

SELF MASTERY THROUGH UNDERSTANDING

Formerly
(LEAVITT-SCIENCE)



By C. FRANKLINLEAVITT, M. D.

RZ

403

L4

L4

1922

SELF MASTERY THROUGH UNDERSTANDING

A Treatise on Leavitt-Science

The Power Path to Mental and Physical
Poise and Achievement

Price Twenty-Five Cents

C. FRANKLIN LEAVITT, M.D.
14 W. Washington Street
Chicago, Illinois

SCIENCE LIBRARY

R 2.

403

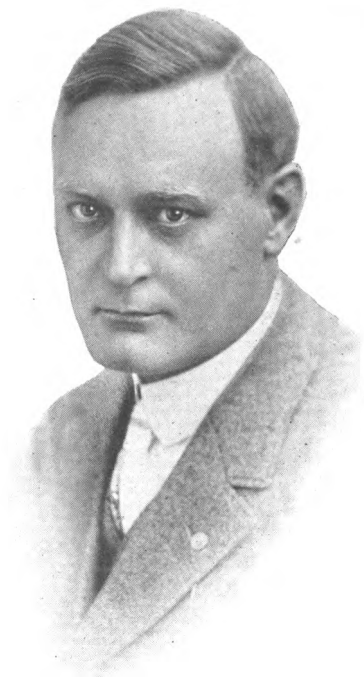
. L4

L4

1922

Copyrighted 1918 by
C. FRANKLIN LEAVITT, M. D.
CHICAGO
Seventh Edition
Revised May, 1922

Leavitt Science



C. Franklin Leavitt, M.D.

An Appreciation

The Thirteenth Amendment of the Constitution, enacted in Eighteen Hundred Sixty-five, freed four million slaves. But we still have slaves in this country—slaves to superstition, antiquated doctrines, old ideas, methods and customs.

We have slaves to the drink habit, slaves to the drug habit, the tobacco habit, the gorge habit, to say nothing of the countless thousands who enjoy poor health.

Leavitt-Science gives freedom from physical aches and pains, strikes off the shackles of superstition, loosens the bonds of bad habits, and files off the fetters of fear.

Leavitt-Science teaches you how to live correctly—mentally and physically. It creates ambition, renews energy and strength. It teaches you how to regulate your mental attitude by the exercise of an indomitable will, and how to obtain a strong, healthy body, happiness, success and influence. *Do you wish this?*—ELBERT HUBBARD.

AN INTRODUCTION

BY THE AUTHOR

The onlooker is appalled by the great volume of unnecessary suffering he sees in the world. The people do not know; they do not understand. But they want to know and I believe the truth respecting cure can be made known to them.

I have here sought in a few words to make plain the outlines of the method of Mental Science which I have worked out. Both Christian Science and Orthodox Medicine depend for their success on certain of the elements herein combined, though neither is willing to admit it. But their theories are fallacious, their methods uncertain and their cures illusive and temporary. A conclusion which is built up on a false premise is always unreliable.

I wish you to read and reflect. The principles of cure herein set forth are simple and easily comprehended. They appeal to the reason. I ask that they be accorded first a hearing, and then, a trial. They have given uniform evidence of their virility.

Before taking up the subject of cure, let me give you a brief outline of my life, so that you may feel better acquainted with me.

I was born in Chicago, Illinois, on June 20, 1873, and after receiving a grammar school, preparatory training and college education entered a medical school of high standing and graduated in the spring of 1896. I followed this with an exhaustive study of methods in England, Germany and France, receiving instruction from the notable Charcot of Salpetriere, Paris. Such was the preparing for life's work.

On returning to the United States I took up the practice of medicine, but soon realized that I aroused in my patients at all times some deeper force that did not depend on the administration of drugs. Upon becoming familiar with this force through close study I gave up my general practice at a considerable sacrifice and entered heart and soul into my present specialty. My success has been rather phenomenal and I find today, after having come in contact with thousands of patients, that I am now able to cure three patients to every one I formerly did with the use of drugs.

It is with pleasure that I submit the following deductions.

C. FRANKLIN LEAVITT.

A History of the Healing Art

MEDICINE is primarily and essentially the healing art, and in its simplest form implies merely the practice of methods to alleviate pain, and to heal obvious mechanical injuries.

In ancient times was it not natural that disease, with such mysterious causes, required mysterious cures? Thus incantations must have seemed the appropriate remedies. History shows us that the ancients, with all their superstition, wrought many wonderful cures.

Savage tribes have all had their medicine men, medicine spirits, gods and charms, and their legends tell of wonderful cures being wrought through these agencies.

Primitive man thought that to be ill was to be smitten by an evil spirit. Nearly every tribe acknowledged a Supreme Power, and attributed disease and disaster to influences which this power could not control.

If the beginnings of healing are shrouded in mystery, or confused with religious practice, there is no doubt that the early civilizations possessed accurate knowledge of anatomy and pharmacy and were

skilled in surgical bandaging to a remarkable degree. Dr. Granville says, "There is not a single form of bandage known to modern surgery of which far better and more clever examples are not seen in the swathing of the Egyptian mummies. Strips of linen are found without a joining, extending to 3,000 feet in length. There is not a fracture known to modern surgery which could not have been as successfully treated by the priest-physicians of ancient Egypt."

Isis, the chief of the divinities of the healing art at this time, established her claim, it is said, by recalling to life her son Horus.

The Egyptians practiced sensible therapeutics, prescribing simple foods, gymnastics, riding, friction, massage, counter-irritation, baths and poultices. For a case of indigestion of a certain type we read that a diet of bread and curdled milk, milk and honey, lemons boiled in water, parsley and lettuce, were prescribed. Not long ago the great Russian scientist, Metchnikoff, pointed out the value of sour milk in certain intestinal disorders. The Hindoos, too, have shown much ability in the art of healing, their practices closely resembling modern mental science. Their belief, beautiful in its simplicity, was, that "nothing really exists but one Universal spirit; man's soul is identical with that spirit—existence apart from the supreme is mere illusion, consequent—

ly man's highest aim should be, to be rid forever of doing, having and being, and strive to realize himself part of the one spirit."

The history of healing in China, and other of the early civilizations, is interesting because it was practically by a crude system of suggestive therapeutics that they effected a high percentage of remarkable cures. This is exemplified by their use of signs, one of the common of which is the mystic *Swastika* found on the wrappers of medicine. It is the cumulant of lucky signs and said to possess ten thousand virtues.

The ancient Jews, though indebted to Egypt for much of their medical knowledge, by their hygienic preventive measures were soon controlling disease in a remarkable manner. Fifteen centuries before Christ the Jews were as successful in the art of healing as modern scientists.

It was not until 500 B. C. that medicine began to assume a permanent scientific position. Hippocrates is always considered the father of medicine as distinct from religion and superstition. He undertook to thoroughly study the human body and the effect of drugs thereon, and while his theories were largely speculative, he laid a foundation which has been built upon ever since. He, too, realized that matter could not be separated from mind and he indulged in some experimental psychology. Through the

clear eye of the ancient Greeks an art was not liberal or illiberal by its manipulation, but by its ends.

The next epoch in the history of healing is the time of Christ, the greatest healer. Through his knowledge of psychology and natural laws he was able, by laying on of hands, to cure the diseased and by his beautiful optimism to bring cheer and comfort to the down-hearted. His contemporary, Galen, did with knife and saw what surgeons of to-day would hesitate in doing. We read that he resected the sternum, exposing the heart, and excised a splintered shoulder blade. This great mechanical genius, and all those who went before him, and thousands since, have passed on to oblivion, but what Christ taught,—*Faith*—has never ceased, and never will cease, to influence the world.

From the first to the thirteenth century is the "dark age" of medicine. Scattered experimentation and empirical dosing prevented advancement. After the thirteenth century medicine received another impetus at the hands of Dr. Guy, and a slow advancement was experienced until the day of Hahnemann marked another epoch. Hahnemann said it "was not the drug but the dynamic action put into it which counted most." He administered liquids which had practically lost all trace of medicine, being diluted as many as fifty thousand times. Undoubtedly his phenomenal success was due to faith.

He illustrated so plainly the fallacy of strong dosage that medicine has since been administered, by all branches of the profession, in greatly decreased amounts. This is increasingly so, as the most intelligent of modern physicians are agnostic as regards the curative power of drugs. Hahnemann's theory of "like cures like," which is very like the modern use of serums, and his treatment of collective symptoms, is as near an exact science as medicine has ever achieved. Since that time a great dissension has existed in the ranks of medicine. The various methods of healing have each had strong adherents, who have denounced all others. A group called Eclectics, who undertook to combine the best in Allopathy and Homeopathy, arose, but they too, have become an isolated cult, crying out against those who do not agree with them. Surgery has become almost a religion; and with the increased knowledge of sepsis and asepsis, and the great advancement in the design and utility of instruments, operations are performed with less loss of life, but the extreme fascination in performing delicate operations, and the fat fee charged, has tempted many men to treat all forms of disease by surgery. Thousands of mutilated bodies, or untimely deaths, witness this unbridled power placed in the hands of any ambitious physician.

