than they whose names stand out in conspicuous places. Search through the inner mind and if you have formed habits that prompt you to do the deeds that make your fellow-men better and happier; that will aid and assist those who have done you harm; that will guide you by a system and lead you by the hand of logic; that will point ever to the right and instruct wisely, then have you filled such battery cups as will fill you with such dynamic impulses as will make you worthy of a place with the heroes and history makers of the past.

We have at last hunted out the dynamic force in the mind that urges men to deeds of valor and renown; and we have found that it is the same power that urges them to the most desperate cruelties and horrifying crimes. It is that invisible ruler that must be disciplined by reason and put to a good purpose. If we understand it and properly direct it, we need have no fear of results. We can rest in the assurance that it is a good attendant, a gift from nature and a valuable asset to every individual if but rightly applied.

CHAPTER V.

Cures By Repetition.

He drilled himself till inflexible habit stood sentinel before all other postern-weaknesses which temperament leaves unbolted to temptation.

—Lowell.

As we have learned the causes of mental diseases in the previous chapters, we are now prepared to understand the cures for all of these false beliefs.

As you would not begin to build a temple until your plans were fully developed, so you should not begin a mind-cure until your designs are well worked out. In the building of a temple, you first get the conviction of a need of a temple, then form your outline. This is not all that is required. You must next have the determination to do the work and after getting the necessary material, you must be willing to do the work required to complete it. So you should not begin a mind-cure until you have a full conviction that you need a mind-cure, then lay your plans. But this is not

all that is necessary for a mind-cure. You must have a strong desire to be cured and after the plans are well arranged and your material selected, you must be willing to do the required amount of work that is necessary to get a complete cure.

Four Rules for a Mind-cure.

1. THE SUBJECT MUST BE CONVINCED OF THE NEED OF A CURE.

2. A DESIRE AND DETERMINATION OF SUFFICIENT STRENGTH TO CARRY THROUGH THE UNDERTAKING.

3. A SUBSTITUTED THOUGHT FOR THE IMPERFECT THOUGHT.

4. THE REPETITION OF THE SUBSTITUTED THOUGHT UNTIL IT BECOMES FIXED IN THE UNCONSCIOUS MIND.

Caution—All counter-suggestions must be avoided, either from self or from others.

These are the four rules to be carried out in securing a mind-cure. If you follow these rules as laid down, you cannot fail to be healed unless your case is incurable.

The Subject Must Be Convinced of the Need of a Cure.

The very first step in a mind-cure, with but a few exceptions, is to tell the patient his exact

condition. You may say, "That will never do; that would be cruel." A physician does not hesitate to tell a patient that he needs an operation for some physical ailment because it would be cruel, neither does he hesitate to perform the operation on that account. He does it because it is necessary. When you first break the news to a mental sufferer, it may greatly offend and he may be much grieved, but it is necessary to inform him of his condition. No one can think for him. He alone must think himself well by learning wherein he was not thinking properly. He must be given a chance to think himself back into a normal state by abandoning his abnormal or evil thoughts, and by substituting in their places thoughts which are good and beautiful.

He may be much disturbed at first, but in a few days, or a few weeks, or a few months he will be reconciled, and very grateful to you for having told him. He realizes his condition now, and knows that he must do something if he ever recovers.

As it is necessary to tell the physical sufferer that he must undergo an operation, so it is absolutely necessary to tell the mental sufferer that his trouble is wholly mental. It would be taking advantage of a patient to operate without his consent and it would be deceiving a patient to use

suggestion concealed in blind faith or hypnotic influence.

We do not fail to give treatment, though ever so severe, for an organic trouble; then why should we fail to give treatment, though ever so unpleasant, for a mental trouble? If you attempt to cure mental patients by any other means, you deceive them; so, there is but one honest and fair deal and that is to tell them their exact wants and let them cure themselves.

If the patient is reasonable and just, it will not offend; but if he should be otherwise, do your duty regardless of results. To a rational mind you can explain, but to those who simply believe because they believe, you cannot reason, so give them time, plenty of time and they will, with a few exceptions, finally be convinced.

The persons who are afflicted with mental diseases must know and see that they are not thinking right. They must confess to themselves, if not to others, that their thoughts are not in harmony with nature's laws. If they are not convinced of the need of a cure they cannot be cured. Their case is hopeless. But for all who realize that they are nervous, or that they have a mental paralysis or that they have an imaginary pain or an uncontrolled desire to commit a crime, or that they have other mental troubles which they cannot over-

come—for all such, who realize and confess that they have these diseased thoughts, there is hope of a cure.

Some scientists claim that, as soon as you are convinced that you have a mental trouble, you are there and then released from your mental delusion. This is true only in simple cases, where the diseases are trifling or of short standing; but, in severe cases, where the diseases are of long duration and have become chronic, a conviction is only the beginning of a cure. It is only the first step.

A Desire for Sufficient Strength to Carry Through the Undertaking.

You may have the full conviction of the need of a cure and yet fail to have any desire to get well. Or if you have a desire, it may not be of such strength and determination as is necessary for you to obtain a normal condition. To get well, you must be willing to do all that is necessary for a cure.

You must do your own thinking. No one can think for you. If you are mentally sick, you have thought yourself into that state of mind; no one else did it. If you get well, you must think yourself into that condition; no one else can think you into it. It is you and you alone who acquired that imperfect habit of thought; and you, and you

alone must think yourself away from it. Others can suggest as to *what* you are to think, but *you* must do the thinking.

For those who lack this desire, there is no hope. They who suffer mentally, must awaken to the fact that they have something to do if they would get well, and they must go about it with a strong resolution and feel that in the end they are bound to conquer. For all such there is a cure.

A Substituted Thought for the Abnormal Thought.

The invalid, who has lain on his back for years because he thinks that he cannot walk when all of the organs in his body are healthy, should take up the opposite thought. He should think that he can walk. He does not need to believe this thought at first, but, if he perseveres for a sufficient time in the repetition of this thought, *without counter-suggestions*, he will ultimately find himself believing it.

For other diseases than the moral, we need a separate chart and in the following illustration you will find some of the thoughts that are to be substituted for the abnormal.

Mental Diseases :	Cures for them :
1. Imagines himself to be a God.	1. Only a human being.
2. Seeing visions.	2. Only a day dream—go to manual labor.
3. Stomach will not digest food.	3. Food will digest.
4. I cannot walk.	4. I can walk.
5. Fear of going insane.	5. I am sane, I cannot go insane.
6. When thinking too much in abstract.	6. Must do practical work.
7. Thinking too much in concrete.	7. Must think more in the abstract.
8. Loss of voice.	8. Have recovered it.
9. Loss of eyesight.	9. Eyesight is restored.
10. Imaginary pains.	10. Only false impressions.
11. Fear habit.	11. Nothing disturbs me.
12. Insomnia.	12. I can sleep.

There is but one cure for a false impression and that is to get the correct impression.

Assert the condition *as you would have it exist, not as it exists*. If your liver is inactive, think of the opposite condition and assert, "My liver is energetic. It is normal. It performs its functions perfectly," and hold to the condition that you

would have exist and in time it will bring the suggested desire into a reality. You have been told by your physician and perhaps by your parents that you have a "lazy liver," and so all through your life you have educated that belief into your unconscious mind and drilled your liver in that "sluggish state." You must let go of that idea and take the condition you would have impressed on the subconscious mind. Because the liver is inactive for a short period of time, do not allow it to become permanently so by too much thinking about it.

If you think that your food will not digest when there is no trouble with the digestive organs, you have an imperfect impression and you must substitute the thought that your food will digest. It is not necessary that you should, at first, believe the substituted thought, for if you only repeat it a sufficient number of times, the effect of repetition will cause you to believe it. That is why faith-healers tell their subjects that they do not need to believe to gain a cure. They know that, if they can only keep them thinking that they are to be cured they will, in time, believe it; and that, after they have reiterated that idea until it is firmly set in the inner mind, that they will be cured. This is the secret to all mind-cures.

Whatever your functional trouble may be, you are to find the opposite healthy thought, and hold it as a substitute for the unhealthy thought.

Begin by asserting *that you will be well* and after having repeated that idea for a time, then begin asserting *that you are well*. It is difficult to first take such a positive stand. It is better to lead up to it by degrees.

All of these abnormal conditions can be overcome by a proper re-education of the unconscious mind.

As the mind has perfect control over the movements of the hand, so the mind has perfect control over the actions of every organ in the body.

The mind has direct control over the voluntary movements. Involuntary movements come naturally by intuition, yet they may be reached and controlled by education, although it may require some length of time.

The inner mind can be taught by repetition to produce abnormal actions in any organ, or if the organ does not perform its functions properly, it can be educated by repetition to restore that organ back to normal movements.

The conscious mind can send by the way of the subconscious, life, health, energy and vitality to every organ, or it can, by the same means, slacken the action of any organ and in some instances cause a complete paralyzed condition.

Some scientists claim that the mind is the cause of most physical diseases. This may be true.

If the concealed mind should fail for some reason to see that an organ functionated properly, that organ might become sluggish and an easy prey to disease; it might not have the energy to throw off or to resist disease germs. As a result a disease might take lodgment within that organ.

It may be true that in some physical ailments, the disease is held by constantly and persistently thinking of that abnormal condition. If an opposite or healthful picture could be substituted for the abnormal, it might be possible that the unconscious would release or let go of the idea of disease and by reviving that organ into a normal action, would give it power to cast off the disease germs that have taken possession of it.

It may be possible that *some physical* ailments can be relieved by so thinking. If the thinking of disease, when the body is whole, will sometimes cause a disease, why should not the constant thought of health, when the body is diseased, cause, in some instances, the cure of that disease? Especially might this be true of a disease that was the result of abnormal thoughts. It is only these slight physical ailments that can be cured, if at all, by such auto-suggestions.

In all physical diseases, it is true that encouraging thoughts are a great aid to recovery. Whatever

your physical trouble may be, take a strong stand for a normal condition. This does not imply that you are not to use material medicine, but on the other hand *have faith in the medical treatment*, in whatever form it may be given. It will be a means of giving you not only physical aid but psychic as well. It is a healing from without and a healing from within. We need this double treatment for all physical ailments.

We do not know at the present time just what influence the mind holds over physical diseases, but we do know that the mind has control over all of the organs of the body and by holding our thoughts to a condition that we desire to exist, will bring the expected result. If you would be strong, healthy and vigorous, send those thoughts to each organ in the body. Every morning, assert with much emphasis and assurance that you *are well*. In time, the *desired* conditions will be converted into *real* conditions.

Talk to the organs of the body and command that they do you the proper service. Teach them by repetition just what you would have them to do. Make them obedient to your will and control them as you would any outward or material object.

For immoral diseases you are to go back to the "Healing Chart" in Chapter II, and there you will find many healthy thoughts that are to be substituted for the unhealthy.

For the thought of anger, a merry song is a good substitute; for sorrow, seek some cheerful thoughts that will suggest you into a better mood. Instead of hating an enemy, think of the good qualities he may possess and if he has done you a wrong, do not dwell on your own injury, but endeavor to find some excuse for his conduct. Instead of harboring resentment, substitute the good and perfect thought of forgiveness.

It has been the aim, in this rational method for a cure, to teach you to select the perfect thought, whatever it may be, for the imperfect. You are to diagnose your own case and then substitute the thought required for a cure.

**The Repetition of the Substituted Thought Until it
Becomes Fixed in the Unconscious Mind.**

After one is convinced that he needs a mind-cure and after he has the desire and is provided with the substituted thought, he must persevere in the repetition of such thought if he would expect a cure in cases of long standing or that have become chronic. Those of short duration and of small importance may be cured by one single suggestion; but those cases are not serious. They are not the ones that are baffling the minds of scientific thinkers. These trifling cases may be cured by "dough pills" or by being told to "go to work" or any

other simple suggestion. But it takes more than the conviction, the desire and the substituted thought for these extreme cases, because these severe mental troubles are located in the unconscious mind, and are there as a result of the repetition of a false belief until it has become so firmly fixed in the unconscious mind that it predominates over and controls the conscious. In other words, the unconscious mind controls the desires and actions instead of the conscious.

