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HOCH, (not der Kaiser)

Declares War on Sickness, Disease and Deformity

The Natural Law of Mind Healing and Mind Creating of Sickness, Disease and Deformity.

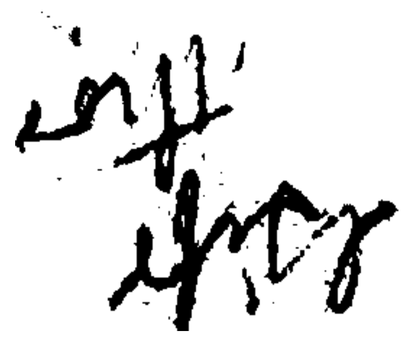
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by

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Los Angeles, Cal.

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FOREWORD.

The natural law of mind healing and mind creating of diseases, reveals many startling facts that the sick *do not* know and *do not* believe. It is what the sick think they know, and believe, that is the cause of their sickness. A knowledge or belief that will cause misery and suffering is worse than ignorance. There are more than one million people in the United States today, who are healthy, happy and successful without using any medicines or material aids, who rely entirely upon their knowledge of the natural law of mind healing which is fully explained in this book.

A life insurance of health, happiness and success for two dollars. This is the usual price of one visit by a physician who, on account of his ignorance of the natural law of mind governing physician and patient is as liable to kill as to cure him.

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THE NATURAL LAW OF MIND HEALING AND MIND CREATING OF SICKNESS, DISEASE AND DEFORMITY

By A. F. HOCH

(§ 1.) **The fact that a** person is sick or is in constant danger of being sick through exposure, contagion and otherwise, is no evidence of that person's superior intelligence or a condition to be proud of, since there are thousands of persons who are never sick and have no fear of sickness and know why. It must be self evident to the most stupid that the persons who know why they are healthy and why they will not be sick, possess some knowledge that the person who is subject to sickness is ignorant of. The fact that the sick believe that they know the cause of their sickness is why they are sick. The persons who never are sick refuse to recognize any cause of sickness. By refusing to consider any cause of sickness and claiming health as their natural state they manifest health, while the person who believes certain causes will result in sickness, manifests disease. Mind alone governs the body regardless of what the sick believe.

(§ 2.) **The sick should** not flatter themselves upon their intelligence and knowledge. The fact that they are sick is evidence of their ignorance of the natural law others are using and are healthy. The sick should dismiss the thought that mind can only cure some of the bodily ailments. Mind

can either cure all bodily ailments or none, and there is no half way station where mind will and will not effect a cure. Why the sick should persist in defending the delusion that is the cause of their suffering is unexplainable. The fact that mind healers have cured thousands of people after the doctors had given them up to die, should prompt the sick to make the change from material remedies to mind before it is too late. The sick should dismiss the thought that the doctor is not doing all he can to effect a cure; the doctor, like his patient, is ignorant of the natural law of mind that governs both; therefore, it is the blind leading the blind.

(§ 3.) **Here is what ten** of the most noted physicians and medical authorities in the world have to say about medicine, taken from a speech delivered in the United States Senate by Senator John D. Works, representing the State of California:

(§ 4.) "*Mankind has been drugged* to death and the world would be better off if the contents of every apothecary's shop would be emptied into the sea, though the consequence to the fishes would be lamentable." "*That it would have* been better had there never been any doctor in the world." "*A mild mercurial* course and mildly cutting a man's throat are synonomous terms." "*Gentlemen, medicine is a great humbug*; doctors are merely empirics when they are not charlatans. I know nothing in the world about medicine and I don't know anybody who does know anything about it. Nature does a great deal; imagination a great deal; doctors devilish little when they don't do any harm." "*Drugs do but cure* one disease by producing another." "*Ninety-nine in the hundred* medical facts

are medical lies and most medical theories are startling nonsense." "*Medical practice is said* to be contradictory. I say more, it is not in any respect a profession worthy to be followed by sensible men." "*Physicians are not* in the class that will be permitted to pass final judgment on the practice of the healing art." "*It is a sad and humiliating* confession that at present our chiefest hope of medical reform exists in the outer educated public." "*Bellevue Hospital showed* that 47.7 per cent of the diagonoses of diseases in that hospital were mistaken; in Massachusetts' hospitals the average of erroneous diagnoses ran higher than 50 per cent." "*Experience of thirty five centuries* in the treatment of cancer shows that heredity plays a small part, if any at all, in its appearance." "*The epidermis of a healthy man* is as much chloroform proof or camphor proof or other liniment proof as the side of a warship."