And yet what has all this study and all these

quarrels done to actually improve the condition of the sick and the discouraged? Granting that modern sanitation and preventive medicine have largely eliminated plagues and epidemics, what does medicine and surgery really accomplish for him who is sick mentally or physically? Drugs may stimulate or depress natural forces, surgery properly applied may remove diseased tissue or repair damages, but there they stop. The Man, the Ego, that which constitutes our being, remains the same. All the drugs in creation, or the most skillful operation, will not develop the real power within us one iota. We all realize our self-mastery, diminished through non-use as it is. But we have ceased to even follow the instincts which are within us. Wild animals cure themselves of disease, and repair their injuries. Vegetable life adapts itself to its environment and expends its energies toward that which will give it power to become beautiful and strong. But man, with his wonderful brain, is as helpless in the face of illness as the lowest form of life. He permits fear to possess him, and cries out: "Oh what shall I do?"

Is it any wonder that the promise held out by Christian Science and the various cults of mental science, New Thought, etc., has been eagerly seized by thousands, who in their anxiety to find truth

have gone to absurd extremities?

Resistless Power Is Within Mind, and in It Alone

See what man's mind has done? The hills have been laid low, mountains have been removed, the expanse of water is now traversed at will. Man has mounted the heavens and has delved into the bowels of the earth. He has harnessed the forces of gravitation and electricity and made them serve him. He has said, "It shall be done," and it has been done, all but that regarding his own power of self-control—of self-mastery.

A rational system of cure has been the outcome. *Leavitt-Science*, which does not ignore modern physical science, but advocates primarily the power of mind, has found a way to develop the highest in men; mentally, physically and spiritually.

9/27/24

ABOUT SUCCESS

THE man or woman who is without purpose is like a ship without a rudder, compass or course. Over the foaming wastes of the world's wide oceans, thousands of ships are passing, but not one without a purpose. Hail them where you will, each can tell you where it is going, what it is doing, why it is afloat. Can you conceive such a thing on the high seas as a ship whose captain does not know where he is going; who replies to your question of "Whither bound?" "I don't know"; who has no care to ascertain in what latitude he sails; who carries a precious cargo he knows not whither; who has before him no vision of a harbor, no scheme of commerce or conquest, and who gaily replies to your remonstrance, "Oh, what does it matter? I go where the winds and currents take me and it will be all the same in the end." You would call that man a maniac. You would tell him that where the winds take one on the high seas is to shipwreck and death.

Thousands of young men and women, and older ones as well, are drifting about on life's high seas and fast following in the footsteps of millions of others whose barks have been wrecked on the rocks or shoals. And what are these rocks and shoals? you ask. Lack of Desire, Lack of Ambition, Lack of Determination, Lack of Faith in themselves and what they represent, Lack of Self-confidence, Lack

of Backbone. And these derelicts usually try to tell us that they had no opportunity, luck had been against them, etc. Bosh! We are built in the same way! Your body and mine are made up of just the same material as the most famous writers, financiers or statesmen. The trouble is you have not developed what you had, are not using the power at your command. You are not keeping that delicate machinery oiled up with strong and earnest desire. If you earnestly desire success you will find a way to secure it. *I can give you the necessary impetus if you wish it.*

Perhaps you are striving hard to reach some longed-for goal; to be an orator, a musician, an actor; or a certain business career, or some profession, and are expending in that given direction all the energy that you can muster. To be a great success you must understand how to economically use your energies. It is very easy for one to direct his energy into wrong channels and have it go to waste as far as results are concerned. I can direct you how to use the power so that it will count.

Let me take charge of your life for a short time, and I will make a successful man or woman of you.

You are not getting all you can out of life. You have been living along lines of least resistance and have been shunning the hard things. You have suffered in consequence, and so has your family and your business.

Awake to a true realization of things and act.

MAN'S WORST ENEMY

THE greatest enemy of the human race is FEAR. If we could banish Fear in all its forms, it would mean more to civilization than any previous step in evolution. Health would be immeasurably improved; much unhappiness would be wiped out; efficiency would be greatly increased, and success would be the rule. With the removal of Fear, would come real human brotherhood. True democracy would begin.

* "As a man thinketh in his heart, so is he,"—physically, in disposition and in circumstances FEAR-THOUGHT is toxic, destructive and harmful. Some forms of fear-thought are worry, hatred, jealousy, despair, anger, melancholy, discouragement, depression, confusion, negativeness, nervousness, fretfulness, self-consciousness, lack of self-confidence, foreboding; and the popular disease of today, neurasthenia, is built entirely on FEAR.

*

Consider the effects of Fear on the body. Many persons are dieting, exercising and what not, to regain health. But Fear alone has sickened them. Every thought, Psychologists tell us, has its effect on the body, though so subtle as to be practically unnoticed.

"All mental states," says William James, "are followed by some bodily activity of some sort." They lead to inconspicuous changes in breathing, circulation, general muscular tension, and glandular or other visceral activity, even if they do not lead to conspicuous movements of the muscles of voluntary life. All states of mind, even mere thoughts and feelings, are motor in their consequences."

Dr. Harvey Wiley, formerly of the United States Food Inspection Office, tells us that Fear turns certain bodily juices into rank poisons, which permeate the organs and cause disease.

A familiar instance of the effect of Fear on the body may be found in stage-fright, which causes trembling of the limbs, loss of voice, stoppage of saliva, mental confusion and cold perspiration. Fear affects the circulation, respiration, digestion, assimilation, muscles, nerves, heart action, skin, appetite and brain; according to the violence and duration of the emotion; or combination of emotions. Fear may also affect the sense organs. Sight, smell, hearing and touch may become dulled or hyper-sensitive. When we are unhappy, all food tastes alike, or may be even repulsive. We may have tastes in the mouth without palpable cause. We may see or hear imaginary things. Or we may experience peculiar skin sensations; such as cold, heat,

prickling, itching, clawing, creeping, numbness; or even a skin rash.

* Fear dulls the brain, interferes with normal perception; and makes the mind sluggish, fatigued and cloudy. Clear reasoning is impossible; often there is uncertainty, vacillation, indecision, and loss of memory. Judgment is unreliable. Strong willing is difficult. Creative powers are paralyzed. Latent abilities lie fallow.

In the days when the Black Plague was so prevalent in Russia, thousands died with all the symptoms of the Cholera who, upon examination, were found not to possess germ life.

Fear has actually turned the hair gray in one night. I have had cases of temporary paralysis due entirely to some intense fear the patient had experienced.

The epidemic of "Flu" we have had, I am sure was materially intensified through Fear.* The suggestions of Fear given by the newspapers with their glaring headlines and the many advertised remedies depicting the great danger of one's contracting the "Flu" have actually killed thousands. A Scarlet Fever or Diphtheria sign acts on some like a threatened blow between the eyes—people will walk blocks out of their way to avoid them.

The average person has no idea to what length some people permit fear to rule them. I have had patients who before writing me, had not been out of their homes for perhaps years. Fear of self had held them a prisoner. But as soon as confidence was re-established they were again natural.

A young man came to me sometime ago who had not worked for over a year, yet he had a wife and two young children dependent on him which should have been the greatest incentive. His history showed that up to a year before his downfall he had been quite fearless, full of confidence and very ambitious. He took a position as assistant engineer with a large corporation. The chief engineer was one soured on life and took pleasure in telling this young man of his faults, that because he was not a college graduate of course, he could never expect to be a chief engineer, etc.

In time he succeeded in completely breaking down this young man's confidence in self and the Fear in him had been so strongly developed that he resigned. And the more time he had to think of self the more intense the Fear became until he reached a point where interviewing a prospective employer became simply impossible. And he went from bad to worse.

He was a good patient for he was VERY desirous

of throwing off this Fear and under my instruction he advanced rapidly. After treating him for a time he said to me one day, "Doctor, I am going out to look for a position tomorrow." The next time he came he reported that he had procured a good position at the first place he went to. But he said, "I did not stop at that, but interviewed a number of other men regarding a position, knowing that your doctrine was one of developement through USE, and that if I were to get rid of Fear, I would have to face it and FIGHT it." After hearing this, I said to him, "My friend, victory is assured. Anyone who will follow directions as closely as you have CAN'T lose. You have fought a big battle with self in doing as you have—and have WON."

Some months later he came to me one day and asked me to read a letter he had received. It was from his old firm and read, "We have had to discharge our Chief Engineer for the good of the service. Will you accept the position? Let us know by wire." Can you imagine how good this made him feel?

And all such things are the result of unreasonable Fear—fear with no actual foundation. Many patients have besought me: "Doctor, I don't know what I am so afraid of, I'm just afraid, that's all." Usually it is not the situation, but the patient's atti-

tude that is making life hard.

The Fear victim is the slave of his thoughts. He cannot be happy until he becomes his own mental master. With mastery over self, will begin the first real freedom he has ever enjoyed.

THOROUGH EFFICIENCY AND REAL SUCCESS ARE NOT POSSIBLE TO THE MAN WHO FEARS. He dissipates his energy, befogs his brain, harasses his mind. He fears to make bold, strong moves. He is apprehensive of failure. A fearful man is like one blindfolded, who believes himself blind. He knows not his own resources. But the fearless man **KNOWS HE CAN SUCCEED**, and strikes right out for all he is worth.

Examine some of the common everyday Fears. Fear of poverty is usually born of lack of self-confidence. Lack of self-confidence may have been engendered by some unpleasant experience, fear of a rival or competitor. Or one may be naturally fearful and apprehensive about everything. The way ahead may seem to be blocked. But it **NEVER** is. There is always a way out for the man who believes in himself and has the pluck and grit to forge ahead. I have taken man after man, and woman after woman, and trained them to conquer Fear of poverty and cultivate masterful self-confidence to win success.