This condition has been caused by the conscious mind thinking too much and too long about some imperfect thought. The conscious mind has dwelt upon that diseased idea until it has become fixed or fastened in the unconscious.

As was said before, every thought that goes through the conscious mind is recorded in the unconscious for life and there is no possible means by which we can root it out or destroy it. If the false impression is there to stay, one would naturally think that there could be no cure for a diseased condition of the mind so produced. *But there is a cure.* Nature provides a cure for all diseases and if we can only search them out, we will have remedies for all our ailments.

If we cannot get these diseased ideas out of our mind, there is another means by which we can be freed from them and that is *to bury them so*

deeply with the perfect thoughts that they can never rise up and disturb us again.

We cannot cover a multitude of evil thoughts with *one* perfect thought. If we have failed to be cured by faith, suggestion, resolution, or any other means, it was because we did not think *enough* of the substituted thoughts to *cover* or *bury* the imperfect. One single resolution, if made ever so strong and with the best of intention, will not cure a chronic condition; many resolutions may fail—all depending on the length of time it took to attain it. If there were not enough of them to cover the defect, of course they could not cure. To cure, we must keep repeating and recalling the substituted thought, and continue to think of it until the old desire arises no more; until the false notion is buried so deeply that it is impossible for it ever to come to the surface again.

The chief work in a mind-cure lies in this constant repetition of the substituted thought. It is the persistence, the keeping in pursuit, the perseverance, the continuance that cures. It is that firmness of resolution, that fixedness of purpose, that settled constancy, that pressing on and on that is the *secret of success in a mind-cure*.

To cure by repetition, you must persevere in repeating the perfect thought until it so completely covers the diseased thought that you have no

desire to think of it any more, and, more than that, you should think of the perfect so long that the diseased thought appears offensive to you. Thus far we have discussed the rules by which every mental defect that is curable, can be reached. We will now proceed to learn how these rules can be applied to each individual case.

How to Get the Conviction.

It may be very difficult for some mental sufferers to get the convictions that their troubles are mental and that they need a mind-cure. Such persons will not readily accept this new idea for the reason that they have dwelt upon abnormal thoughts so long that those false impressions have become fixed in their subconscious minds and they believe them to be a natural condition and they do not care to change them. These are serious conditions of the mind; and, unless these patients can be brought to a realization of their errors, there is no hope for a cure; but, when they discover their mental defects and appreciate the necessity of correcting them, they are already started on the road to a cure. The best means of reaching such persons is to permit them to reach their own convictions in their own way.

Do not expect a speedy conviction. Be patient and give them plenty of time. This is the best means of reaching results.

You cannot reason it out for them, you cannot think for them, so, until they see that they are wrong, and that their thoughts are imperfect, you cannot help them. They know their own secret thoughts and know best how they were acquired and they will know best how to diagnose their own cases.

If one gets the impression that his heart does not beat properly, when there is no physical defect, he must say to himself "This is all a false belief. I have educated my secret mind into this imaginary condition and my unconscious mind predominates over the conscious and causes me to believe that a condition exists that is wholly untrue. I shall command that my conscious mind must deny this condition and assert the truth."

If a man thinks he cannot keep from stealing, he must say to himself, "That is a false notion. I do not have to steal. It is my unconscious mind that is predominating over the conscious and forces me to believe that which is not true. I must know that I cannot believe my unconscious mind. I cannot always rely on it for the truth. Therefore I shall make a thorough examination of my inner mind and see wherein it persuades me to think and do right and wherein it influences me to think and do wrong. Because I believe a thing to be right or true, is not a sure indication that it is right

or true. When I discover that I have educated my unconscious mind to believe something that is contrary to the laws of nature, I shall at once proceed to re-educate it. I know I am not always right so I shall find wherein I am wrong and then at once proceed to correct the error."

How to Get a Desire for a Cure.

We can scarcely imagine anyone who is thoroughly convinced of the fact that he has a mental disease and who is still indifferent as to a cure. If there be such persons, it is because they have so long indulged in abnormal thoughts and desires that they have learned to like them. After the conviction they will understand their mental imperfections, and it is scarcely probable that they will long desire the imperfect in preference to that which is perfect. In time, the new thought will take root and develop of its own accord and they will "work out their own salvation."

In seeking a cure, one should say to himself, "By the law of compensation, we are rewarded for our perfect thoughts in just the proportion in which we deserve recompense, and for the imperfect we are punished in just the proportion in which we deserve the penalty. If the thinking of the imperfect brings disease, failure, dissatisfaction, discouragement, disappointment and suffer-

ing, why should I hold to the imperfect? Why should I like it? When the right method of thought brings health, success, prosperity, happiness, worthy associates and high honor, why should I not prefer and seek after the ideal?"

If a man cannot digest his food and he knows that he has no organic trouble, why should he choose to suffer, in preference to being well? If a man has an imaginary pain, why should he not be extremely anxious to overcome what he knows to be a false impression? If a man counterfeits, why should he not argue to himself that it is not only causing his mind to be diseased, but that in the end he will pay with compound interest for all he gets.

We will now assume that all who are studying this system are convinced of the need of a cure and if not now that they will be and that they have a sufficient desire to carry them through, so we will drop the "conviction" and the "desire" for the present and proceed to consider how we can apply the substituted thought to a mind-cure.

How to Select a Substituted Thought.

In selecting a thought to be substituted for a diseased thought, be sure that you do not choose another false belief for the false belief you already

possess. What is meant by this is that you are not to think that by bathing in a certain fountain will cure you of a mental disease, for if you do believe it, you have selected a false belief to cure you of a false belief; do not believe that by touching the bones of a dead saint will cure you, for that, too, is selecting a false belief to cure a false belief; do not believe that incantations and mutterings will cure, for that again is choosing the false to cure the false. Select some perfect thought, some elevating subject, that will help to mould and shape your character, for whatever the substituted thought may be, you have to think it over and over until it buries the false belief and becomes the predominating theme in your mind. You have no time to fill the unconscious mind with trivial thoughts that in turn will come back and injure your prospects.

Be careful in your selection of a substituted thought. If you do not you may find that the one chosen may play you false. You may have been cured of the old habit by the acquisition of a new one equally vicious. If so, your mind is not normal; it is still diseased, because you now believe something else to be true that is false. You have selected an imperfect thought to cure yourself of an imperfect habit of thought. In some cases, the substituted thought may be of a worse

form than the diseased condition that you are aiming to heal. For this reason, it is very necessary that you use every precaution and select a healthy thought.

Cures Made by Repetition.

You are now to free yourself from a false or vicious habit of thought by the very same process by which it was acquired, and that is repetition. As repetition causes a disease, so repetition cures a disease, the result depending on the subject matter handled in the mental operation.

If you wish to acquire a mental disease you are simply to repeat any abnormal desire until it becomes engrafted in the hidden mind or is the chief ambition of the soul; if you wish to acquire a normal state of mind, you are simply to repeat any normal desire until it becomes thoroughly cemented in the hidden mind.

Either condition can be attained through the conscious mind and, as it is through the outer mind that we acquire these abnormal desires of the inner, so we must put the outer to work and force it to correct the mistakes it has implanted in the concealed mind.

This is the critical point. Here is where you will assert, "I cannot think it" or "I cannot do

it." Of course you will naturally prefer your old habit thoughts, because it is so much easier for you to think what you have so long thought about; but this is no excuse whatever for your not forcing yourself to dwell upon a better theme and compelling yourself to seek after the perfect. You do not need to like it or believe it at first, for by repetition you will learn both to like it and to believe it; and, if you persevere in the new line of thought the expected results will follow.

You cannot expect a mind-cure without a change in purpose; and, as a change always means an extra exertion, and some inconvenience, you cannot hope to accomplish your aim without a special effort. The turning about, the reversing of your thoughts, the very first step, is the most difficult part you have to perform, for, after you have started on your way, and the nearer you attain your purpose, the easier will grow the task; and, when you have succeeded in re-educating the unconscious mind, you will find the words of Hesiod to be true:—

“Long, steep the ascent and rough the rugged road,
But when they slow step the rude summit gain,
Easy is the path, and level is the plain.”

When the substituted thought is once established, it will be no effort to perform the right, for

the climax is reached and the victory is won. All of your imperfect beliefs are then dead, buried and forgotten. You are now to begin anew. It will mean another world to you, another purpose, another life.

It may be necessary for you to change your whole idea of living; you may have to change your entire course. It may compel you to take a new lease on life, but if it does, do not begin the task unless you are determined to finish. Your education has not been correct; to re-educate means to educate again. In whatever respect you have not educated yourself properly, in just that much are you to re-educate yourself. You have been resisting the perfect thoughts. You are to resist them no more. You are to take up an accepting attitude and be glad to take unto yourself that which is ideal and right.

Why He Was Not Cured.

To know what is proper to think and to think those proper thoughts, are two different propositions. You may have the conviction that you are thinking wrong and may have the desire to be normal, yet fail to attain it, although you may put forth the utmost efforts to think right. When

a man knows what is right but cannot put into execution what his own convictions assert, he is in a serious state mentally. This is the condition of all cases that have become permanent.

A patient may have a nervous trouble and fully realize that it is mental, and that it is not caused by any physical disease. He may have a substituted thought, and an intense desire to overcome his trouble, yet fail to do so. Such a person can say to himself, "There is nothing the matter with me," but still the old trouble clings to him. Then he reasons to himself, "I have no physical disease, then why am I in this condition? It is all imagination." Still that does not cure. He grows impatient with himself and again he asserts, "I'll rise above all of this; I'll drive it away by force." Then another failure comes so he tries a new plan and says to himself "I'll ignore it; I'll laugh it off." The same old complaint comes back. As a last resort he says, "I'll go to a faith-healer and be cured." Again he fails and his old trouble is no better than when he began.

He had the conviction all the while, also a strong desire to get well and the substituted thought, but failed to get the cure.

What a mistake to tell one in this condition that he must use will-power and overcome it. What

a pity for someone to say, "It is all imagination; you have no disease." What a blunder to assert, "You are not sick; quit thinking about it." Perhaps the most unkind of all is to advise, "You lack faith; have faith and you can be cured."

All of this is delusion—false advice. They should have told him how to release himself from this false belief. Why did he fail to be cured? He had the conviction, the desire, and the substituted thought, *but had not repeated any one of those thoughts until it became anchored in the unconscious mind*. He failed to hold to one single idea until it had buried the old and had become the controlling desire.

This is what has caused so many to fail in effecting a cure. Simple, yet most disastrous in results. The whole secret lies in the fact that they fail to cling to the new idea until it becomes cemented in the unconscious mind. One man does not constitute an army; one stroke will not paint a picture; one brick will not build a wall; one single resolution will not produce a cure. It is the continuity, the determination, the perseverance, the endurance, the holding on with a pertinency of purpose that must conquer in the end.

The only way to produce a cure is by a continuous repetition of the perfect thought until it covers over the imperfect. The continuous and

persistent repetition of this for a sufficient length of time will create a different feeling and a different desire. An entirely new attitude is then taken, and a new relationship created towards the outer world. When this new force, this new desire, this new emotion is brought into being, the mental condition is reversed and the cure is effected.

This new force that has been created will increase and intensify as you grow in the new affection, and, to prevent a relapse, you should discard all thought of the thing to be dismissed and put to use the thing to be developed. This constant practice of the virtues which you seek to acquire is very important. Shakespeare says, "How use doth breed a habit in a man."

We must now put to practice the theories advocated, and create the desire for ideal living.

Until we do the right, until we put into execution the deeds of justice, until we have made restitution for our offences, until we have done all in our power to correct the wrong we have done, we are still mentally sick. The repetitions must continue until our conviction becomes so strong that we are forced to pay the debt we owe, forced to restore all damage done, forced to correct all error. When this result is accomplished the end is attained. Then, and not till then, are we cured.