(§ 5.) **The ignorance of** the leading medical men of the world is not surprising when we consider the fact that they all have been studying the effect and not the mental cause of physical ailments. When doctors ignore the physical effect, and treat mental causes of sickness, disease and deformity, they will discover that medicine and material remedies *never did* and *never can* cure any bodily ailments. The natural law of mind governing a doctor and his patient is as positive and immutable as the law of gravity. Every doctor both creates and cures every bodily ailment mentally according to a natural law of mind that his patient suffers from, after the doctor assumes charge of the case, regardless of what the doctor believes or intends.

(§ 6.) **The greatest** discovery in all the history of mankind is the discovery of the natural law of mind healing. For thousands of years the law of mind healing has been associated with religion, and was believed to be unnatural and miraculous. With a knowledge of this natural law we find that all healing in all ages resulted from accidently or ignorantly applying the natural law of our being.

The following demonstrable facts are revealed by a knowledge of the natural law of mind healing.

(A1st:) **We create all** sickness, disease and deformity through mentally interfering with the natural law of our being by yielding to the evidence of our physical senses, and through emotions.

(A2nd:) **We permit nature** to create health and harmony by avoiding mental interference with nature, by controlling our physical senses and emotions.

(A3rd:) **We create or** cure all sickness, disease or deformity by our emotions (thought transmuted to feeling) and conscious convictions tears doubts and beliefs according to a natural law.

(A4th:) **The mind healer** cures his patients by a natural law through his conscious convictions communicated to his patient's unconscious natural intelligence of life.

(A5th:) **When** the **physician** mentally decides the type and form of any disease, his conscious mental conviction communicates the disease to the patient's unconscious natural intelligence according to a natural law of mind.

(A6th:) **The medical** profession mentally creates every disease or prolongs its existence in their patients after they assume charge of the patient through their conscious mental conviction,

fears, doubts and beliefs communicated to the patient's unconscious natural intelligence, according to a natural law of mind.

(A7th:) **Every medical** practitioner creates and cures diseases of his patients through mind alone. He is both a mind creator of disease and a mind healer of disease, according to a natural law of mind. His medicine does not affect his patient in any way.

(A8th:) **The religious** mind healer believes he heals his patient through some imaginary supreme being, while the medicine doctor believes he heals his patient by assisting nature with material remedies; while both of them heal by their conscious mental conviction communicated to the unconscious natural intelligence of the patient, according to a natural law of mind.

(A9th:) **The natural law** of mind healing is not affected by religious or medical beliefs. Both beliefs are based on ignorance of the natural law of life.

(A10th:) **The request for** help by a patient to a doctor or a mind healer establishes a mental relation through a natural law, where the patient unconsciously is affected by the conscious conviction of either. A mother always holds this relation to her child, and the child always responds in health or disease, according to the mental conviction, fears doubts and beliefs of the mother.

(A11th:) **The unconscious** natural intelligence of life which creates health in mankind is law and cannot reason. It can only manifest. It is neither moral or immoral, right or wrong, good or evil, just or unjust, and for this reason cannot be a part of religion. Just social ethics are wholly a matter of inductive and deductive reasoning from a principle.

(A12th:) **The mind of** mankind is the faculty of reasoning, and is no part of the unconscious, natural intelligence of life inherent in all mankind, which can manifest in health and harmony according to the law of life or follow the direction of fear, belief or emotions.