Fear of sickness—of taking cold, getting the “flu,” or whatever is prevalent; of developing cancer, tuberculosis or Bright’s disease—is a woeful mental malady.

Fear of old age (the poverty-fear enters in here frequently, combined with the fear of dependence, weakness, uselessness, senility) has a lamentable hold on some persons’ minds. We could be young many years more than we are, if we would only make up our minds to stay young. Old age, in the sense of invalidism, decrepitude, etc., is too often the result of ignorance and laziness. In a few centuries, perhaps, men will be ashamed of being “old” at 70, 80, or even 90. They will have learned to live.

Fight Fear of death, with the thought that you may as well be cheerful about what you cannot help! When death comes—any physician will tell you—you will not be afraid. Why worry about it now? Forget about dying; think instead about living.

Fear of not appearing to good advantage before others is born of egotism. Oddly enough, it can be cured only by developing egotistical belief in the supremacy of one’s real self.

Even the strongest, limit self more than is neces-

sary. A good illustration of this is found in one who has gone violently insane. You have heard it said many times that such a person seems to possess the strength of two or three ordinary individuals. And this is true. I recall a tussle I had at one time with a little fellow weighing about 110 pounds, against my 180, and if I had not procured help, he would have possibly gotten the best of me. Yet this same man when sane was a physical coward and I could have easily whipped him with one arm tied behind me.

Where does this added strength come from in the few minutes that elapses from the time he was sane and insane? I will tell you. The insane break down all thought limitation—they forget self completely—they use their all. They possessed the same strength when sane, but limited its use through their own thought limitations.

We see daily, instances where man with his superior mind is able to cause wild animals to Fear him, who could easily tear him to pieces. He masters the horse and tames it, though if the horse but realized his true strength, man would be no match for him physically.

Fear is limiting you in everything that you do.

Often while in general practice years ago, I was

LEAVITT-SCIENCE

asked what precautions physicians used to prevent their contracting the contagious diseases they were almost daily in contact with. My friend, the only precaution they use is fearlessness. And they are not likely to take such diseases unless rundown by overwork or dissipation which lowers one's power of resistance.

The effect of Fear was recognized by the heads of all nations engaged in our recent World War. Millions of dollars were spent in keeping up what was called the Morale of the armies.

They knew if Fear entered the minds of the men fighting that it would be a very decided gain for the opposing forces. It was a battle of minds and the one who was whipped would be the one who first lost confidence.

Fear is a state of mind—to a great extent a habit. At its worst it is only a tendency and can be overcome.

We often look up at constructural iron workers walking on iron beams twenty stories above the ground and say, "I couldn't do that to save my life." And you couldn't just at that time. But you forget that those men have gone through an apprenticeship which has developed this fearlessness. They began their work at the lower levels and gradually became accustomed to heights.

If I were to place planks on the ground, end to end, that were a foot wide, I am sure you could walk on them for most any distance without stepping off. And you would have no trouble if I raised the planks to a foot above the ground. But let me elevate them to a height of one hundred feet above the earth and I doubt if you could even stand on one without falling. And what would cause you to fall, would be the Fear of falling, for the planks would be just as wide as they were when on the ground.

But if you were to practice walking on these planks, starting with them but a few inches above the ground and very gradually increasing the height as you became accustomed to it, the day would come when you could walk on the planks in perfect safety at a height of one hundred feet. Now what would take place in you to make this change? The complete elimination of Fear.

My reader, I ASSURE you, FEAR CAN BE OVERCOME AND CONFIDENCE ESTABLISHED.

FAITH

If I were asked what faith is, I would reply—Faith is the quintessence of optimism, the contentedness of trust and confidence, the June morning of the mind. It is buoyant though calm and sweet. It is musical, but its harmonies are for the inner ear. FAITH, as a state of mind, is like some of those rare summer afternoons we all of us have had, when to live was a quiet ecstasy. It is that rich season of the mind which has its kin in nature when late summer begins to sink into golden, mellow autumn. It is all that fear is not. It is not contemplation of a God necessarily, nor is it the state of being convinced of the correctness of a dogma. It is just FAITH.

Now if we were to ask why Fear depresses and disturbs the body we should be told by Dr. Wiley, late of the United States Food Inspection Office, that fear turns certain bodily juices into rank toxins which permeate the organs and cause that disintegrating process called disease. Similarly if we were asked why FAITH uplifts, freshens, strengthens, encourages, revivifies, renews, we would be told that it develops and purifies those juices and

processes that make for our well-being. How this is done is a mystery, but that it IS done is just as certain as that twice two is four.

FAITH is a state of mind—keep this definition in sight. In that sense faith differs from fear only in its effects, not in its essential nature.

Now we are going to take faith away from the shadow of a church steeple and consider it only as a state of mind.

Faith is not necessarily a consent to a proposition, as the doctrine of original sin, but as I shall again repeat, *it is a state of mind.*

I do not believe, as do some, that faith and fear are to any great extent inherited. I believe that these two elements are given us through suggestion. If it were possible to analyze the minds of new born babes it is my opinion that there would be very little difference at birth. But a child, even a baby, is impressionable and sensitive and therefore suggestable. All it ever knows up to a certain age is given it from outside. All habits are formed through its being an imitator.

When the child begins to comprehend the meaning of words it begins to mould in itself fear or faith through the form of words and acts it receives from others. One can't begin too young to train

a child that there is **NOTHING** to fear and that it has every reason to have faith. This is almost impossible to do if either parent possesses a great deal of fear, for no matter how hard he or she may try to hide it, this sensitive little piece of humanity will sense it and be impressed by it.

I condemn the custom of telling stories, such as "Little Red Riding Hood" and stories that have **ANYTHING** in them that would tend toward creating fear in the mind of the child. The beginning of faith then is to be found in the very early training of the child.

Dr. Bradley, a minister of this city in a recent talk on fear gave the following illustration to show what real faith was. Let me repeat it. "I was at the lake one day and saw a small child standing on the pier. She was watching her father who was swimming in the water. A few minutes later her father came over next to the pier and said—'Jump in honey, I'll catch you.' The child never hesitated a moment but answered, 'All right daddy, here I come.' " That is an example of perfect faith.

Faith is the connecting link between what we desire and its fulfilment.

We read in the Bible that in certain towns even Christ was unable to heal—on account of their lack

of faith. So you see there **MUST** be this connecting link to free us from bondage. When the blind men came to Jesus and asked to be healed, Christ asked them, "Do you believe I can heal you," and upon their replying, "Yes Master," Christ said—"According to your faith be it unto you." Christ's teaching showed plainly that He believed **FAITH** the most important thing in life.

We read of Shrines, pools, the burial places of Saints, etc., possessing some magic power to heal. And thousands are actually healed through visiting these places. It is all a matter of faith. Thousands come away unhealed because they lacked this necessary faith.

Long before I took up my present specialty, in the year 1893, a man by the name of Dowie, who later became almost a world's character, began his teaching and healing out near the World's Fair Grounds here in Chicago. I went to several of his meetings and to my astonishment occasionally saw a man or woman come in on crutches and after Dowie had placed his hand on them and offered up a prayer they threw their crutches away and left the place without them. It puzzled me then, for though I was a religious young man I did not believe that the demonstration was entirely an answer to prayer. My reason told me that thousands of

devout ministers and others had prayed times without number for similar things and without success. But later I realized that it was all due to the personality of Dowie that had awakened perfect faith in the minds of those he healed. If they could have had the same faith they would have been able to throw their crutches away perhaps years before.

And so often in my own work the power of faith is demonstrated in wonderful ways. Every so often I am able to instantly cure a person of ills that have been present in them for years. I mailed one of my small books to a woman who wrote for it a short time ago and about three months afterward received the following letter: "Dear Dr. Leavitt:—How can I thank you for all you have done for me. I received the little book you sent me and for several days felt the treatment very strong. For four years I have had a very distressing headache every day. From the day I received your book and treatments I have never suffered once." Now, as a matter of fact, I sent no treatment. Evidently this woman in some way got the impression that some form of treatment went with the book. Her headaches were nervous in character and FAITH put her in possession of self and cured her. It was ALL faith. I could give instance after instance where FAITH has made almost miraculous cures.

To the woman who suffered from hemorrhages

and showed so great a desire to touch Christ in the hope of being healed, He said—"Courage daughter! Your faith has delivered you." In the incident in which Jesus' disciples failed to effect a cure alluded to in the Bible, the following colloquy took place—"What are you arguing about with them?" Jesus asked on approaching. "Teacher," answered a man in the crowd, "I brought my son to see you as he has a dumb spirit in him, and wherever it seizes him it dashes him down, and he foams at the mouth and grinds his teeth and is pining away. I asked your disciples to drive the spirit out but they failed." "Oh faithless generation," exclaimed Jesus. "How long must I be with you; how long must I have patience with you? Bring the boy to me." They brought him to Jesus but no sooner did the boy see Him than the spirit threw him into convulsions and he fell on the ground and rolled about foaming at the mouth. "How long has he been like this?" Jesus asked the boy's father. "From his childhood," he answered, "and it has often thrown him into fire and into water to put an end to his life, but if you can possibly do anything take pity on us and help us?" "Why say 'possibly'," Jesus replied. **"EVERYTHING IS POSSIBLE FOR ONE WHO HAS FAITH."** (This boy suffered from what we now know as Epilepsy.)