What the Conscious Mind Did, It Must Now Undo.

If it is the conscious mind that is responsible for the unconscious becoming diseased, we must go to the conscious for a cure. If the outer is the educator of the inner, it is the outer that is to blame for the inner being improperly educated. The unconscious is only the reflector and the imitator of the conscious. If we want the inner educated properly we must do it through the outer. If we want the inner re-educated, we must do it through the outer. The unconscious is just what the conscious has made it. If the conscious has chosen intellectual themes to dwell upon, and rational subjects as the foundation of thought, and if it has dwelt long and continuously upon the things that would lead to a successful and contented life, the unconscious becomes filled with those ideas, and it sways and urges its possessor to act and live in accordance with the impulses and desires thus implanted. His life will reflect the character which his thoughts have established.

A man who possesses such an unconscious mind cannot fail. He is constantly prompted by the desires, emotions and aspirations with which the inner mind has been stored by previous training and attention.

If, on the other hand, the conscious has chosen

an imperfect subject to dwell upon, or a criminal theme as the foundation of thought, and if it has dwelt long and continuously upon the things that would lead to an idle, useless and unhappy life, the inner will be full of those ideas. They will sway and control the individual possessing that mind to act in accordance with its dictates, and his outward life will indicate the character of his inward thoughts.

A man who possesses an unconscious mind so educated cannot possibly make a success in life. His hidden mind is continuously prompting and urging him to act in accordance with those emotions and desires with which it has been stored by previous training and attention. If the unconscious mind has been filled with the proper thoughts, it is in a healthy condition and it needs no re-education, but if the inner is filled with imperfect thoughts it is in an abnormal condition and it must be re-educated.

Nearly all mental diseases lie in the unconscious mind, but the cure is produced through the conscious. It was through the conscious that the unconscious became diseased, so it is through the conscious that the unconscious is to be cured.

The subconscious mind becomes diseased through a process of repetition, and it is cured by that same process. The outer mind is to select and repeat

the thoughts that are to be stored away in the inner and when the chosen thought has been so fixed in the unconscious mind that it rises up and becomes the predominating desire, it has conquered the old habit thought and the conscious has cured the unconscious of the false belief.

The Effect of a Physical Disease Over the Unconscious Mind.

The distinction between a physical and a mental disease was given in a previous chapter and, while each is distinct from the other, still, a physical disease will affect the state of the mind, and a mental disease will affect the functions of the various organs of the body.

Any disturbance in the body will cause a disturbance in the mind, and any disturbance in the mind will cause a disturbance in the body; the one always affects the other.

As the nerves are distributed through all of the organs, they carry every imperfect impression to the mind, and as a result any irritation in an organ will cause an uneasiness in the mind. The mind cannot be at peace when there is a disorder in the body. The person who is calm, happy, self-possessed and satisfied when in health will become irritable, fretful, morbid and discontented

when a disease attacks the body. Everyone is more or less affected in their feelings, desires, emotions and thoughts by a physical disease. It makes villains out of some where it creates a criminal desire in others.

“Even the feelings which we call moral, on account of their connection with will and desire, often have an indefinite part of them so combined with the feelings located in the bodily organism, or so dependent on its functions of those qualities, that a strict separation becomes impossible.” There is little doubt that much vice and crime can be attributed to a state of mind produced by long and continuous attack of some physical disease.

A physical disease may cause a normal mind to become criminal, but it is much more likely to aggravate the criminal tendencies of a mind which is already inclined to criminality. We should strive against these abnormal feelings when sick and do all within our power to prevent them from affecting our dispositions. Indigestible food crosses the temperament and is ruinous to ethical motives, polite speech and good manners.

In criminal institutions, great care should be given to the kind and amount of food that is distributed to its sick. Plenty of fresh air and necessary exercise are also important, for these have

much to do with governing and correcting psychic troubles.

While a physical disorder will affect the disposition and moral character of a person, it will also affect the operations of the subconscious mind. As all involuntary actions of the organs are controlled by the inner mind, it is not difficult to realize the effect that a disease, in any one of them, would have on the concealed mind.

If an organ is long idle because of a disease that has prevented it from performing its proper functions, the inner mind, from being long impressed with the repeated idea that such organ cannot perform its duties properly, will fail to put that organ into proper action even after the physical lesion is removed. An injured hand that has long been paralyzed may fail to act after the bodily disease has been removed. The conscious mind educated the unconscious to think that the hand had lost its usefulness, and the unconscious, accepting all things given it, sincerely believes that the hand is permanently paralyzed.

These pseudo beliefs always seem so real to the mentally afflicted, that it is difficult for them to be convinced that they are living under a false impression.

A lady who had suffered much from a pain in her arm, found that by elevating it, she could get

relief. She kept raising it a little higher each day until finally it could be raised no higher. With her arm in that position, she sat for hours until finally she could not lower it.

She was taken to many of the leading physicians in this country and later to Europe. She returned without relief. At last she found a physician who diagnosed her case at once. It was psychic, wholly psychic, but how was he to cure her of this functional trouble.

He resolved upon a plan. He called each day and told her an interesting story. When he would reach the climax in his narration he would raise his arm high into the air and bring it down with much emphasis; but her arm stood as firm as that in a statue.

He repeated his calls and repeated his story telling. One day he told her an unusually interesting story, so interesting that she completely forgot herself and while her mind was thus oblivious to her condition he raised his arm high into the air and brought it down with great emphasis and to his delight her arm fell at the same time, and as suddenly was she healed. Ever after she had perfect use of her arm.

If your physician tells you that your troubles are mental, accept his statement as the truth and then when these false notions assert themselves

to you, only laugh to think that they are trying to deceive you. Don't take your mental troubles seriously. Treat them as a joke. Know that they are only false beliefs that arise from the inner mind.

Many a person who thinks a portion of his body is paralyzed is only mentally sick and if he only knew how to properly re-educate his unconscious mind he could readily be relieved of his mental paralysis. While these cases are wholly "imaginary" yet they are extremely serious unless the cure is known. It is the duty of every physician to be as energetic, as ambitious and as sincere in searching out a remedy for them as he is in procuring a remedy for physical ailments.

"Imaginary" pains can become fixed in the unconscious mind for the very same reason. If a patient suffers long and continuously from a physical disease, that pain becomes riveted in the unconscious mind, and after all physical causes are removed the same old pain returns, the exact counterpart of the real.

A headache that has been caused by indigestion or from any like cause, will return with the same severity after all the physical trouble is gone. This results from the fact that, by the repeated recurrence of headache at certain intervals, the impression that it would return at the usual time

became so rooted in the unconscious mind that it caused the sufferer to feel that imaginary headache at the expected time with as much apparent reality as if there were a physical cause for it. This resemblance of the real pain is what deceives the patient and makes him believe it is the result of some physical disorder.

This is why a pain is felt in a finger after the finger has been removed; this is why a pain is felt after the appendix is taken away; and this is why, after a cancer or other tumor has been removed, the pain returns with as much severity as before the operation.

This proves that we need psychotherapy in all physical ailments of long standing, for it matters not how intellectual one may be along other lines, if he does not know how to prevent the bodily pains from becoming mental, he may become a victim to these false beliefs.

If you have a thorough understanding of psychotherapy you will know how to prevent a physical disease from becoming mental. When these pains return you are to know that they come from the inner mind and not from the organ that was diseased. You are to know that your troubles are in your mind and not in your body; you are to know that your physical troubles have become men-

tal; you are to know that you have a false belief and that the only cure is to get a correct idea to supplant the false.

This is very important because many of our aches and pains are but the memory pains of some real disease. While the physical trouble annoyed us, we nursed the pain with our conscious minds and by so doing we unintentionally fed the unconscious mind with that uncomfortable feeling until, when the bodily trouble was gone, the mental still remained.

The patient at once begins to feel that the surgical work was not a success and to insist on another operation. The cancer or tumor is gone. It cannot hurt. The sufferings are but the mental "left-overs" of the physical pain, but this impression is just as vivid as the real pain when once firmly anchored in the inner mind.

The unconscious mind, from being educated to expect that pain, recalls it with so much precision and force and exactness that it is almost impossible to convince the mental sufferer that his trouble is wholly "imaginary."

When the masses of the common people have learned this, they will know how to prevent the physical from becoming mental. They will know that this is the reason why they are not to think too much about their physical ailment; that this

is why they are not to heed and humor every ache and pain; that this is why they are to ignore and try to forget their sufferings. Each succeeding thought of pain only helps to magnify it, and to implant it in the inner mind; and, if the disease holds on for some time, it is almost sure to leave the pseudo-pains. These are so typical of the real that the sufferer believes them to be real, and although the physician may declare that the organic trouble is removed, he will, in many cases, be unable to convince his patient that such is the case.

If you have suffered long from a bodily disease or if you have undergone an operation for some serious trouble and your physician tells you that you are cured of that ailment, believe him.

If he tells you that you can walk when you think you cannot, believe him. If he tells you that you have no organic trouble and that your pains are imaginary, do not be offended, but believe him.

If he tells you that you can see, hear, taste, smell or feel when you have a false notion that one of these senses is lost, believe him.

When we realize that diseases compel us to take notice, compel us to think, and to grow serious about our conditions, are we to be surprised if they leave their imprints, their exact likenesses on the unconscious mind?

If one disease can be so stamped, cannot all be impressed if they but linger long enough? Are we not safe in saying that almost every bodily disease can become mental? If so, does that not prove that our mental diseases far outnumber our physical? Does it not further prove that mental physicians, or re-educators for diseases of the mind are more needed than physicians for diseases of the body? In spite of the great prevalence of mental disorders, it is a fact that nearly all who are engaged in the medical profession are giving practically all of their attention to bodily ailments, while many of them not only neglect diseases of the mind, but scorn and scoff at them.

It is regrettable that such statements can be made, but the present conditions force an exposure of the real situation. These pseudo-diseases that the doctors "poo-hoo" about are as real as the physical when they are once accounted for and their causes understood. Mental diseases are as yet mysterious to the lay people and to most of the medical profession. The cures for these diseases of the mind are believed to be supernatural by the majority of individuals, but the time is at hand when all who wish to know may understand that the causes and cures for mind troubles are as easily understood as the causes and cures for the physical. There is but one underlying principle

for all mind-cures and when this is once understood, it can be applied to each individual case with the assurance of a cure, if the case is curable.

We have learned that an imaginary pain is but the memory of a real disease. When you say to yourself that you are sick, that you have a severe pain when there is no physical cause for it, you are false to yourself because the unconscious mind is only recalling the real pains and giving you a false impression. When you think that you are sick when you are not sick, that is the mental disease. You must assert to yourself unceasingly that you are not sick.

A lady once said, "But that is telling myself something that is untrue, for I have a pain." But the answer came, "No, you have been telling yourself something that was untrue and now you are telling yourself the truth."

This solves the riddle to all that is mysterious in a faith-cure, for it can be plainly seen that healing by faith is but a trick by which the healer succeeds in duping his subject into the belief that he is healed. When he has implanted that belief in the inner mind and it becomes the conviction of his soul, the sufferer is cured by faith, and thus thousands are tricked and inveigled into cures simply through their blind credulity.

**How a Functional Disease Can Be Acquired Without a
Physical Cause For It.**

We have just learned how a physical disease can become mental, so now it is for us to learn how a mental disease can be acquired without any physical disease for a foundation.