(A13th:) **A knowledge of** the state of mind that permits life to maintain health and the state of mind that will interfere with life and create disease; this knowledge will enable us to know how to always be healthy, happy and successful without superstition or medicine.

(§ 7.) **The most practical** way to fully present all phases of mind healing **is** actual experience to illustrate theory. **All** my life **I had** stomach trouble and about eight years **ago I** decided **to** call a physician and take medical treatment **to** cure my ailments, for several years prior **to** this time I **had** taken bi-carbonate of soda with temporary good results, which enabled me to attend **to** my regular business without serious inconvenience.

§ 8.) **After calling the** physician he made **a** physical examination, asked me all about my history including my parents **and** their physical condition. At the time I called the doctor **I** weighed about one hundred and eighty pounds and in thirty-five days thereafter I weighted about one hundred and fifteen pounds, and the doctor notified my wife that if I had any friends that desired to see me alive that they must call within the next twenty-four hours. That I would have lived for years by taking bi-carbonate of soda as I did before calling the doctor seems reasonable to suppose; that the medicine I took did not cause my rapid decline is due to the fact that my physician was a homeopath

and his medicine was diluted to make it negligible.

(§ 9.) **I will now give the** law of mind that governs every patient and doctor. By asking help of the physician I established a mental condition whereby my unconscious natural intelligence of life was controlled by his conscious conviction according to a natural law of mind.

(§ 10.) **From the doctor's** diagnosis he became convinced that my case was a very serious one and that more than likely it would result in my death. From the minute the Doctor formed this conviction I began to decline, and I followed his conviction in spite of his assurance that I would be all right in a few days.

(§ 11.) **This is the law** that governs every patient and every doctor. By requesting the help of a doctor the patient is controlled by the conscious conviction, fears, doubts and beliefs of the doctor.

(§ 12.) **To sum up my** experience: When I requested help from a physician I weighed one hundred and eighty pounds, after suffering for several years of an ailment the doctor believed to be serious, and in thirty-five days after the doctor decided my case was serious I weighed one hundred and fifteen pounds and was a finished product for the undertaker.

(§ 13.) **Now I am going** to prove beyond the shadow of a do bt that according to a natural law of mind the doctor mentally created or perpetuated the disease that brought me to death's door, I am going to do more than this, I am going to prove that through ignorance of the natural law of mind every physician either creates or perpetuates every disease that they attempt to cure with drugs or material remedies.

(§ 14.) **I am going to prove** that the doctor's doubts, fears and beliefs are communicated through the patient's unconscious natural intelligence, and that the patient unconsciously follows the conscious convictions, fears and beliefs of every doctor that they ask to treat them; in other words, that every physician mentally creates every sickness. disease or deformity that exists in his patient after he assumes charge of the patient, that the doctor's conscious convictions, fears, doubts and beliefs create every bodily ailment that they attempt to cure with drugs or material remedies, according to an absolute and immutable law of mind.

(§ 15.) **In my case** the doctor called once a day for thirty-five days and very kindly encouraged and cheered me, and the last two days before he notified my wife that my time had come, he had consultation with a high-class alapath physician, and their final conclusion was that twenty-fours hours was the limit of my earthly existence.

(§ 16.) At **this time** my wife, who had been healed of a supposedly incurable spinal trouble by a mind healer, after this same doctor had given her up to suffer and die, informed my doctor that she would call a mind healer. To this the doctor replied, "No power on earth can save this man."

(§ 17.) **When the mind** healer arrived instead of asking about my history and my ailments, he asked me if I wanted mental treatment and if I was willing to give up medicine and doctors, to which I replied "Yes," and this was all the conversation I had at this visit with the mind healer.

(§ 18.) **After receiving** one mental treatment I slept all night for the first time in thirty-five days and awoke the next morning with a ravenous

appetite, and this after thirty-five days of no appetite at all and unable to retain anything on my stomach that I forced myself to eat. This one mental treatment completely healed me after the two doctors had given me up to die.