FAITH is the keynote to health, happiness and

success and many of you right now need **JUST** a little more to make your dreams come true.

Faith can be developed where it is lacking through a process of reasoning plus **USE**. There is just one way that we **CAN** develop **ANY** power, and that is, through meeting resistance and overcoming it, or in other words, through **USE**. This applies to mental as well as physical muscles. If your arm were weak you wouldn't expect to add to its strength through putting it in a sling, would you? Your **REASON** would tell you that only through using your arm **MORE** than you had been accustomed to would strength be added. Well, now, apply this same principle to your mental muscles. One cannot perhaps begin with a wonderful faith, but **USE** what faith you have, suggest that you will have more, picture yourself as possessing more and more faith and **ACT** as one who possesses faith; and faith will gradually be added.

You have **EVERY** reason to have faith in self and in your ability to do **ANYTHING** within the bounds of reason. If you haven't faith in **SELF**, how do you expect others to have faith in you?

The Brain, the Center of All Nerve Action

THIS organ is the center of the entire nervous system, and impulses carried along the nerves originate here.

The Brain is divided into four principal parts,—the Cerebrum, the Cerebellum, the Pons Varolii and the Medulla Oblongata. The Cerebrum forms the largest portion of the brain and occupies a considerable part of the cavity of the cranium. The Cerebellum, sometimes termed "The Little Brain," is situated in the inferior Occipital Fossa. The Pons Varolii and the Medulla Oblongata play a less important part.

The Brain is the seat of all Thought and Action; also controls the power of touch, taste, smell, hearing and sight.

Thought is a force and immediately puts into action an impulse that is carried along the nerves, which stimulates or depresses the entire body, according to the nature of the thought.

Let us take for illustration thoughts of Fear and Anger, for you have seen some of the effects of both of these depressors. Suppose you have some terrible news to break to a friend. You find him joyous and glad; he is radiant with hope and vital-

ity. You break the bad news, and what a difference is created! His face grows pale, his eyes stare, his limbs tremble, and when the full force of the shock breaks upon his mind, you may have to support him to keep him from falling. Thousands who have enlisted in regiments and have been ordered to the front have died from fright before they ever had an opportunity to smell the powder from the enemies' guns. The plagues that at one time were so prevalent in Europe were good examples of the effect of fear, for thousands died with all the symptoms of cholera that upon examination were found never to have had it.

I know of a young woman who thought by mistake she had taken a tablet of bichloride of mercury—she suffered excruciating pain and died before a physician could reach her. The post mortem showed no trace of mercury, and it was found she had taken a potash tablet such as are sold for sore throats.

You can easily recall the change produced in someone you have seen grow extremely angry—the circulation is greatly stimulated as shown by the flush that comes over him, and a little later we find, through reaction, an extreme pallor, and the nerves agitated and irritable.

When these effects are studied closely you can-

not but feel that one attitude makes for life and the other makes for weakness and death.

When you recall the fact that your body is one network of nerves, and nerve filaments, in fact to such an extent that a pin prick anywhere will cause a sensation, and that the brain, where thought originates, is the center of this wonderful mechanism, can you longer doubt the power of thought to cure?

The Sympathetic Nervous System

THE Sympathetic Nervous System, on account of the great part it plays in the "cause and effect" of disease, is an intensely interesting study. Through this system a sympathetic action is often established in organs remotely situated from the real seat of trouble. This system consists of a series of ganglia connected together by intervening chords extending on each side of the vertebral column from the base of the skull to the coccyx. Its filaments extend even up into the head, where the ganglia are in connection with the facial nerves. As these nerves descend from the head they divide into many branches and are given the following terms in the order named: Cervical portion, 3 pairs of ganglia; Dorsal portion, 12 pairs of ganglia; Lumbar portion, 4 pairs of ganglia; Sacral portion, 4 or 5 pairs of ganglia; Coccygeal portion, 1 pair of ganglia.

The Sympathetic Nerve has several plexuses, named according to the location. We find the deep Cardiac Plexus, Superficial Cardiac Plexus, the So-

lar Plexus, or Epigastric Plexus (sometimes termed the abdominal Brain), the Aortic Plexus and the Hypogastric Plexus.

Reflex Action

EVERY thoughtful person will readily see how through the net-work of connecting nerves of the Sympathetic System local disturbances in one particular point may cause suffering at a remote point. This does not require proof, for every physician recognizes this fact. Volumes have been written by deep thinking physicians showing up many of the various forms of reflex action and irritation, and yet the average physician tries to drug some localized pain, which is an "effect" instead of learning to recognize the true "cause" and then removing it. Cases of so-called Nervous Prostration and collapse, find their expression through this Sympathetic Nervous System, and appear as—lack of energy, lack of self-control, weakness, loss of ambition, fear, loss of speech, abnormal thoughts, pains, and a hundred other ways. Opium or some other narcotic is often administered by physicians in such cases, which is alluring in its effects but tends to check and prevent the secretions of the body.

If you will draw a mental picture of the interlacing mass of nerves and filaments connected with

the various centers, you will readily see with what ease a case of facial neuralgia can be established through the Sympathetic Nervous System, though the direct cause of irritation may be located in the liver, the stomach, or some irritated plexus, due only to a wrong mental attitude, or a general negativity.

You can now see how sciatica, or some other condition of neuritis can be brought about in the lower extremities through this same reflex action. Cases of pain, or swelling in the body, are very often diagnosed as rheumatism, when it is really due to some nerve irritation that has perhaps become a habit of weakness.

About Self-Healing

CAN I heal myself?

There are few who can get well without help. The cure is wrought by the patient himself in every instance; but the impulse is derived from someone else.

Sacred fire is essential, and the only feasible way to get it is to receive it from another. The ready flint and steel with which to originate psychic fire, and the skill to catch the spark, are rarely ours when we are ill. One torch has to light another. Thus the energy is spread, and thus it shall be to the end of time.

As units we are interrelated. The vitality of one unit vivifies others until a community of dependence becomes established. At root we are all one, and it appears to be a part of the general plan to group us for diversified expression.

The thoughts of my mind reverberate through the corridors of your sentient being, though you may know it not, and the question of effect is determined by your vibratory harmony—or lack of it.

The power to be and to do is within us; but it remains

latent until aroused into action by the fire of another soul.

There is much within us that we wot not of. Man is a miniature universe.

A thimbleful of water represents sufficient energy to split in twain the solid mountain; but it requires that the elements of the water and those of certain agents come in contact, and that certain precedent conditions be established in order that a rapid and enthusiastic union take place and energy thus be liberated. *Just so must one soul be quickened into action by another, or its powers slumber on.* Knowing how to do a thing does not communicate the faculty for doing it nor the zeal needed to carry it to a climax of completion. The child may understand that close application to study will develop his mental powers, but the knowledge commonly avails little unless he also knows that requisite effort has to be set in motion and continually sustained by a competent teacher. Few succeed in educating themselves to a good degree of proficiency.

Remember that your very ailment evinces a lack of the chemism upon which the efficiency of self-help depends. You need the command of a strong soul to your inert self. "Rise and walk."

There are so many unfriendly conditions to divert, to discourage, to frighten, that the strongest

soul, if struggling alone, is apt to fall into a negative state and become powerless under the smarts and bruises of mental and physical life. Is it any wonder then that he who has a heritage of mental and physical weakness, even though he knows the ins and outs of modern helpful thought, finds himself unable to maintain the posture of a master? *Many a noble soul have I found vainly struggling with unfriendly conditions who, upon being given the warm hand of helpful sympathy, the suitable direction of energy and the word of strength and courage, has been able to stand erect in the divine image and walk like a god among men.*

We cannot continue well and happy unless in harmonious touch with another soul capable of inspiring us by the wealth of his or her nature to strong helpfulness.

Many come to me in need of help who are greatly distressed over their inability to help themselves. That they cannot do so is often the cause of doubt and discouragement.

The locomotive that has left the track is as powerless to do the work for which it was intended as is a fish to swim in the atmosphere. It may puff and whistle, but the more energy shown the deeper in the sand do its wheels become imbedded. What it needs is a hoist and a swing from the resources of the wreck car. When its wheels have once more been set squarely upon the tracks it is just as ready

for a great stunt as ever.

As long as we do not pose as Supreme Beings it is no humiliation to confess an occasional need of help. We are co-workers, each having his own distinctive duties and responsibilities. We are more or less dependent on our fellows. The hand cannot say to the foot, "I have no need of thee," as it readily learns when its duties lie at a distance from its present whereabouts. Both the hand and the foot derive their power and skill from the same source, but the power is differentiated in each.

My own conviction is that true healers, like true poets and musicians, are born and not made. The poetic and musical spirit manifests itself in varying degrees in all, but is conspicuous only in a genius. In every vocation there is always room at the top. Among healers the Man of Galilee has ever ranked first. The truth of his cures has been more or less obscured by the high coloring given the narratives by astonished superstitious and ignorant followers; but that His efficiency outstripped that of others there is no room for doubt. And yet He Himself said that His successors should do "greater works." That they have not done so is probably due to the paralysis of superstition and doubt.

Let those of like faith with ours, who are vainly striving alone to overcome their mental and physical

weakness, think not because of their failures that psychic power has waned. *There is still abundant help for all when rightly sought.*

He who makes a business of curing others, and who himself has been repeatedly under the heel of physical disease, need not be shorn of one bit of his power, even over himself, save for the moment.