It is the repetition of the real fact that an organ cannot be used because of a disease that causes the physical to become mental, but there are cases of mental disorders which are not caused by any physical defect or ailment. A little girl who was very sensitive had a companion who had lost the use of her right side. By being constantly in her company and by thinking much about her little friend, and, in all probability, by wondering how she would feel if similarly afflicted, she began to lose the use of the right side of her body. The parents were much alarmed and engaged a masseuse who, by rubbing and suggesting that she was all right, soon caused the inner mind to accept the new suggestion and removed the trouble. This condition was brought on by the mere repetition of the fear of paralysis without any somatic ailment whatever. We can easily see how we can teach our inner mind to take the troubles of others, for the unconscious mind considers all things as belonging to ourselves, and knows that its duty is

to put into action what is often repeated to it. For this reason, the defects of others when sufficiently stamped on the unconscious will become our own. We now understand why functional troubles are acquired and we also know how to cure them; but, better than all, we know how to prevent them, and that is by holding them aloof and not allowing them to become a part of ourselves by thinking too much about them.

How an Imaginary Pain Can Be Acquired Without a Physical Cause For It.

“Imaginary” pains are not always backed by some physical disorder, but they may be acquired by the patient having associated and sympathized with someone suffering from a real or imaginary pain. We all have either felt the pain of others or, if not, we know of those who state that, by association with the afflicted, they have felt as much pain through sympathy as the patient suffered from the disease. This may be telepathic more than suggestive or it may be both. A child having its thumb nail mashed, rushed to its mother for sympathy who, when she saw her child’s condition, suffered the same pain, and later, as the nail of the child grew out, a raised ridge on both thumbs of the mother developed and grew out at the same

time; thus proving that the pain suffered by the child made such an impression on the mind of the mother as to affect her physical condition.

A man having been much in the company of a friend who was suffering from cancer of the stomach, became familiar with all of the symptoms of that disease. When attacked by a slight case of indigestion, he feared that his suffering was from cancer. One symptom after another appeared. He could not eat, he could not sleep; he grew emaciated and suffered intense pain. After a long siege of intense agony he discovered that he had no cancer; that all of his trouble had originated from the false impression created in his own mind.

Physicians can mention case after case of persons who have had functional troubles that have developed as a consequence of disease. Mental diseases with the accompanying imaginary pains most commonly result from a lingering physical trouble, but it is not uncommon for such troubles to be produced by mere suggestion or auto-suggestion. In the latter class of cases the sufferers create their own troubles out of airy nothings.

The power of suggestion is an important factor in the cause of mental diseases and also in their cure.

Cures by Suggestion.

Many cures have been made by suggestion—in fact, all faith-cures are accomplished by this method.

A suggestion is but the coming up of a thought or the arrival of another idea. There are various kinds of suggestions, but as used in faith-healing it is but the constant recall of the substituted thought that was given by the healer. One can readily understand how the energetic repetition of *any* suggested idea to an impressionable mind will cause a different belief to exist in the unconscious mind of the one to be healed.

All rational cures are produced by the same means, that is, by the reiteration of a substituted thought; but in a rational cure, the subject is told of his exact mental condition and is *allowed to select his own substituted idea*, which is always logical and well reasoned, and not some absurd and preposterous belief that has been selected by a healer.

He is to study the means of a cure and then heal himself, thus avoiding the necessity of calling in a healer for every relapse. When one knows the method of a cure, he is his own diagnostician, his own adviser, his own physician and his own healer.

He cannot be outwitted by another or enticed and entrapped into any illogical belief, but he will

use his own judgment and take his own course, free, uninfluenced and independent in every thought. No one is his master, his healer, or his dictator. He, alone, by auto-suggestion, heals himself. As suggestion has a powerful influence in producing a cure, counter-suggestions will have a powerful influence in hindering a cure. From this we learn that suggestion will either cure or prevent a cure and for this reason it is important to know how to handle suggestions, that we may be the gainer and not the loser by their use.

Suggestive therapeutics sounds very simple, but there is one great hindrance to its success in producing a cure. Counter-suggestion is the recurrence of a thought which is opposed to the one which we are seeking to impress on the subconscious mind. These counter-suggestions are very insidious and they recur to our minds and obtrude themselves upon our thoughts without our consent and often without our knowledge. These counter-suggestions counteract the effect of correct suggestions and frequently prevent a cure.

Counter-suggestions.

You can cheat yourself out of a cure by them, and they are sure to appear in every mind-cure, and have prevented many from being cured; there-

fore the importance of knowing how to avoid them.

These counter-suggestions are most persistent in the beginning of a cure. When you first assert to yourself that a pain is only mental, the return of that pain will overmaster your newly adopted belief and you will find yourself saying, "But that pain is real." This is the counter-suggestion. If a person who has acquired the habit of stammering tries to suggest himself out of it, in all probability he will fail in his first attempt to speak without hesitancy. If he does, he is apt to lose faith and say to himself, "I will never be able to get rid of this peculiar defect." This is the counter-suggestion. A person who is afflicted with nervousness may make a strong resolution to overcome that abnormal feeling and to his great surprise he finds the attack returns. He is disappointed and discouraged and feels that there is no hope for a cure. This is a counter-suggestion.

For every curative suggestion there is a counter-suggestion. If every perfect suggestion leads to a cure, then every imperfect suggestion hinders in the same degree. If you make a certain number of good suggestions and follow them with an equal number of the opposite character, you will find that you are making no progress toward a cure.

It sometimes takes years to be cured by faith because the psychic patient does not know how to avoid counter-suggestions.

It is recorded in history that a woman sat on the "healing porch" of a temple for twenty years, when suddenly she was cured and arose and walked. It was her counter-suggestions, no doubt, that delayed the cure.

It is not uncommon for people who are being cured by faith, to wait two, four or six years before they gain the expected relief.

Every counter-suggestion puts you back and, if you wish a speedy recovery, you must avoid them. They are sly, shrewd, and intrusive; they will take you unawares and defeat you in a cure. You must be constantly on the alert and argue yourself away from them. They are so persistent, so assertive, so pestful that they intrude themselves when you are least expecting them.

This is well illustrated in the example of a little boy who had been taught by his mother how to suggest himself away from the habit of craving too much candy. On visiting his grandmother he asked her if she knew the meaning of the word "auto-suggestion" and, as she replied in the negative, he proceeded to explain, in these words: "It means, 'I don't like candy, I don't like candy, I don't like candy'—but I do." This proves how

these counter-suggestions will assert themselves and endeavor to predominate over our better suggestions.

We must conquer, we must subjugate these counter-suggestions. We must keep the true and correct thought uppermost in our minds.

We must not allow ourselves to be outwitted by these false beliefs, these insinuating impressions, these counter-suggestions. We must argue to ourselves that we know it is only our inner minds that are playing us false. We can thus put to flight all counter-suggestions that may thrust themselves upon us.

You must remember that they come from our inner minds, and that you must persistently guard against them. They will keep insisting on coming back, but as you approach the end of a cure you will find them growing less persistent and less insistent in their recurrence until, finally, when overpowered by good intentions, they disappear altogether. They are covered and buried in the unconscious mind by the repetition of a good suggestion that has become the prevailing desire, and the chief aim and ambition of the soul.

Counter-suggestions from Others May Prevent a Cure.

It does not lie wholly within the power of the patient to be cured, for if surrounded by those who

are constantly making counter-suggestions, it would be very difficult, and perhaps impossible, for the patient to fully recover.

The counter-suggestions from others should always be watched and considered in the process of a mind-cure.

If you are constantly associated with those who are telling you that you are sick, that you cannot recover, that your efforts are of no avail, that you are wasting your time, that your trouble is not mental, and that you are undertaking something that is hopeless, you are to avoid their suggestions, avoid their company and avoid their influence, for they may prevent a cure.

If you wish a speedy recovery you must expel all counter-suggestions, from whatever source they may come or in whatever form they may appear.

Two Kinds of Minds To Be Cured.

Another thing of much importance to consider in a mind-cure is that there are two kinds of minds to be cured, the rational and the impressionable. The rational mind cannot be cured by faith for it must have a reason for all it believes and it cannot believe by mere suggestion. When the man with a rational mind is told that he must believe something that to him appears absurd and

ridiculous, he at once refuses to accept it as a fact. He may be told that he must believe it to be cured, but he cannot accept as true a statement which is not supported by reason. It is impossible for such a person to be cured by a credulous faith.

The impressionable minds are the ones that accept suggestions without reasoning or considering whether the suggestions are true or false. They do not make a test or argue to themselves as to the rationalism of the facts stated. They believe because they believe and that is the extent of their arguments.

When a healer tells them that they must believe his doctrines before they can be healed, it is no effort for them to accept whatever substituted thought he may offer. The true or the false, the good or the bad, the perfect or the imperfect are all the same to them, for their minds are so amenable to suggestion that they can believe anything. It is not hard to cure such a mind by faith.

We stand awe-struck and aghast at what some people can believe. Think of the numerous methods, various means and different kinds of beliefs that are being scattered broadcast over our own dear country and all of them being accepted by some because so few persons find it convenient or worthwhile to apply reason in reaching their convic-

tions. Yet all of these different beliefs have cured in some cases.

Deception after deception is used on these impressionable minds, yet many of the innocent and unsuspecting public harken and heed their false proclamations. It is because so few use logic, so few have the inclination to investigate, so few have the time to weigh and measure and consider what they believe.

Because it costs less effort to accept without investigation, the masses of the people are receptive to whatever is emphatically and repeatedly asserted to them. The few cannot reason for the many and as a result it is but the few that cannot be deceived. Shakespeare appreciated this fact when he so aptly said,

“For all the rest, they take suggestion as a cat laps milk.”

This is the only means by which we can account for so many people being cured by a credulous faith. Until the common people are taught to argue and reason for themselves, these fraudulent means of cures are bound to prevail. The true, the proper and the logical means will come only as the lay people are educated to rely on sound judgment, and not to hold to the floating and fanciful suggestions of others.

CHAPTER VI.

How To Treat Individual Cases.

When we have practiced good actions awhile, they become easy; when they are easy, we take pleasure in them frequently; and then by frequency of act, they grow into a habit.
—Tillotson.

For fear that some do not yet know how to obtain a cure, a few cases will here be given as illustrations. They are only a few, however, as compared to the number that can be reached.

A Cure for Mental Paralysis.

All persons who are afflicted with mental paralysis, which was caused by a physical disease or the result of a mere acquired belief, must first be convinced that their troubles are mental; they must have sufficient desire for a cure; they must accept the substituted thought that the mind will control all muscles instead of believing that it will not influence the actions of the apparently paralyzed organs; they must repeat the new belief, whether they believe it or

not, without counter-suggestions, until their unconscious minds are re-educated and assert that the organs can perform their duties and that the mental paralysis is cured. In other words, it is simply asserting and emphatically reasserting, that the organ or organs will take up their proper functions, until life and action are restored. It is only holding on until the result comes. The length of time required will depend upon the suggestibility and the pliability of the mind and the length of time the disease has been established in the unconscious mind; and also upon the frequency of the repetition of the substituted thought and the tact with which the counter-suggestions have been handled.

A Cure for an Imaginary Pain.

In the illustrations to follow, we will assume that all mental sufferers who are studying these theories have the "conviction" and a "sufficient desire" for being healed to keep them in the pursuit of a cure, and the following illustrations will explain how to choose the substituted thought and how to cure by repetition.

If one imagines he has a pain when there is no real organic lesion for the cause, he has a false belief and he must substitute the real condition for the false and that is that he is not sick and that he has no pain. If you have the tooth-

ache after a tooth has been extracted you must dismiss the pain by asserting that the tooth is gone and that it cannot ache and that the pain is only the false impression left on the inner mind. You must continue to assert that it is only imaginary, and, by recalling that belief it will in time be buried by the substituted thought.

If your physician tells you that your pains are imaginary, do not be offended, but believe him and be glad that your troubles are mental, for you can soon suggest yourself away from them and the cure will be more simple and certain than if your troubles were physical.

A Cure for Nervousness.

There are so many causes for nervousness and so many kinds of nervous troubles that each will have to diagnose his own case and prescribe his own cure.

If the nervous condition is caused by a physical disease the organic trouble must first be disposed of before a perfectly normal state can be established in the mind. However, the nervous condition of a patient can be improved and alleviated by entertaining proper thoughts and by cultivating a correct mental attitude. He should take care not to think too much of aches or pains, and not

to exaggerate or magnify the trouble by talking about symptoms or by being too anxious concerning his condition.

Nervous people are usually too anxious about their health. They talk too much about it, think too much about it, and carry an exaggerated uneasiness, all to no purpose.

If one is afflicted with a disease for any considerable length of time, he will become more sensitive to pain and will acquire a feeling of constant uneasiness. He will become much concerned about himself, and it will not be strange if he acquires hypochondriacal tendencies. The strongest and most intelligent minds are not always proof against long and constant suffering. Pain is their constant companion, and in time, it becomes the subject of their thoughts and their conversations. As the disease continues, they take much pleasure in thinking and talking about themselves, frequently going into the minutest detail and dwelling long and tediously over some horrible operation or some very offensive disease.

They do not stop to think with what they are filling the inner minds of their listeners or of the bad effect it may produce. We owe better thoughts to our associates and we should be too considerate to thrust our burdens on them and pollute their minds with offensive and objectionable matter.

When you are sick you must give but little heed to your disease. By refraining from thinking or talking about it you can protect the inner mind from being overburdened with abnormal impressions.

To be cured, you must convince yourself that your inner mind is deceiving you. You must cover and completely bury the erroneous impressions by the substituted thought that your troubles are exaggerated and that they are not so serious as you think them. Assert many times a day that you do not suffer much and, if your trouble is physical, it will greatly ameliorate your pains. Assert that you are going to be well and it will aid you to overcome your bodily ailments, or, if your trouble is wholly mental it will cure the false belief. At first it will be hard for you to believe that your troubles are exaggerated, and the counter-suggestions will come fast and furious; but you must know that little by little you will gain confidence in the cure, and that in time the counter-suggestions will come less frequently and that, if you are persistent in the pursuit, you are bound to succeed.

Hypochondriacal tendencies can be wholly overcome and the patients can grow to wholly dislike the idea that they were ever sick or that they are even subject to disease. They will cease to talk

or think about sickness, except when absolutely necessary.

Neurasthenia or nervous exhaustion is another form of a mental disorder. Those suffering from this disease have the impression that they are weak and this is true, but the weakness is not in the muscles but in the mind. If you suffer in this way you lack endurance; the slightest effort makes you tired. You have so magnified that feeling of fatigue that even the thought of exertion makes you mentally tired. You have thought that you lacked strength and endurance until you have hypnotized yourself into believing that every little exertion wears you out. You will hear persons complain of being exhausted, but if something serious happens, or if they are unexpectedly invited to a dance, or if someone is taken suddenly ill, they quickly forget their fatigue and, after the excitement is over, they are surprised to find that their strength has been equal to the occasion.

The explanation lies in the fact that they were not physically tired, but mentally tired. Their fatigue was all imaginary and not real. To overcome such a false belief they must acquire by suggestion the opposite feeling of tired and that is the feeling of endurance; the opposite feeling of weakness, and that is the feeling of strength. As

they continue to think of power and energy, they will find that their endurance will increase; and, as they pursue that feeling of strength, they will find that their vitality and ambition will revive, increase, and multiply beyond their expectations.

You can have all the strength, energy, ambition and endurance that your heart desires if you will only keep recalling them with confidence and with the assurance that they are yours if you but wish for them.

The habit of fainting, if not the result of some physical disorder, can be overcome by strongly and emphatically asserting that you will never faint again and by recalling that resolution until the inner mind has been re-educated and the belief is firmly set in the unconscious mind.

If an attack comes on while you are engaged in searching out a cure, do not be the least discouraged; it is simply because you have not repeated the substituted thought a sufficient number of times to fix it firmly in the inner mind. Do not allow the fact of having fainted to operate as a counter-suggestion to your good intention, but keep right on asserting and insisting that you will not faint, for if you do not believe it at first, the repetition of the idea will make you believe it in

the end. The cure is bound to come if you only keep up your expectations.

Another form of nervousness is the constant fear that something is going to happen—fear of storms, fear of a disease, fear of loss of money, fear of accidents, fear of insanity, fear of death; all of these unpleasant feelings are abnormal and keep the mind turbulent and constantly irritated. They are ruinous to the nerves and to the body and a waste of strength that should be put to better purposes. All of these nerve-wrecking fears can be easily abolished by taking your thoughts into control and substituting for them the feeling of courage, bravery and fortitude. You are to keep those feelings constantly before you and although you may fail in your first attempts, do not be disturbed for it is only proof that you have not repeated the substituted thoughts until they have assumed the responsibility of swaying and influencing you to form a firm and steadfast purpose to heed no alarms, to rise above the influence of a shock of any sort, to be deliberate, calm and composed in storm, in disaster, in sickness and even in death.

If you have fear of any kind you have not given your inner mind the proper attention and you must begin at once to cultivate thoughts that will bring courage and heroism. Such thoughts will bring calmness and quiet and composure to

your soul. Court them, encourage them, and let them be your constant companions until fear in all of its different phases fades, grows shadowy, and finally vanishes from the mind.

Do not be disturbed if in the midst of your efforts to attain a cure, you find that your feelings of fear are reasserting themselves. Heed them not, but be more persistent in repeating the substituted thoughts. Repeat them more frequently and more vigorously. When you have reiterated the suggestion a sufficient number of times the unconscious mind will take up its new task and will give you peace, quiet and rest instead of the former emotions of fear.

If it is storms you fear, assert that you like them, and that you are fond of watching their approach. Study their propelling power and their shifting of movements as they rise and ride and roll so majestically and so tumultuously through the dominions of the air. Watch without a shudder the sharpest flashes of lightning as they seem to rend the very heaven, and listen to the crash of the thunder without fear or trembling. Whatever you have feared before, face it bravely, dauntlessly, heroically—fight it to a finish and the victory is yours.

The "hurry-habit" is one that not only disturbs and annoys the one possessing it, but it is very

trying on the nerves of others. A constant rush, a constant push, a constant "hurry up" will, in time, ruin the best of nerves. This habit is so fixed on some people that they are never free from it. Even when on pleasureable pursuits they go with a mad dash, a wild whirl and an unknown aim, that sets all things in a confusion and ends in no profit. If you try to check them, or tell them not to hurry, they grow wild and furious. Such persons are in a serious condition for it is hard for them to get the conviction that they need to be calm and quiet, and at the very name of poise, composure or control, they turn and flee from you. They like to hurry and they have no desire to be calm and serene. If you ask them to move slowly, or to speak deliberately, or to be patient, they will at once inform you that they cannot do so. For those who have this "hurry-habit" there is a cure if they will but stop long enough to get the conviction and the desire. It comes very slowly, but if they are persistent in the want of ease, repose and self-control, these restless feelings will disappear and by slow degrees, contentment and deliberation will control their thoughts and actions, and poise will be their predominating desire.

Insomnia is another abnormal condition with which we have to deal. If you are suffering from any bodily pain, it will be beyond your power to

control your inability to sleep, but even though the condition is caused by a physical disturbance it may be alleviated to some extent by the proper kind of auto-suggestions.

If the wakefulness is wholly mental it can be completely overcome by suggesting many times during the day, without doubt or counter-suggestions, that you are going to sleep soundly, peacefully and undisturbed; and that your rest will be so perfect that when you arise in the morning, you will be bright and hopeful and begin the day with a smile, a good cheer and a happy thought for all you meet. If you lie awake the first night do not be discouraged, but suggest harder and more frequently the next day and each succeeding day, without doubt or counter-suggestions, and in time you will find that sleep comes naturally and without effort.

Do not grow fretful because you cannot sleep for that has a tendency to keep you awake, but review a pleasant book, quote all of the poetry you know, or sing to yourself very slowly, some low lullaby song and dream all the while that you are crossing a wide, wide lake in a slowly moving rowboat. The lake should be so wide that it takes hours to reach the opposite side and you will never land for in all probability sleep will capture you before you are able to reach your destination.

Do not talk of insomnia to others for it is a bad counter-suggestion to sleep, neither allow others to converse on the subject to you for their counter-suggestions will hinder you in your own auto-suggestions.

Oftentimes your suggestions of a restless night may cause others to be sleepless and, vice versa, their suggestions of failure to sleep will cause you to be less inclined towards repose. Never mention your wakeful nights to anyone. Keep it to yourself and then suggest the thought of rest for that of unrest until your nights are peaceful.

Trances Are Indications of Abnormal Conditions of the Mind.

An unnatural sleep that has been brought about by thought and not some unnatural condition of the body, can be easily overcome.

The subject has thought too much in the abstract, too much about religion, music, poetry, or some other like subject, or he has not been keen and alert as to his material surroundings, but has allowed himself to grow sleepy, indifferent and dreamy, or he has acquired that state of mind by seeing someone else in that condition. He is thinking too much in the abstract and not enough about practical things.

The mind, to be well balanced, must divide its attention about equally between the concrete and the abstract. A tranced condition is one where the conscious mind is put too much in abeyance and the unconscious mind has too much dominion over the conscious. The inner mind is but the servant to the conscious, but when it rises up and predominates over its master, trouble will be the result. Active work or something that will stir and prick the attention of the conscious mind will bring one out of the habit of going into a trance. If the trance habit is caused from over-excitement the one affected can be brought to realize the true condition of affairs by coming in contact with practical work and by this method he will be drawn away from his dreams, fancies and wild hallucinations.

Seeing visions is but a day dream. The same dream at night would not disturb the dreamer, but when one sees forms and objects in the open day which he knows are not real, he becomes frightened at his mental state and is unable to account for such a condition of mind upon any theory other than insanity. Seeing visions is caused also by thinking too much along one line. The attention has been too closely concentrated on abstract ideas, such as painting, music, invention, architecture, financial problems or other abstract

themes. By keeping the conscious mind too long in abeyance, the inner mind or unconscious gains supremacy over the conscious and as our dreams all come from the inner mind, the subject begins dreaming or seeing visions in the open day.

The cure is to go to work with your hands. Think intently and with interest about what you are doing, awaken the conscious mind and the vision will instantly disappear and in all probability will never return; but, if it should, do not forget the remedy "go to work." Many a person has become so disturbed over seeing visions that he has gone insane. If he had only taken up some sort of manual labor, he would have avoided the insane hospital.

This is a most simple cure, but very effective if the trouble is wholly mental.

You should not fear visions any more than you would fear your dreams. The only difference is that the visions indicate a greater degree of abstract thought.

Insanity.

When we read each day of the constant increase of insanity, should we not grow alarmed, and make a diligent search into its cause? Should we not do all within our power to prevent this disease?

“An ounce of prevention is worth a pound of cure,” and especially is this true of insanity. Oftentimes a simple deviation from the right course will so bewilder and so frighten the one afflicted, that in trying to right himself, he will increase his trouble by thinking too much about his unnatural and peculiar condition.

What is insanity? It is an abnormal condition of the mind. The outer mind should always be the master of the inner, but when the condition is reversed, and the inner mind holds supremacy at all times over the outer, the result is insanity.

The conscious mind when in abeyance should never lose its power, when it so wills, to regain its supremacy over the unconscious, for, when it fails to reassert its authority, the inner mind controls all thoughts, desires and actions and the subject becomes abnormal. Such a person is unconscious of what he thinks or says or does. All who lose this complete control of the outer mind over the inner are insane.

They think, but they know it not; they move, but they know it not; they live, but they know it not. They are living but in a constant dream—sometimes pleasant, sometimes unpleasant.

This subject is too vast for a discussion here, but a few hints may prove of great value, especially if you are capable of applying them to the

various causes which produce abnormal conditions of the mind such as over-worry, great anxiety, constant grief, failing to reason, lack of controlling desires, seeing visions, thinking too much in the abstract or too much on any one practical theme, and numerous other similar defects that, if persisted in, will cause insanity. While the causes are many, yet some are so simple that it seems hard to understand why they should result so disastrously.

When we dream, when we walk in our sleep, or when we are delirious, the subconscious mind is in control, but the conscious has power to regain its authority over the unconscious, and call us back to the realities of life.