A teacher of music by virtue of the fact that he is able to teach the most advanced pupils, is not necessarily a superior singer or player. One may be an excellent teacher, or healer of others, without being able to exemplify in his own life the principles which others are better able to put into practice, under his direction. At the same time he who excels in both theory and practice is always to be preferred.

In the curative process, as well as in the educational one, the work consists merely of an elaboration and judicious use of one's own energy. Cure arises from the development of resident power through suitable use. On hearing this many patients illogically jump to the conclusion that immediately on learning the general principles of cure they ought to be able to carry on the curative process in themselves without the aid of a competent director. But such reasoning is harmfully irrational. It would be as reasonable for

one to set out to train his own voice or to learn the intricacies of electrical technique without a teacher. These things can be done, but only by a genius.

We are not quick to discern our own weaknesses nor to discover the causes of our own failures. *We need the advice and encouragement of one competent to discern and strong to uplift.*

In the healing art there is room for all the tact and skill of a genius. The healer must be severe and gentle; he must scold and praise; alarm and reassure, startle and soothe, drive and lead, whip and caress, blame and compliment, interdict and urge, as occasion may require. But in the midst of it all he must acquire and hold the confidence and esteem of his patients. To do all of this successfully and thereby to work his cures is to prove one's right to the title of *true healer*.

Because Applied Psychology is mental medicine and teaches the power of one's mind over one's physical ailments, there has arisen a prevalent opinion that patients ought to be able to cure themselves when once they become somewhat familiar with the principles involved.

Nothing is more difficult. It is one thing to know what to do in a general way, and it is another thing

to know just *how* to do it. It is one thing to know *how* to do a thing and quite *another* still to be *able* to do it. The truth of these postulates has been demonstrated too many times. To see a surgeon operate makes a student think he ought to be able to do equally well; but when he is brought face to face with the trying difficulties of a surgical situation he finds himself awkward, hesitant and incompetent.

Many teachers and practitioners of the mental healing art have come to me, sometimes in chagrin, to get aid, which I was very glad to give them. They knew how to help themselves, but had struggled in vain.

Now what is the meaning of all this? It is to be found in the fact that when one is ill one is in a negative state and cannot summon the necessary positiveness to overcome. The very fact that you are in a condition to need much help proves that you are at the wrong pole of the magnet.

If one of much learning and practice in psychic things finds himself so helpless when ill, what height of folly it is for a novice to expect to heal himself? He will rarely be able to do it and it is a waste of time and a great discouragement to struggle on alone.

Does Organic Disease Respond to Applied Psychology?

THIS is a question often asked by the laity, and one commonly answered by doctors in the negative. There appears to be an almost uniform conviction among medical men that no other than neurotic disease is amenable to mental curative influence, leaving us to infer that only from material remedies can we hope for relief of organic disease.

But what does the average physician know about the matter? Substantially nothing more than he has been told by those who pose as medical instructors, while the latter class base their opinion on a process of reasoning from materialistic premises.

I do not wonder at their processes of reasoning nor at their conclusion. They ascribe the causes of disease to microbes and like material things, and they could not be expected to look to mental remedies for relief. They are perfectly consistent. Were I really to ascribe to disease a similar origin I should be led to a like conclusion.

But my contention is that the science of etiology as taught does not ordinarily go deep enough to arrive at the true cause. My medical brethren forget that disease in its incipency is a neurosis—i. e., a nerve disturbance. This preliminary stage is one of incubation, during which there is wrought nothing more than preparatory nervous changes; but these neurotic modifications constitute the first stirrings of the developing disease.

Let us go farther in our study of disease genesis.

To illustrate: As a physician, and one who practiced general medicine for a number of years, I naturally came in contact with hundreds of cases of contagious diseases. I have never had more than the simple diseases of childhood—measles and mumps, and one might look upon such a one as easy prey to disease. Yet with all this exposure I never even had a scare, nor did I use, as some believe, preventives. Another will succumb immediately on being exposed.

What do such phenomena signify?

We are told that they signify that my organism was in a resistant state and the organism of another is not; and I concur in the opinion.

But let us delve still deeper.

It is well known that one commonly has but a single attack of scarlet fever and measles.

And why?

Because the defensive energies of the body are so well developed by a single contest that the germs on which the disease depends can never after find a friendly foothold in that particular territory.

Our bodies are like other confederacies; they have their several departments of administration and their state and provincial governments, all working as industrious autonomies, but each co-ordinated with every other in a federated head. It goes without saying that inharmony in one part is a menace to the peace of the whole; an attack on one is an attack on all, and the power of the general government is brought to the defense. So likewise a weakness in one part, if prolonged, shows a weakness of the federal body. It is a lack of tone in the general government.

If we were looking on as interested observers what would we think of a nation that would allow an exposed state or two to fall into inertia and indifference and its defenses to go into decay when a foe was known to be watching for a foothold? Why of course we would say that there was something wrong at the center. But we hear people

say: "I have a bad liver that is unsettling my constitutional strength." "My heart is weak and some day I suppose it will get me," "My nervous system is a total wreck," and so on to the end of the list. Who is running this physical confederacy? Do you understand that the several organs run things on their own authority? If not, let me tell you that the central authority in these cases needs waking up. There is need of getting busy at the headquarters of those who suffer according to the complaints made. My advise to them is to take up the phone and cry at the top of their voice: "Hello, there, Central! You would better get down to business. Trouble was long ago reported at this end of the line." But the trouble is that our pragmatic conscious selves are so eternally heaping up obstacles and stirring up strife that the authorities become sick at heart and almost indifferent.

Now it is this which constitutes the lack of physical and mental tone upon which microbic invasion depends. In such cases the bars are down and no one need wonder that the cattle from the adjoining lots are in our pasture.

From all this a fair inference is that even the physician who accepts the germ theory of disease can make no rational denial of my claim that the true cause of disease lies behind microbes and that

prevention and cure require a deeper study.

What follows?

Being able to include even those diseases acknowledged to be occasioned by germs among those in which the mind is the chief causative factor, no rational person can deny my theorem that disease in all its forms springs primarily from the submerged, the unconscious side of us, still so poorly understood.

Now, let us ask again, is organic disease amenable to mental medicine?

I say yes for the best of reasons, and that is that I have seen it yield to that means of cure. The fact that it does so is not astonishing when you reflect on the processes by which disease is developed. Recall, if you will, what precedes the establishment of an organic lesion. Let the cause of it be what it may, there is first an interruption of the perfect co-ordination, the delicate balance of the system essential to harmony. In its initial stage this is too slight to produce a distinct sensory impression. But shortly it increases until the nerves of feeling begin to cry out with pain. This stage may last for a period varying greatly according to the character of the disturbance and the particular parts primarily involved.

The reader will observe that, up to this point, the disorder is merely functional. It is a neurosis, a functional rather than an organic disease, and this is true no matter what the nature of the ensuing organic changes. Up to this point, then, the possibility of a cure by applied psychology would be granted by our critics.

But observe now the further course of this disorder as we find it slowly merging into a true organic lesion. Subconsciousness (the orthodox call it Nature) is working under difficulties, and sometimes in a dispirited and halfhearted way, to maintain a suitable balance by making short cuts and resorting to makeshifts of various kinds, with astonishing intelligence. At last when these expedients have to be maintained for an indefinite period, what was at first but a functional accommodation develops into a formal, and often permanent change of an organic nature.

During all this time the original cause of the disturbance maintains its influence and the resulting neurosis merging into organic disease preserves its true relationship in the chain of pathologic events. This stage having been reached, my orthodox friends pronounce the disease irremediable by mental measures. Let us glance for a moment at the true situation and the rational indications in the

matter of treatment.

Here is an organic disease owing its origin to some influence, the disturbance occasioned by which began in the subconscious realm. Only when it blossomed out into an organic affection did we become aware of its true nature; but here it now is in a form clearly disclosed to our objective senses.

Concerning the question of treatment let my readers act as jurors to determine which is the more rational of the two methods about to be proposed.

But before we go farther let it be understood that if the organic change is of a character not open to removal by means of the physiological processes of absorption and transformation (metabolism) it is agreed between us that (1) a symptomatic cure can be effected without removal of the organic evidences of the disorder, provided their influence on surrounding or functionally related structures shall not be pernicious, as in the instance of certain small growths of an innocent nature; and (2) surgery should be employed to get rid of harmful lesions if practicable.

And now for relief from such organic diseases as offer rational possibilities of removal through the action of physiological processes, the orthodox physician introduces drugs addressed to the lesions

themselves, or to supposed conditions by them evinced, hoping in some manner to proceed with cure in an order inverse to that of development; while the psycho-therapist attacks the trouble at its mental root, and seeks by means of its own unique processes to correct the disease phenomena by removing the cause.

If the waters of a stream had become foul and pestilential which would you deem the wiser corrective course, to abate the ensuing harm by a free use of disinfectants, or to throw out the dead frogs and cats from the fountain pool whence it springs? I know what your answer must be. And now let me ask you another and final question. If one witness testified that he had cleansed many such streams by purifying their sources and another should testify that such a thing could not be done, to the evidence of which witness would you attach the most

There can be but one answer.

Yes, reader, organic diseases can be both caused and cured by the mind. That tuberculosis and cancer, as well as nervous disorders, are often caused by insanitary mental states, there can be no rational doubt; and that these very diseases can be both cured and prevented by similar means, consciously and purposely employed, I have more than once

demonstrated.