When insane, the outer mind fails to regain its dominion over the inner and the subject thinks and moves as he would in a somnambulistic state. His conscious mind is completely gone, and he lives alone in the unconscious, unable to realize the order and existence of things about him. Therefore, this warns us to keep all of our passions, our emotions and our desires under the control of our conscious minds, for when the unconscious gets permanent mastery over them, we are crazed.

A man would never go insane over an invention, or any other undertaking if he but deviated his thoughts to another line of work before the

conscious lost control. A man should never go insane over financial troubles, religion, seeing visions, sorrow or any other similar cause.

When people permit the subconscious mind to be too long in control, they begin to dream, the conscious fades away, reason and control vanish, and they begin to have delusions. To illustrate, such a person may think that he is being pursued and sought after by the police; that he is going to be boiled alive; that his head is going to be severed from his body; that he has no stomach; that his legs are made of glass; that he has horns on his head; that he has a bone in his throat; or that he is a god or a saint. If he casts these ideas aside at their first appearance and grasps for the conscious mind, he may regain control. To do this he should go to work—work hard and so rivet the thought and attention to a new affection as to enable him to overcome his delusions and regain his normal condition.

In a rural district where little was known of psychotherapy and its methods for a cure, a young man had acquired the belief that he was a tea-pot and with one arm akimbo and the other in a position to represent the spout, he would draw back from all who approached him and cry out, "Don't you touch me. I am a tea-pot and I'll break. Don't you touch me."

His friends, realizing this serious condition, set about to devise some means of getting him away from that false notion. One day, against his wishes and loud protestations, they seized him and threw him roughly into a wagon. They drove over corduroy roads and all of the roughest places they could find and so bumped him and so tossed him that he was thoroughly convinced that he was not a tea-pot and would not break.

This awoke him to his conscious mind and when he had the conviction that he was normal, he was cured. They put him to work and ever after that his conscious mind kept dominion over his subconscious and he was disturbed no more by that false belief.

You should not allow a delusion to alarm or to worry you. If you permit yourself to think about it, the thought and fear will become fixed in the inner mind and when the inner mind has gained complete ascendancy over the outer, you will believe that mental delusion is real and will have reached an insane state. The conscious is gone and you are living in the unconscious alone.

Do not entertain an abnormal or perverted idea for a moment for, if you allow it to dwell in your mind, it may develop into something over which you have no control.

If you fear that you are going insane, that

thought alone may cause you to "lose your mind," that is your conscious mind. If you ponder over it, and worry about it until it is your chief subject of thought, it will become fixed in the unconscious mind, and then you are on the road to a mad-house.

A man can very easily think himself into an insane hospital and that is one reason why insanity is so much on the increase and why we have so many of these "little cities of the insane" all over our country.

You should not think of insanity unless you are associated with it and then do not allow your inner mind to be impressed with the idea that you will ever go insane. To protect yourself from insanity, keep asserting to your inner mind that you are sane and that you could not go insane. Think only of the normal and hold to those assertions until you have so fortified the inner mind that it would be impossible for you to get yourself into such an abnormal condition.

We want to hold on to our conscious minds with a firmness and a vigor that will keep them in our possession. Musicians, poets, painters, architects, religious enthusiasts and many others, go insane because they think too much in the abstract and allow the inner mind to hold dominion over the outer for too long a time. By so doing

the outer mind grows weaker and is finally lost and they are left to live in the inner alone. The conscious should never be so far out of control that it does not know what the unconscious is doing, but it should be kept in such a state that it can be awakened into activity any moment and assume full control over our aims, our emotions and our desires.

If the conscious mind is not entirely gone, there is hope for an insane patient; but, if the outer has entirely disappeared, there is no means of getting a hold on the conscious mind, no means by which he can see his fault, and his case is hopeless.

A man may be able to control all of his desires but fail to reach the rational conclusions that are necessary for a normal mind; or he may be able to reason all things well, yet fail to put his rational conclusions into execution; or he may have lost both reason and control by allowing the unconscious mind to assert itself and hold authority for too long a time over the conscious.

Without reason, a man is insane; without control, he is insane; without the conscious mind, he is insane. Therefore we must reason all thoughts, control all thoughts and keep the conscious mind ever in supremacy over the unconscious.

Cures for Moral Defects.

We learned that by repeating a thought over and over would, in time, fix it in the unconscious mind, and that, when it becomes so fixed, it will predominate the conscious mind whether we want it to do so or not. This inclination which we thus implant in our inner minds will finally control our actions and force us to do what we have educated our unconscious minds to believe. This repeating over and over of an imperfect thought will hypnotize the evil thinker into doing what he thinks. If it be true that a mental disease is a wrong education of the inner mind, then we must know how to re-educate it, or how to educate it properly.

This is the task we now have before us. If thinking long about a diseased thought will hypnotize a person into doing that wrong, the thinking long about a good thought will hypnotize a person into doing that good deed. Repetition has the effect of causing one to do what he most thinks about, and so, to cure a mental disease, one must repeat a healthy thought, or an opposite thought, until he hypnotizes himself into believing and doing the thing thus suggested.

We cannot root out or destroy an evil thought. When it once goes through the mind, it must stay

there forever. In view of this fact, the thought may occur that there is no remedy for moral diseases, but there is. Evil thoughts can be overcome. Moral diseases can be cured. If they cannot be rooted out they can be buried. They can be so completely covered with good thoughts that they can never rise again.

Take any evil or imperfect thought and substitute a good thought for it, and, by repeating the healthy thought long enough, the new affection will take the place of the evil one and you are cured. By so doing you cover up the evil in the hidden mind; it strives no more to force you to do what at one time you could not keep from doing. On the contrary, it will force you to do good instead of evil and will so master your aims, as to compel you to do and think the things that are noble and uplifting.

It will lead you away from your evil emotions and push you constantly towards that which will make you better. It will lead you in the opposite direction from the imperfect and with as much force and determination as it formerly lead you to do wrong. The repetition of a thought will lead you either way. It will lead you as strongly against your will to do evil as it will lead you against your will to do good. If you think long enough about evil, it will lead you to do evil; if

you think long enough about good, it will lead you to do good.

If you have thought so long about evil that you are forced to do evil, you can overcome that evil desire by constantly thinking of good until you are forced to do good.

The criminal cannot do this unless he is told that he is mentally sick. He must know how he acquired his bad habits of thought and then be taught how to release himself from them.

This is the first step in securing a cure for criminal tendencies. In all penal institutions, this should be the opening of the door to better and purer lives. The instant that those who are mentally sick understand that they are mentally sick, a new life, a new desire and a new ambition will be created and the whole institution will vibrate with better thoughts and better intentions. In a short time, the whole mental atmosphere will be purified and many will find the way to an upright and useful life.

We cannot make them better without giving them better themes to think upon, better environment and better understanding of right and wrong.

Many have thought evil and so surrounded themselves with evil thought that they are drowning in their own pool of debased ideas. You would not refuse to assist a drowning man, neither should you refuse to "throw out the life line" to some who are

sinking today in the whirlpool of their own sins. They are as helpless as those who sink in the surging waters of the sea.

Is there anything that should arouse our sympathy and our assistance so quickly as the condition of those who are seriously ill in prison cells *today*? They are human. They have the same feelings, desires and hopes as they who are free. There is much to be done for them. The question arises, "How are we to do it?"

If crime is a disease, all persons who are incarcerated must be treated as sick and until they are so treated, there is no hope for them. They must be re-educated. This means many changes, but these changes are bound to come.

It is regrettable that more time and space cannot be given to this all-important theme for if it can be made to reach them, it will carry those deep down in the mire, back to lofty, elevated and normal conditions.

Nearly All Vice Comes From Selfishness.

The thief is so avaricious and selfish that he cares not how long or how hard another has toiled to gain the property of which he dispoils him. His only desire is to be benefited without labor or hardship. Lack of a natural ambition is his de-

fect, and a want without ambition is the basis of nearly all crime. We all want, but many lack sufficient energy to get by lawful means what they so much desire. This is the cause of bill-raising, counterfeiting, smuggling, forgery, burglary, murder, and numerous other vices.

Rather than work for a few dollars the purse snatcher will spend days and weeks thinking and planning how he can get another's earnings. He will steal into a dark alley and seclude himself in some obscure place. Prompted by his hidden mind he reaches out and grabs the purse from the passerby and then flees for safety. The offender is sick—mentally sick and the trouble is found in the "other mind."

For a cure he must re-educate the concealed mind by reasoning to himself in this manner: "First, I must know, (get the conviction) that it is not right to take another's property, and, although I feel that it is right, I must know it is but an impulse from the inner mind which is doing what my conscious suggested to it, and, as the concealed mind is never to be relied upon to direct our actions, I must have a craving or a longing (desire) to re-educate the 'other mind.' Instead of thinking of self alone, I must think of the welfare of others, having a strong desire to aid and assist instead of to harm and to hinder. I am set against

nature; I am strongly adverse to her authority; I am thwarting her purposes; in mind, I am abnormal, depraved and perverted; I am acting against every rule that leads to success and esteem. All of my purposes are opposed to law and morality. I shall desert them, forget them and initiate a new affection (a substituted thought) for a worthy principle instead of the degrading inclination to commit crime. By reiteration (repetition) I shall teach my inner mind to link itself to the better attributes of manhood. To the end that I may be so possessed of those qualities, I shall educate my inner mind to an insatiable yearning to attain a higher and better life."

By greed, by avarice, by improper education a man may have saturated his mind with fiend-like desires and he may have so kindled and so fired and so heated his passions by allowing his thoughts to linger and dwell upon blood-curdling deeds that his soul is filled and crazed and frenzied to madness. As a result of so educating the inner mind we have the "porch-climber," the "house-breaker," the "safe-blower," the "dynamiter," the "cut-throat," "Jack-the-Ripper," and others afflicted with numerous depravities of various kinds.

This holding to evil will so feed the inner mind, so kindle it, so influence it that, like a seething furnace, like a smouldering volcano, it roils and

swells and after long surging and heaving the eruption comes and the explosion is terrific. The pent-up feelings give vent to their abnormal impulses and we have as a result those blood-curdling desires and other depraved passions for which the criminal himself cannot give an exact accounting. What stirs and roils a man to such debased desires is the fact that he has by repetition of foul and fiendish thoughts so filled the storage batteries of crime and so engrafted those feelings in his inmost mind that they sway and overmaster all of his better propensities.

The fault grew out of the first encouragement of those thoughts that lead to degradation. By allowing such thoughts to fill the cups of the mind with those dynamic currents, stored up little by little, a desire and an impulse to vice is developed which may lead to the commission of some monstrous or repulsive crime. While the repetition of improper and immoral thoughts lead to degradation and crime, the repetition of good and ennobling thoughts will reclaim those who by wrong thinking have become depraved and degenerated.

For every immoral desire, it is the one broad avenue that leads back to a normal condition. From the greatest to the least defect, it is the one simple cure. It is a cure for the bandit, the conspirator, the kidnaper, the footpad, the pickpocket,

the bill-raiser, the highwayman, those haunted with the "blood lust" and all other vicious impulses. If such a one desires to change his course and re-form his character, he can do so by changing his habits of thought. To do so he must banish from his mind all debasing, all immoral, and all dishonest thoughts, and he must substitute in their stead thoughts of a character directly their opposite. He must keep these thoughts so constantly in mind and must consistently conform his conduct to his thoughts until these habits of thought and conduct become fixed in the subconscious mind. When this stage of mental development is reached his inclinations and desires will be good instead of evil. He is no longer a criminal, but an honest man. No criminal desire can be so great that it cannot be overcome by lofty, noble and pure thoughts.

There is no excuse for depravity, degeneracy and criminality, if the law-breaker is familiar with the causes that produce such conditions. It is only when he is ignorant of the means whereby he has acquired these abnormal beliefs or when he is ignorant of the means by which he can regain his normal condition, that he is in any degree excusable.