When the essential conditions are met, the desired results must follow, unless the pathological processes have carried their inhibitory effects to a point which forbids restoration by any means whatever.

After much experience I do solemnly aver that, if required to make a choice between drugs and mind for the treatment of disease in its multitudinous forms, I should certainly select the latter, with a conviction that, being deprived of the former, I had suffered small loss.

How Can One Develop?

THERE is but one way we can develop, and that is, through the proper use of the forces we have at our command. If we wish to develop the muscles of the arms we use those muscles systematically, according to scientific direction. It is essential that we use correct exercises, for we can easily expend much effort wastefully. Undirected energy is merely effort—and is as destructive as inertia. If you were to put your arm in a plaster cast for three months, you know what would happen. The arm would wither and be almost useless. Yet this is just what the average physician does with his nervous patients when he sends them to a rest cure, thus giving them an opportunity to pity themselves, worry, conjure up depressing suggestions and fears, and brood, brood, brood. How foolish! Nerves are never permanently strengthened in that way. It will give the physical organism a rest, to be sure, but how about the mental side? As another illustration, let us take a very common complaint, "stomach trouble." The average physician will administer his drugs and will cut down the diet until the stomach is so weak that it cannot well retain food. Do you know that the stomach is composed of layers of muscles and that unless these muscles are

exercised the same effect will be produced on the stomach as was produced on the arm by the plaster cast? Of course, this developmental process must be carefully directed, one must know the right food to take and the proper time and the necessary amounts. As you go along you will realize more and more that this supervision is truly a science. I can bring any part of the physical or mental organism to a point of perfect development if my directions are properly and persistently followed.

Development through use applies to all things; brain-power, will-power, vital energy, memory, weak lungs, the overthrow of bad habits, muscle, happiness, success, self-confidence or diseased tissue.

I had a patient sent me from a neighboring state who had not been out of her bed for a period of four years. In the beginning she had had typhoid fever followed by a malarial condition that so weakened her that she was unable to get out of bed. But if she tried to prop herself up in bed her physician would exclaim, "No, no, you must not; it will hurt you," and there she stayed. Whether this physician was catering to his pocketbook or was of the kind

who lack good judgment, I never learned. However, the patient was with me for two months and went back home well on the road to health and strength. Later a letter informed me that she was as well as one could wish to be, and was doing her own housework. >

An Outline of My Method and Its Scope

THE ULTIMATE ORIGIN OF DISEASE IS IN THE MIND. The medical fraternity is loath to accept this dictum. Great swarms of bacteria intervene to cloud its vision. A silver dime before the eye can wholly obscure the orb of day. There is no doubt that microbes are the occasion of disease; but there is a deal of difference between occasion and Cause. If microbes are the cause of disease, why are we not all sick? Everyone comes in contact with germs of all kinds, and yet few fall a prey to their malign influence. There are diphtheritic germs in your throat and in mine, but we do not develop diphtheria. Why? They say it is because our systems are in a condition to resist the enemy. Precisely. You and I are so well organized and equipped to quell disturbance that we dwell in safety. They say that a large army and navy are a good guaranty of national peace. Individually we maintain peace at the expense of vital equipment. In other words, we are not susceptible to microbic influence because the mind of every cell is in a state of vigilance and strength, ready to respond most energetically at the call of the great nerve centers. There is no apparent effort, but there is doubtless a resolute hidden effort put forth to

maintain perfect unity and co-ordination. *It is when the subconsciousness that presides over organic action becomes a little slack in its functions that germs begin to do their evil work.*

No one who takes an unprejudiced view of vital action can fail to see that the ultimate cause of physical disturbance lies in the subconscious mental realm.

There is, then, a pathology of mind with which the ordinary physician is not acquainted. Without under-rating the value of bacteriology as a branch of medical science, in the study of etiology let it be remembered that we cannot give too great dignity to psychology.

The subconsciousness represents man's greatest self: The true Ego. It is a storehouse of energy, wisdom and knowledge; and is the divine side of self.

We have every reason to believe that within or beneath the brain cortex there is a vast unexplored region of mind of which we have had but glimpses. What we really know and what we really do are vastly more than what we know that we know, and what we know that we do. *Conscious life is but a fragment of real life. Humanity is just awakening to a realization of this truth.*

The resources of subconsciousness are at man's com-

mand when he avails himself of the laws of communication.

We can never know our subconsciousness in all its richness and fullness, for thus to know it would be to know the mind of the Infinite which it represents. But there is possible communion with it. We can learn to hearken to the voice of its wisdom and to feel the leadings of its intuitions. By recognizing its nature and believing in the possibility of drawing upon its resources we can come upon intimate terms with it and thereby greatly facilitate our purposes and augment our happiness. The precise methods of doing this I shall not now discuss.

The subconsciousness is hampered by non-co-operation of the consciousness, its beneficent purposes being often thwarted by erroneous beliefs and unwise acts. By conscious misdirection of energy, bad physical and mental habits are established, resulting in suffering and premature death.

The two phases of mind may work at cross purposes. The subconsciousness is faithful, always seeking to work out wholesome conditions; but consciousness being full of notions, like a cushion full of pins, seriously hinders healthy action of the vital forces as they are marshaled by the true Ego.

Then, too, consciousness is continually imposing heavy burdens upon the patient subconsciousness

in the form of pernicious habits and unwholesome practices, so that the latter is unable, with the physical resources at its command, to maintain the desired equilibrium of psychic and physiologic action.

By the exercise of conscious will, aided by repeated affirmation, subconscious action can be remedied, bad habits broken, pain relieved, health restored, life lengthened and happiness realized.

The way to success is through oft-repeated affirmation and the exercise of indomitable will. By such a process the mental forms are gradually molded to our liking.

The girl begins her piano practice with a conscious effort. Every finger movement has to be thought out by concentrated effort. Consecutive days show but little progress in the way of facility; it is only by taking a lengthened retrospect that she is able to discern improvement. But she goes on with the conscious effort for months and years, expecting the usual reward of perseverance and faithfulness. Then there comes a time of true realization. It sometimes comes upon her as a broad stream of sunlight may burst through a rift in a dark cloud. Only yesterday the student of music was still laboring at her task; but today she finds her fingers are at liberty and falling upon the right keys

without recognized thought. The subconsciousness has finally assumed full direction of the work. Now the intricate processes involved in translating musical signs into musical tones goes on with perfect ease. The process may be accompanied with a degree of effort, but most of it is beneath the floor of consciousness.

In a similar manner we may educate subconsciousness with respect to vital action; there will be many early failures but persistency is ultimately crowned with success. And then when once trained the subconscious faculties execute their commissions with zeal and fidelity.

All cures by whatever means wrought, are self-cures. Medicines do not communicate power. They only waken it. The curative energy resides in the patient. How to arouse and direct it constitutes the curative problem.

It is a popular notion that medicines add something that the system lacks, and that cures are wrought by reinforcements thus applied. This is rarely true. Medicines in general do nothing more than arouse the physical forces to renewed energy, and they do this mainly by irritation. The lax forces are impelled to resistance, and the power thereby set in motion effects a cure.

At present drugs are given much too often and

too freely. The soldier who is choice of his ammunition, seeking to make every shot count, is the most efficient. Drugs are not to be fired at the patient in "broad-sides," but are to be wisely selected and used.

In conclusion I may say that as one becomes expert in the use of Applied Psychology the occasions for using drugs become infrequent; but at no time can one afford to ignore innocuous aid of any nature.

Is it reasonable to suppose that this delicate organism is running along haphazard without a supreme power directing it? Such a theory would be ridiculous. If one wishes to raise his arm he does not think of the many moves that certain muscles must make to accomplish this act. He merely thinks "I wish to raise my arm," and immediately the thought is put into action. It has been carried out by the subconscious mind. This mind controls every function in the body.

My methods have to deal largely with the subconscious mind, by many termed and known as "*Nature*." Through study and experience I am familiar with Nature's Laws, and can, through suggestion, educational means, and, if necessary, by material aids, arouse her to action in any patient. I can teach you her laws—how to attain complete

Mastery of Self. Do you realize what this means? It means freedom from physical aches and pains; a strong and healthy body; happiness; success in whatever you may undertake; the power of concentration; the power of influence to attract to you those you desire—those that can help you. *It means freedom from servitude and bondage.* Do you wish it?

So far as I know I am the first to put into scientific practice a combination of natural methods which apply to both the mental and physical state of being. I have brought together into harmonious action the best of the many methods, and have termed my method *Leavitt-Science*.

My method of treatment can be applied by me either in my office or at your home through correspondence and telepathy.

I educate you to live correctly, both mentally and physically, by giving you mental and physical exercises that will develop weakened and worn-out parts. I create in you ambition, vital energy and strength. I regulate your diet, if I deem a change from the food you are eating at the time is called for, though I believe that a healthy, strong individual can properly digest any food that nature intended for us. But when the digestive tract is in a weakened state, a certain amount of dietary regulation is necessary. When the body is in an abnormal

state proper diet will aid in improving the condition. One can reach a point where any food in reasonable quantities can be safely eaten. I use hydrotherapy to a great extent, as much can be done with the external and internal use of water. Suggestive therapeutics, heat, electricity, massage, manipulation and magnetism are employed when indicated, and if quick action is needed, I do not hesitate to produce such action by the use of drugs. Drugs never have cured, nor never will cure, but they are useful in setting up counter-action, acting as a whip to nature. We know that drugs cause certain actions, and if such action must be produced quickly in order to save a patient's life, the proper drug should be administered.