For every degree of immoral tendencies, this same simple remedy will bring sure results. For

swearing, drinking, the morphine habit, and kleptomanical tendencies, a substituted thought, repeated a sufficient number of times, will produce a cure.

For those who have a jealous, envious or deceptive disposition; for those who have a habit of suspicioning others or an inclination to talk scandal; for those who are egotistical and have too good an opinion of themselves; for those who are proud and haughty when in the presence of those whom they consider their inferiors; for those who scorn and jeer at those for whom they should have the greatest charity; for all such, and for many other defects that are not here enumerated, there is a sure cure if the substituted idea is only reiterated until it becomes set in the inner mind.

Faults, from the greatest to the least, can be banished and forgotten by thus knowing how to throw off the old habits and how to create new and normal desires and inclinations to take their places. The cure can be effected only by knowing how to initiate a new affection of such charm and worth that it arouses a new inclination of such influence that it disengages all interest in the old and, in time, causes it to be wholly abandoned and forgotten.

Instill a deep love and affection for all things amiable and it will put to flight all things that are objectionable.

Proof of a Cure.

As selfishness is the root of all evil, if you wish a speedy recovery you are to assist others who are mentally sick, others who are physically sick, others who are in need of help. The best, the quickest, and the surest way to gain a normal mind is to forget self and let your mind be wholly absorbed in the welfare, the happiness and the success of your fellow-men. Do not simply wish them well. You are not to stop there. You are to give a helping hand; you are to make sacrifices for others; you are to do all that is within your power to right the wrongs you have done; you are to pay in full for the offense you have given; you are to make amends in full measure or you will be unable to gain your mental balance.

You are not healed until you have put into action the substituted thought; you are not healed until you are ready to do those deeds of kindness and pay the debt of retribution. You are not healed until you have the executive ability to enforce your convictions. When you have paid your debt, when you have erased the wrong, when you have given all that is within your power as a recompense for the sufferings you have caused others, then, and not till then, are you freed from your abnormal feelings. Do all cheerfully. You

cannot feel right until you have done right, and until you feel right you are not mentally healed.

We are all prone to go astray; we all have our defects; even the best may fall and become a slave to some habit that has intrusively thrust itself upon its victim. Even those who are to lead, instruct and guide and who are supposed to be the followers of the Good Shepherd are often entrapped in the very evil out of which they are so anxious to lead others.

Why Ministers Go Astray.

This is, perhaps, the most perplexing question we have before us today and it is only from a psychological point of view that we can solve the mystery. There are two different methods by which ministers choose to lead their people into a desire of better living. One is to condemn the evil that men do and the other to praise the good as it is found in all mankind; one ever "barks against the bad" while the other ever "chants the beauties of the good."

The one who chooses the uplifting, the sublime, the ethical and the æsthetical for discussion, paints the way to the advancement and the betterment of humanity; but he who dwells on the debased, the depraved and the perverted, retards, checks and

reverses the natural course of moral laws and directs the mind in the channels which lead down to perdition.

A minister of the gospel can preach a sermon that will do harm instead of good. The preacher who dwells long and tediously on the evils that men do, only makes his hearer think more of evil while it should be his aim to lead them to loftier topics for meditation and fill their minds with that which will enthuse for the better.

It was once the privilege of the writer to attend a service in which the minister told the most thrilling stories and described the most blood-curdling scenes and took as his subheads, "the torch," "Dago Dick," "Gyp, the Blood," a "boy bombing," and other like startling themes, and by contrast with them he was endeavoring to teach his people how to be good. At this same service sat a mother and her three sons. The mother had repeatedly and continuously told her boys that they must not steal or commit any other crime and, if they did, how she could see them in the clutches of the police, dragged to jail and standing behind iron bars. The result was that those boys turned out desperadoes and then that minister and that mother were puzzled to understand why boys schooled by a Christian mother in a Christian Church should so stray from the course of rectitude and righteousness. The mother and the min-

ister were both sincere, and both were aiming to guide the boys in the paths of purity and justice.

Even a minister of the gospel and members of his congregation may fall, if he instils into the inner mind that which is impure.

The minister who so preaches is not only a hinderer to his congregation, but an enemy to himself, for while he thinks of vice and corruption and preaches sin and immorality, he is filling his inner mind with the very thing he is fighting against; and, when his unconscious mind is overloaded with these perverted subjects, it rises up with those same impressions and *forces the minister of the gospel* to commit the very deed against which he has preached so enthusiastically, so assiduously, and so sincerely.

In all probability, none is so shocked, none so surprised, none so humiliated by the outcome, as is the one who had made such a desperate effort to eliminate vice in all its forms from the human race. All the while he bewails his sad fate and with his conscious mind he cries out, "I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching." He knows not why he fell. He is ignorant of the fact that all the while he was thinking and studying about criminology, he was storing his inner mind with thoughts of vice and crime. As

a result of such thoughts often repeated, the unconscious, not knowing good from evil, rose up and did just what it had been instructed to do, thus making it appear that his deeds belied his teachings and that his conduct denied his speech.

The real truth is that his conduct was in exact accord with the thoughts which he had most often repeated to his inner mind and as his evil thoughts far outnumbered the good, they overpowered his higher motives and caused those criminal emotions and desires to master his better judgment, his better aims and his better intentions. Whatever has been most pondered over, that he does; if it is murder, the minister may commit even that crime the same as any other man, and he knows not why his teachings culminated in his committing the very vice against which he had preached so ardently.

Murder was his theme, his chief study. Not knowing that he should counter-suggest those evil thoughts with the good and constantly assert that they should have no influence over the actions of his life, he allowed one thought after another to pass into his subconsciousness without the necessary suggestions to the contrary.

The minister who falls thus is condemned by his congregation, dismissed from his charge, and disgraced for life. He is a mark of ridicule for all who glory in tramping under foot and holding down a fallen creature.

While he was working to get others out of the pit, into the pit he fell himself. He failed to live up to his ideals because he took the opposite road, the road that lead away from good, and not the road that lead to it. He thought and taught the imperfect to attain the perfect, whereas he should have thought and taught of the love of preserving life in all of its forms and the love of human existence. He is not only a disappointment to himself but to others as well, all caused by the fact that the world does not know how the inner mind can be unconsciously educated to do the very thing against which the conscious mind is fighting with might and main. Ophelia probably referred to such a minister when she said to her brother,

“Do not, as some ungracious pastors do,
 Show me the steep and thorny way to heaven;
 Whilst, like a puff'd and reckless libertine,
 Himself the primrose path of dalliance treads,
 And recks not his own read.”

In all probability the minister's intentions were of the very best, his aims the noblest, and his soul's desire was to make others better, but, unfortunately, he chose the wrong method to improve moral conditions. He dwelt upon the abnormal and the debased instead of preaching and praising the qualities of the good.

Word by word, thought by thought, and deed by deed, an evil inclination can grow and develop into a foul and fiendish passion which may hide and seclude itself in a character, outwardly, of the purest type. Thus a person can be exceedingly virtuous along one line and desperately depraved along another; thus we see vice and virtue huddled together within the same bosom.

We know of many intellectual and learned men who have held the confidence of the people and have been moral in most respects, but at the same time have committed the most atrocious crimes. This proves that to store away evil at the same time that you are storing away good, will corrupt the good inclinations, pollute the better intentions and in time destroy all good ambitions.

He who thinks of knavery, rascality and dishonesty at the same time that he is aiming to build a true and noble character will find great flaws and defects in his high-aimed attainments. When from the pulpit comes that which teems with the wickedness of the world mixed and mingled with thoughts of excellent worth, there is a tearing down of aims as well as a building up, and, as a result, the constant wail of the minister and that of his followers is ever ringing in our ears, "I aim at Thee, yet from Thee stray."

Evil should never be preached from the pulpit except long enough to get the conviction that it is

wrong, and then the theme should drift at once to that which will build up, ennoble and better the conditions of mankind by filling the inner mind with thoughts which will produce virtuous deeds.

A minister should so educate the inner minds of his people that their only desire will be for the individual betterment of every soul. He cannot do that by preaching of crime and immorality, but by ever keeping that which is good, perfect and ideal before their eyes.

The minister who preaches continuously about sin and sorrow and who holds unpleasant and ghastly pictures constantly before his people by describing death-bed scenes and horrible crimes, not only does himself a great injury, but fills the unconscious minds of his congregation with the very ideas and the very themes upon which he would not have them dwell.

The minister cannot make good citizens by preaching of the wrongs in the world. He must abandon the old theory of fighting against evil and he must adopt the new plan of pointing out the good, and singing its praises.

The voice from the pulpit should proclaim and picture the lives and deeds of the greatest men, and should set fire to better ambitions and kindle the minds and the emotions of the human race with that which will educate, enlighten and encourage. It should inspire a love for the perfect, the

beautiful and the ideal; and its teachings should incline human desires toward the right, the grand, and the sublime.

It is not so important to know what should be kept out of the mind as to know what should be put into it. The important thing to know is how to rightly fortify the inner mind so that it may stand as a mighty bulwark against all injurious suggestions and all evil temptations.

Every minister of the gospel should quote these words before he selects his text:

“Don’t bark against the bad, but chant the beauties of the good.”

Fortifications.

The inner mind should be surrounded by mighty barriers so built of well selected and moulded thoughts that no endangering assault could find it unprotected or off its guard.

No general waits till the battle is on to build his fortifications, so we must not wait till we are assailed before we begin to construct our bulwarks. The battle is raging all about us; our walls are weakened and down. We must be up and doing. We are not always ready for the onslaught; we are not always ready to protect ourselves against the debased and irrational. If we wait till the enemy is upon us, we will not have time to construct our fortifications.

Do not wait until you are frightened to control your fears, for then the battle is on and it is too late. But fortify yourself against being unnerved by any unexpected news or occurrence by asserting to yourself many times a day that nothing can shock you; that whatever may happen your nerves will be steady, your mind calm and your emotions under control. Every such thought is but another stone added to the wall that protects you from being alarmed and excited when the unexpected comes.

If you have had nervous attacks that have been diagnosed as wholly psychic, do not wait until your nerves have gone to pieces before you try to control them for then it is too late, but begin days before by asserting, and reasserting, with more emphasis each time, that your nerves are normal and that you could not be overcome by a "nerve storm" and thus build a wall around that idea so high and so strong that those old habit thoughts cannot break through or enter.

If you are annoyed by noises you are to reason thus, "They cannot be avoided and if they do not disturb others why should they disturb me?"

Begin to fortify yourself against them by affirming that you like noises, that you cannot be agitated by them, and by such thoughts surround yourself with such fortifications that irritating sounds can be all about you and yet you hear them not.

If you are easily embarrassed, do not wait till the flush is on your cheek before you try to prevent it, but begin to build your walls before the confusion is on by thinking how calm and composed you will be on all occasions. Embarrassment hinders the vocalist, the reader, the lecturer, the actor and all who appear before an audience. Do not wait till you try to sing, to read, to lecture, to perform, or until you are in the presence of an audience to control your emotions, but begin days, weeks, or even years before to affirm that you will not be excited or embarrassed but calm, composed and at perfect ease under all conditions.

Always build your defenses before the battle is on. To protect yourself against envy, jealousy, revenge, nervousness, insanity, somnambulism, seeing visions and hypochondriacal tendencies, build high, massive walls, and so encircle yourself with proper thoughts that the improper will have no effect on your feelings or desires.

For the drink habit, do not wait till you are craving a drink, but assert, continuously, that you do not care for intoxicating liquors, and that you are going to live without them. Select a substitute for them, a glass of milk, a drink of lemonade or anything that will take the place of the thing you wish to eliminate. Hold to the thought, without counter-suggesting, that you prefer the substitute to the liquor, whether it is true or not. Every

such thought adds a stone to your walls of defense and in time they will be so strong that assailment from without will not affect them.

If a kleptomaniac, do not wait until the uncontrolled desire to steal has full possession of you, but begin when there is no temptation, no inclination in that direction and assert to yourself, "I am honest! I am upright! I am helping all who are about me." Continue to be persistent in the building of a fort so strong that the old idea cannot break through or again stir up that old desire that you are so anxious to overcome.

Do not wait until you are so filled and controlled by anger that you feel like committing murder before you attempt to check the impulse, but begin when in a rational mood to educate yourself against it by asserting that you will never again entertain thoughts of anger or resentment; that you will substitute for them the thought of "love for humanity" and see wherein you can ever give a helping thought to those who are mentally debased. Take a strong stand that you will "Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you." Be *for* humanity and not *against* it. Help everywhere, help everybody and build such battlements about you that they will shield you from the base desire of murder.

Each individual owes it to himself to fortify his inner mind against troubles of all sorts, whether mental or physical. Many people die of physical diseases which are not necessarily fatal, because they have no power of mental resistance. They fear disease, they fear pain and they fear the results. They have schooled the hidden mind into the belief that they have no endurance and they easily succumb to the slightest ailment for they have destroyed the very barrier that otherwise would have been their stronghold.

Many have educated the inner mind to think that they are not brave enough to stand the sufferings that others endure; and, when sickness comes to them, they are able to bear only so much as they have educated the inner mind to withstand and, as a result, they are in such a weakened condition that they cannot struggle with a vicious disease.

This is why some people are so heroic when mangled, or overpowered with a severe illness. They astound the physicians with the amount of vitality and nerve force which they display in fighting their afflictions. Others succumb to a slight ailment.

The amount of resistance is measured by the kind and number of assertions of endurance that have been previously stowed away in the inner mind. We can so fortify ourselves against phys-

ical diseases that we will be so strong that it will be almost impossible for a disease germ to get a hold on us. A person whose mind is so fortified will seldom contract a disease, for the inner mind is so powerful and so strong that it unconsciously rises up and defends him against every invasion of those pernicious pestilences.

This is why we insist that every individual should think health instead of sickness. By so filling the "other mind" with the thought that you cannot take a contagious disease, you will so fortify the body against it as to greatly lessen the tendency to contract such a disease.

On the other hand, by fearing it and thinking of it you break down the fortifications and barriers that nature has constructed for your protection.

We are not to tear down such fortifications but to add to, build up and reinforce them. There is nothing that will keep you so immune from disease as to positively assert that you are too strong, too vigorous, too robust, and too well fortified by the thoughts you have stored away in the inner mind, to be attacked by any prevalent disorder.

Here is an old fable that applies to this reasoning. Plague while going up to a city, was stopped by a peasant and asked the errand upon which he was bent. Plague replied that he was on his

way to the metropolis to kill thirty thousand people. On his return he was met by this same individual and was accosted by this remark: "You said you were going to kill thirty thousand; why did you kill sixty thousand?" "I killed but thirty thousand," replied Plague, "the other thirty were killed by fear." Those simple-minded people had torn down what defenses nature had given them, by fearing and dreading the plague, instead of adding to and strengthening their fortifications by boldly declaring and positively affirming that they were immune to all pestilences, all plagues and all other forms of sickness.

The mind must be a strong citadel, so circumvallated by right desires, proper inclinations, and strong resolutions, that it is impregnable to every attack from disease or vice.

Protect yourself against the abnormal things of life, both physical and mental. Do not allow your barriers to be broken down, but, on the contrary, strengthen them every day by building round on round, pier on pier, range on range, until the wall thus built protects your mind from all invading enemies of thought, so that neither the smallest or the greatest can find a means of access.

When your bulwarks are of such strength and such perfection that you feel that you are secure,

then assert, "Come what will; I am master of the situation."

Master of the Situation.

To master a situation one must be prepared to meet it and to successfully cope with it when it arises. The power to do this depends entirely upon previous preparation. The one who by previous effort, previous instruction and previous education has so drilled his inner mind as to prepare it for any emergency will have little trouble in mastering any situation which may confront him. His thoughts will develop into deeds for, "It is the nature of a thought to find its way into action."

To fear that you are over-powered will defeat you in any struggle. To fear means that you have not mastered your thoughts. Every new thought, as it develops in the mind, must be controlled. That does not mean that we are to stand on guard and thoroughly investigate every passing idea, but it does mean that we are to know the trend or the direction into which our affections are inclined to wander. The mind is a great repository of thought; into some, these thoughts go helter-skelter, slipshod, pell-mell into the inner mind and form one great mass of disarranged, unselected and mystifying impressions. A few of

the good may slip in with the bad but that is chance, accident or condition.

To control our desires, our emotions and our feelings, we must first get mastery over self.

To establish proper habits of thought requires much time, attention and perseverance, but it is worth the time and the effort. The one who makes this preparation in advance is sure to win in the battle of life, while the one who neglects it is sure to lose.

The fellow who slides along easy, has no reserve power with which to overcome the difficulties which are sure to arise; and, when a favorable opportunity presents itself, his lack of previous preparation prevents him taking advantage of it. "Wisdom prepares for the worst but folly leaves the worst for the day when it comes."

We all can think, but we can not all properly direct our thoughts to a purpose. To do so requires effort and determination. Are conditions and circumstances going to rule you and make you a slave and an underling to your own imperfectly educated inner mind; or are you to rule all conditions, all circumstances and all affairs and be master of a well drilled and well disciplined mind? If you are over mastered instead of being master of your actions, it is because you have not given your inner mind the proper attention and

the necessary education. You, alone, are at fault. You have built your house "upon the sand" and not "upon the rock."

Right direction of thought should be the chief employment of the soul. What is right, we, practically, all know; but to do right is another question to consider. If it were as easy to do right as it is to know what were right to do, we would give no time to self mastery but proceed through life without effort, defeat or annoyance. But to live right is not easy; it involves correct thoughts and upright, honest conscientious conduct; and they, only, succeed who cultivate proper habits of thought, for the life of an individual is shaped by his thoughts.

When a man commits suicide or goes insane because of a debt, of a lack of fine clothes, of a love affair, of financial failure, of a great sorrow, or for any other reason, it is because he allowed the situation to master him instead of being able to cope with and master the situation. Such a one is abnormally weak; his inner mind lacked the necessary education and fortification that was necessary for him to conquer.

On the other hand, it had been wrongly instructed and made to believe that such calamities would be unbearable, and, when they came, the inner mind prompted him to do just what he had

educated it to do. He naturally surrendered to hardships and to disappointments; but if that same inner mind had been educated to think that it could battle with all things, endure all things and conquer all things, when these discouragements came up, there would have been a means by which they could have been met and mastered. They would not have overcome him and ruined his life, his prospects, and his happiness. There is always more happiness if we but seek for it as diligently as nature intended we should do. Nature intends for us to be brave, heroic, masterful and unconquerable.

Nothing is to defeat us or cheat us out of our inherited rights to be happy. If we allow conditions to overwhelm us, we will be overpowered and defeated in the many encounters of life. Neither are we to succumb to our physical ailments, for good thoughts and encouraging suggestions are a good medicine and oftentimes master our aches and pains and in the end we learn that

“Our remedies oft in ourselves do lie,
Which we ascribe to Heaven.”

By holding to the thought that cancers, paralysis, tuberculosis, heart-failure, suicide tendencies, insanity, and many other diseases are inherited, you will educate the mind to invite these diseases

to yourself and so open the door to the very enemy you are trying to keep out. On the other hand, you may educate the mind to resist disease, by emphatically asserting that although others in the family were afflicted with that ailment, it would be impossible for it to come to you. You are to instruct the inner mind that you are too strong, too healthy, too robust, too strong-minded to be afflicted with any disease and when the inner is so educated, it will give you such strength and vigor that you unconsciously will be able to overcome all of those inherited tendencies.

Let any of these things come—a disappointment in love, in business or in financial affairs; a lack to advance intellectually as rapidly as one likes; sickness all about you and death taking the dear ones; then know and feel that you are to dictate your own course, gain dominion over all of your emotions and, by reason, shape all things to your own liking.

Do not fear that you cannot do; do not fear that you cannot succeed, but feel that at all times and under all conditions that you are “master of the situation.”

Our thoughts should so shape and so develop our inner minds that they respond only to the things that stand for the ideal in life. This cannot be accomplished in a moment.

You cannot acquire a trait of character unless you are willing to devote to its cultivation the necessary time, thought, and attention. When you see a man or a woman with a sweet temper, an amiable disposition, or a winsome manner, you will understand that such characteristics do not develop of their own accord or by accident, but that they are the result of long, careful, thoughtful training. They are acquired just as wealth is gained, by adding a little each day until the result is attained. Everything that is worth while in life, whether it be success in business, proficiency in any art, or standing and reputation in any profession, is accomplished as a result of persistent thought and prolonged and continuous effort.

A masterpiece is but the culmination of desire and effort in attainment. Desire, ambition, hope of success may inspire to effort, but thought, energy, determination and hard work are the means by which success is attained.

If we expect to succeed in any line of endeavor, we must master our thoughts and keep them from wandering into misleading reveries, dreams, or infatuations that in the end lead to embarrassment and defeat. If we are indecisive, or have a lack of self-control, if we are easily confused or excited, if we meet circumstances with fear and trembling,

we lack self-mastery. If we cannot master ourselves, we cannot master the situations which confront us.

Reason is the great master wheel of the mind. Our emotions, our passions, our desires and our ambitions must be all subservient to reason. Every act, every impulse, every desire must be controlled by reason. It should tell us when to spur, and when to rein the bit; when to accept and when to oppose; when to command and when to obey. Many battles of life are won by gentleness and not by force, and meekness masters many situations. To be master does not mean to be harsh or boisterous or to control by force or fear; but it means to control by right principles, right thoughts, right feelings and right actions.

When we obtain self-mastery, we will not fear or doubt, for self-mastery is a stranger to uncertainty.

Be firm and positive in resolution; decisive and fixed in purpose; steadfast and constant in aims; resolved and determined in your efforts, for by these means greatness is reached.

In all things, great and small, let the words of Ben Johnson ring ever in our ears:

“I am master of the mastery.”

Every Man Is A Healer And Every Man Can Heal Himself.

In times past, it has generally been believed that persons who possessed the "gift of healing" had been elected by some "Higher Power" and that they had come into possession of this art by some supernatural means. All who have been cured by faith claim that the cure came from *without*; that it was miraculous, and sent by a "Divine Power." The healing process was never understood by the healer or the one healed and therefore they firmly believed that all healing came from *without*. It has been discovered within the last century that all healing comes from *within*. Mental diseases are located in the hidden mind and are cured by the repetition of a substituted thought; therefore all cures are made from *within* and not from *without*.

Faith-cures are always shrouded in mysteries and miracles and leave the listener dazed and in a swoon of wonderment.

By this rational means of a cure, all of the mysteries and secrets are to be uncovered and the masses are to know what has been practiced by the few. There is nothing supernatural about a physical cure and neither is there anything supernatural about a mind-cure; no one was ever cured by anything but his own mind.

A mental cure is only a change in the condition of the inner mind and all of these different faith-

cures which they *claim* have had the *power to heal* were only the *means* of moulding and shaping the concealed mind into another condition of belief and the *change* was the *cure* and took place within the hidden mind, and there was nothing mysterious, miraculous or supernatural about it. It was only a natural result.

This new method exposes the exact means of producing all kinds of faith-cures, for what is the scientific explanation of one is the scientific explanation of all others. When we know this, the miraculous becomes real and we can understand why every man is his own healer.

This unfolding of the processes of a mind-cure will explain to all men the secret instruments of a cure and when the secret is once disclosed that every man is a healer and that every man can heal himself, faith-cures will vanish as ghosts disappear at the approach of dawn. The flight will be sudden and rapid and with them will go out fear, faith, superstition and all things supernatural. Then will the laws of nature be revealed and the human race will bow down and whisper :

“Thou, nature, art my goddess;
To thy law my services are bound.”