As an illustration of the control one may gain over the subconscious mind by concentration, a few experiments made by Prof. Elmer Gates, a teacher in one of our leading colleges, are interesting. He has practiced on concentration and mastered it to such a degree that he can concentrate on one of his outstretched arms and by commanding it to be so, remove the blood from his arm to such an extent that it will be as white as chalk. Again he will demand that the blood rush in in unusual quantities, and his arm will turn as red as fire. Is this not proof that we can control the circulation of the body with the proper knowledge and practice? This

same man has experimented with the human breath while a person is in different mental states and finds that anger will generate a poison that will kill a small bird almost instantly. Extreme sorrow generates still another poison. Is this not proof that the mental attitude assumed by us has either a poisonous, depressing effect, or can have an effect quite the reverse?

All diseases are treated by me except infectious, contagious and acute ailments—(diseases with rapid onset, which prostrate the patient and require immediate and constant attention by a physician in person).

There are many conditions that the average person does not look upon as abnormal and possible to correct, such as car sickness, delusions, obsessions, mental depression, extreme sorrow, blushing, uncontrollable emotions, perversion, lack of success, etc. All these are forms of weakness, and in a sense disease.

To be normal, we must be in complete adjustment, and self-controlled. We must be well-balanced; we must be masters, and not servants of feelings, thoughts and emotions.

There can be perfect harmony between the conscious and subconsciousness mind if we show our

selves capable of being rulers. *Do you wish this power?*

"All means that can furnish fresh idea paths in the brain, causing disuse of the old ruts along which ran the vicious trains of thought that caused or kept up the disease on its mental side, are suggestions."

A Skillful Diagnosis Is Necessary in All Cases

ONE can find relief often times through the administration of some drug, a change of environment or indulging in a rest-cure; but if you wish a *Cure*, there is but one way to begin, that is by seeking out the "cause" and removing it.

One of my greatest aids today in determining the true CAUSE of a disorder is found in a scientific use of PSYCHO-ANALYSIS. By this I do not mean just the interpretation of dreams, but a careful analysis and inventory of the past thoughts and actions of my patient that would have a bearing on present forms of weakness and inharmony. It is wonderful how accurately this can be done by one with a scientific knowledge and large experience

Telepathy

I WISH to say something on this important branch of my work, for it is necessary to employ telepathy in connection with my correspondence treatment.

Telepathy, or the power to transfer thought force, is today just as much an established fact as wireless telegraphy.

Let me briefly outline the principles involved.

As I have before stated, mind is divided into two phases, the conscious and the subconscious. When the principles involved are thoroughly understood, we see that the subconscious mind is entirely under the control of the conscious mind, and yet works independently of it. With the utmost fidelity it reproduces and works out to its final consequences whatever the conscious mind properly impresses upon it; and the fact of hypnotism shows that ideas can be impressed on the subconscious mind by the conscious mind of another, as well as by that of its own individuality. This is a most important point, for it is on this amenability to suggestion by the thought of another that all of the phenomena of healing, whether present or absent, of telepathy and the like, depends.

The subconscious mind is infinite; space and time cannot be reckoned by it. Telepathic waves are much the same as sound waves sent by a wireless telegraph and telephone instruments. They travel and travel, just as ripples caused by the throwing of a stone in the lake travel to either bank. But to be effective a telepathic message, like a wireless telegram, must have a transmitter and receiver that are in tune, in harmony. Fifty years ago the telephone was just as wonderful as telepathy is today. Twenty years ago people would have laughed at anyone who said he could transmit messages through the air for a distance of from 3,000 to 5,000 miles without wires. Nothing is impossible until proven.

Will Leavitt-Science Help the Prospective Mother?

Every child has the right to be well born. Disease, unhappiness, physical deformities and crime could be diminished by half were expectant mothers properly treated during their pregnancy. Few, but physicians of wide experience, realize the strong prenatal influence that can be, and is exerted through the mother's thoughts and mental attitudes. You have often heard of children being marked by a certain experience of a mother during pregnancy, of appetites being created or of children born with a disagreeable habit that one of the parents has? Now isn't it reasonable to suppose that if bad habits, bad dispositions, deformities, frightful marks and characteristics of an embarrassing nature can be stamped on the body or subconscious mind of a child to be developed after birth, that good suggestions, proper mental attitudes assumed by the mother, good environment, etc., will act in an opposite way? A fright could be offset by the proper kind of suggestion being given for a time soon afterward. Before birth these are only strong impressions and not realities, and can be counteracted before the birth of the child.

These are *truths*, and the sooner people awaken to a realization of them the better. Every prospective mother should have mental treatment from the time

of conception, or as soon after as possible, to the birth of her child. Such service can be made invaluable by one qualified to give it.

A mother that is treated in this way will be properly prepared for her confinement and can go through the ordeal with less loss of strength physically and nervously.

Is Leavitt-Science of Value in Child Training?

Child training should begin at birth. A child may form habits during the first few weeks of his existence, good or bad, that often remain throughout his entire life. Mothers, *start now*. Take a short course in child-training so that you may do your part toward making your child perfect in mind, body and action, and loved by all. This will mean much to them in after life. What does a young mother know about child-training? It is true she has the mother instinct that will guide her to a certain extent, but there is much more to learn. The new school of motherhood will surely be felt in the next generation.

Children with any physical deformities should have attention in early life before the bones become hardened. Backward children should receive treatment as soon as the condition is suspected. Don't wait too long and regret it the balance of your life. *Act at once*.

Mothers should study the science of life and begin to teach their children when they have reached the proper age. This is most important and may save your boy or girl a life of misery. There is a right and wrong way to place this before them. The average mother knows little about herself, and can-

not be expected to become a teacher without first being taught by a physician. A little knowledge is dangerous.

Mothers have a great responsibility when they take upon themselves the rearing of little ones. I do trust those who read this booklet will fully realize this responsibility and do their utmost to give their children an opportunity to start in life's race well equipped with physical and mental power.

Can Leavitt-Science Benefit the Insane?

The early stages of insanity very often respond to my treatment where other methods make no impression. Insanity is very often due to shock or nervous strain. A person whose control is thus destroyed becomes lost in a vicious circle of ideas. Certain impressions become fixed and exaggerated. Even a layman must see that the only possible hope of cure lies in suggestive therapeutics. Persistent treatment of this sort will bring the mind back to a normal condition.

Every insane person should be given this opportunity for relief. The earlier such a case can be treated the more hope of success.

**Does This in Any Way Interfere with One's
Religious Belief?**

There is no religious belief or cult involved in my work of healing. I administer to the mind and body only, and you must be your own "doctor" as far as your soul is concerned.

I do believe that faith in God or Universal Love and Good makes one a better balanced and stronger person. I say to you, whatever you are, Protestant, Catholic, Jew, one of the Reformed Doctrines, Free Thinker, Christian Scientist or New Thoughter, be a good one.

Let Us Do a Little Analyzing

THE human body may well be compared with a large factory engaged in the manufacture of engines. Modern establishments of this type are highly organized; first the owner, next the superintendent, who controls the entire establishment, then the department heads, each in charge of hundreds of workmen. Such work is specialized, each department producing but one small part. These parts being assembled, make the completed machine. Now what happens if one of these departments turn out its unit imperfectly? The entire work is thrown out of balance. The output is stopped, orders cannot be filled, other departments are shut down and chaos reigns. The owner realizes that something is amiss with his superintendent and calls him to account. The superintendent must control his subordinates or the organization will fail. If the owner is in doubt as to where the fault lies, he calls in an expert to seek the defect. So with our bodies. The subconscious mind is the superintendent. Each organ and function has its special work to do and is a department composed of thousands of little cells. Each cell is an intellect, has a brain and does wonderfully intelligent work. Disorganization will oc-

cur if the subconscious mind becomes lax. Disease in one form or another is sure to follow. Then the owner of the body must take things in his own hands and make demands. This may be done if we perfectly understand our organism—but this knowledge can only be gained through concentrated study, so an expert, a physician, is necessary. He must hunt for the weak spot, find the cause of the weakness and tell you how to destroy it and build strength in its place.

The subconscious mind is a "wonder-power," and works at times seeming miracles. Let an arm or leg be badly cut, half the muscles, tendons and nerves be severed, and if nature be given an impetus and directed she will complete the work of repair. She will unite the severed muscles and tendons and the nerves will anastomose, though some distance separate the ends; the blood vessels will form new channels and connect with the severed arteries and veins. If the subconscious mind can perform such wonderful things as this, do you hesitate in trusting her with any task? The subconscious mind needs impetus and direction in its task of repair and control, just as it did in the case of the severed limb. You must understand the laws of nature if you wish her to befriend you.

Now, do not be misled by anyone to believe that your case is hopeless—that you are doomed. *A*

case is never hopeless. Not one of us but has heard of an "incurable" becoming well.

Do not believe all you are told. Do not accept any statement unless it appeals to your reason.

Treatment at a Distance

ONE can be successfully treated at any distance through my Educational Correspondence Course. I consider your case by letter in the same careful way that I would were you before me in my office. On the case sheet inclosed in this book are questions that I would ask you were you here. You can answer them by letter quite as well as in person. Through correspondence I am able to keep in close touch with every symptom, and treat your case in a systematic, scientific manner. I can tell you as clearly and as fully just what you should do and how to do it as I could were you here. My letters are forceful, full of magnetism, instruction, cheer, sympathy and stimulus. I take your daily life under my supervision for a time, build you up through developmental processes and lead you out of the maze of suffering, unhappiness, ill-success and misery, to the Height and freedom!

Testimonials

I HAVE several hundred letters in my files, written me without solicitation, expressing gratitude and pleasure in having, through me, found that which was desired.

About Writing Me

I AM ready and willing at all times to answer any inquiry directed to me.

Your confidence will at all times be respected and never abused.

Books

GOOD books are like good friends, a source of comfort, knowledge, and encouragement. They exert a pronounced beneficial influence over us. It is hard for one unfamiliar with this subject, and the books written upon it, to use the best judgment in making a selection, as there are many books really not worth while reading. I, therefore, have listed in the back of this booklet four good books—two of my own and two from the pens of others. You will do well to add all four books to your library.

ONLY THE IGNORANT DOUBT THE TREMENDOUS INFLUENCE THAT THE MIND HAS ON THE BODY.

Here are some convincing proofs:

Extracts from an Article by Capt. Julian Mast Wolfsohn, M.S., M.D., Assistant Professor of Medicine, Leland Stanford University School of Medicine, giving his experience with "Suggestion" in his Army work. It was printed by the Journal of the American Medical Association. (Capt. Wolfsohn treated 573 cases of various types which his article covers.)

"The best of all treatments in my hands has been strong suggestion, reinforced by some mechanical agent which will assist in relieving at least some of the disturbing functions. This is easily administered with the aid of faradism or galvanism, and the results are quick and complete. Thus Yealland has aptly described the three principles he employs. (A) Suggestion, in which the patient is made to believe he is curable and from this springs the belief that he will be cured. This is briefly done and is followed by (B) Re-education, which is continued without pause until the disordered functions are brought back to normal. (C) Discipline, in the form of demanding a military atmosphere and regular duties. This breaks down the unconscious resistance of the patient to the idea of recovery. The last is the real preventive of fixed ideas and is a most constructive policy." (I wish I might quote all of this very interesting article.)

The president of our greatest scientific research institution says in "The Chicago Tribune":

"Malaria is not an individual disease. All diseases are social—even blues and bad temper from a psychic point of view might blight the entire peace of a community."

Dr. George E. Vincent, president of the Rockefeller foundation, addressed a large audience at the University Club last night on "Public Health."

"The natives of the south often keep their malaria year after year because it has become a tradition to them. Not until they were shown that it was cheaper to get along without it did they become enthusiastic over the project of the international health board. This disease is just like all others. People go to sanitariums to swap symptoms. They have new diseases because it is fashionable."

Bad Thoughts Create Poisons

From an article written for The National Sunday Magazine, by Elmer Harris:

"Recent experiments made at the Laboratory of Psychology, at Washington, have demonstrated that a bad thought causes a chemical action to take place that injects a poison into the blood. This is accomplished by having certain persons breathe through an ice-chilled tube, thereby condensing the volatile constituents. When the person is normal the tube is found to be clear, but in hatred, anger, fear and jealousy, there are different colors left on the tube. These being analyzed have been found to contain deadly poisons. The poison of jealousy will kill a guinea pig in a few minutes, and in an hour of intense hatred enough poi-

LEAVITT-SCIENCE

son is emitted to kill four-score human beings.

"Science is at last finding out what worry does to the human species, and is also finding its antidote. Happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy. For each bad emotion there is a corresponding chemical change in the tissues of the body. Every good emotion makes a life-promoting change. Every thought which enters the mind is registered in the brain by a change in the structure of its cells."

"No expense, however, is so expensive as ill-health. And one of the strangest of the many strange phenomena that are seen in otherwise rational people is the ungrudging way money is spent on dress, jewels and luxuries, and the short-sighted economy that is everywhere in evidence, when it is a question of health, by which alone these luxuries can be enjoyed."—Dr. Albert T. Schofield.

"In Germany, France, Italy, Austria, Russia, work in abnormal psychology has long ago gained recognition as a science of theoretical and practical importance to the physician, while in the United States conservatism in regard to abnormal psychology is still paraded as a badge of orthodox medical respectability."—Boris Sidis, M. A., Ph. D., M. D.

"Optimism and Health are synonymous terms. Optimism can be prescribed and applied as a medicine, and is a remedy in proportion to its purity and the wisdom displayed in its use."—Horace Fletcher.

"People say: 'One can't help one's thoughts.' But one can. The control of the thinking machine is perfectly possible. And since nothing whatever happens outside of our

brains"—"People complain of the lack of power to concentrate, not ~~writting~~ that they may acquire the power, if they choose."—Arnold Bennett.

"When it comes to disease, the lines are not so sharply drawn. Disease is a hodge-podge, composed of mind products. There is a French proverb: 'It is the sick man who makes the disease.' This, interpreted, means that while the real difficulty is due to morbid processes, the symptoms, which express the disease are in many instances the interpretation given the condition by mind of the patient."—W. A. Evans, M. D.

". . . . I need not go into detail, for that such conditions of mind are accompanied by derangements of the bodily functions is a fact of common knowledge, which is confirmed by the experience of laymen, as well as physician and psychologist."—Morton Prince, M. D.

Suggestion as a Therapeutic Agent is today taught in most of our leading Medical Colleges.

Suggestive Therapeutics is now a recognized science and is successfully used by those physicians who are especially trained and have certain natural qualifications..

ARE YOU YOU?

Is Scientific Is Practical
Does Not Deal In Theories
All Statements Backed by Proof.

The child asks, "Why?" "Why is the moon in the sky? Why does the cat have a tail?" He wants to know.

The grown-up, too, asks "Why?" His is a WHY of pain, disappointment, rebellion and disillusion. He wants to know, "Why am I sick? Why am I unhappy? Why am I a failure?"

This book TELLS YOU. Like everything Dr. Leavitt writes, it is thoroughly practical, scientific and convincing. Dr. Leavitt CURES ALL THESE THINGS—has been curing them for the last fourteen years, having handled, in this time, over 7,000 cases. His methods comprise both physical and mental measures, centering mainly about the re-education of the patient to habits of strength, optimism, poise, self-confidence and self-control.

Elbert Hubbard says of his work: "Leavitt-Science is just a system of common sense. It unfolds facts that are so common-sense you will wonder why they never occurred to you before."

This book has a friendliness about it which makes you feel as if you were having a talk with the doctor in his office about your own personal troubles. He chats with you about true self-expression, makes you see why you haven't reached your goal, shows you how to get on the right road, and goes with you along that road, warning you of the dragons you are likely to encounter, telling you how to vanquish them, and showing you how to keep up your enthusiasm. Some old topics taken up in a new way are Fear, The Subconscious Mind, Suggestion, Emotion, Will, Attention, Effort, etc. Dr. Leavitt has written the book because he has a strong desire to reach as many people as possible.

It contains something he wants very much to say to YOU. One of Dr. Leavitt's favorite expressions is: "There is always a way out!" Read ARE YOU YOU? and you'll find it!

By Mail, Postage Prepaid, \$1.00

THE LAWS OF SELF DEVELOPMENT

(Formerly "Mental and Physical Ease and
Supremacy.")

This is Dr. Leavitt's "big" book. 389 pages in length, bound in cloth and lettered in gold.

It is as big inside as out! Big in HOPE, big in philosophy, big in convincingness. It's got a lot in it and you'll get a lot out of it.

An informal text book on the "mental end of things," written in the form of a series of letters. This book was first gotten out by Dr. Leavitt to supplement his work with his own patients, to familiarize them with the causes of their conditions, and with the principles underlying the cure he expected to make. Tells you how THOUGHT causes and cures disease, and all about the wonderful doctor you've got right inside you. Gives you the straight goods on Heredity. Tells you how to "lick" Worry and Fear, and how to get on top of "those nerves." Takes up the correct balance between Will, Intellect and Emotion. Has a very strong chapter for the old, who, according to Dr. Leavitt, have no business being old.

Does not ignore the physical end of things, but contains a full system of physical and breathing exercises. Touches of Freudism, the question of sex, telepathy and other fascinating matters. Explains Dr. Leavitt's own phenomenally successful methods, and tells the patient just how to come into his own. Suggestion is handled in an unusually practical manner, a group of powerful auto-suggestions being given at the end of each chapter.

Ella Wheeler Wilcox says: "I wish the whole complaining world could be given a chapter of this book to commit to memory each week, until the whole contents were absorbed."

One of the most practical books ever published—
Profoundly convincing!

By Mail, Postage Prepaid, \$2.00

EFFICIENT LIVING

BY EDWARD EARLE PURINTON

Preeminently a book of **ACTION**. Will give you a good jolt. Makes you think and inspires you to want to do something with yourself. Takes up old topics from new and vivid angles. **EFFICIENT LIVING** is vigorous, pithy, epigrammatic, decidedly interesting and worth-while—a book which it is a real pleasure to recommend.

By Mail, Postage Prepaid, \$2.15

PEP

BY COLONEL HUNTER

In **PEP**, Col. Hunter has a real practical message to give, and he gives it in a concise, simple, sincere way which is most attractive. If you don't know **PEP** you've missed a lot and have a lot coming to you. You'll like it and it will help you.

By Mail, Postage Prepaid, \$1.35