(§ 19.) **My healing might** be considered a coincidence that would have resulted without a healer. If this was the only case of its kind, but as there are thousands of similar cases in the United States today, we must admit the power of mind to heal disease.

(§ 20.) **From the fact** that the universe and everything therein is governed by absolute and immutable law, we cannot consider the element of chance or an imaginary power that could disregard law. To find the law of mind healing was the task I set for myself after my mind healing, and I now claim the discovery of the natural law of mind healing, and will endeavor to so state the law that anyone can prove the same for himself.

(§ 21.) **The fact that I** commenced to decline and continued to decline until I was at death's door, as soon as the physician took charge of my case, indicates that some element entered into my life to cause a change in my physical condition; that it was not the natural result of my former condition is proven by the fact that I was instantly healed when I changed from the medicine doctor to the mind healer.

(§ 22.) **The fact that my** healing was mental brings us up to the fact that my decline was caused mentally. We will now compare the state of the doctor's mind with the state of the mind healer's mind.

(§ 23.) **The doctor was** educated **and** believed that physical ailments resulted from physical causes that interfered with **nature and** that my physical condition **had** been brought about by former conditions of myself **and** my parents; that **I had** inherited a disposition from my parents that made my stomach **a** weak **organ, and** that on account of my former acts **I had** injured **my** stomach so that it was beyond repair by **any material** remedy.

(§ 24.) **The doctor's fears,** doubts **and** beliefs were communicated **to** my unconscious natural intelligence **of** life **according to a** natural law of mind, by reason of my having **asked** the doctor for help, **and** my physical body declined **as** the doctor had feared **and** believed. To prove that my doctor's mental conviction caused my decline **and** would have killed me **if I had** not broken **away** from his mental conviction, we will **now** examine the state of mind **of** the mind healer.

(§ 25.) **The mind healer** was educated and believed that sickness **and** disease were unnatural **and** were no part **of** the **natural** condition of mankind, and that mind controlled **all** unnatural bodily manifestations, **and** that nature could not be sick or diseased; that all sickness **and** disease was only **a** false belief of man's unnatural condition, and that man naturally **and** normally could not be sick or diseased.

(§ 26.) **When I consented to** quit medicine **and** doctors **and** accepted the help **of** the mind healer, my unconscious **natural** intelligence **of** life accepted **the control of** the **mind** healer, **and** followed **his** mental **conviction according to an** absolute immutable **law of mind, and my body responded to**

the healer's mental conviction the same as it had responded to the doctor's mental conviction.

(§ 27.) **The mind healer's** positive mental conviction was communicated to my unconscious natural intelligence of life according to a natural law of mind, and my body responded and I was instantaneously healed. My physical condition proved that I reflected the conscious conviction of both the doctor and the mind healer, and proved that the doctor mentally created my condition after I requested his help according to a natural law of mind.

(§ 28.) **The belief or intent** of the doctor or mind healer do not affect the law of mind and nature any more than they affect the law of gravity; cause and effect are inseparable. The action of the patient's body under medical or material remedies, and the action of the body of a patient with the same symptoms under the treatment of the mind healer proves, beyond the shadow of a doubt, that all doctors who use material remedies mentally create or prolong the bodily ailments that they attempt to cure with their remedies. They are both mind creators of disease, and mind healers of disease. The drugs or remedies they employ do not affect the patient in any way.

(§ 29.) **It is the conscious** conviction of the doctor or mind healer that affects his patient. The same power of life that naturally creates health, will also create sickness, disease and deformity. When the doctor decides from the diagnosis that his patient has a certain kind of disease that will kill him, the patient's body will usually follow the doctor's conviction the same as I did.

(§ 30.) **Ignorance of the** natural law of mind

causes every medical doctor to become a disease creator who should be quarantined for the protection of the health of the community. When mankind understands the law of mind they will treat medical colleges the same as they now treat pesthouses.

(§ 31.) **The following** newspaper clipping is proof positive that the medical profession does not know what effect their consciousness has upon their patients and proves further that the medicine or remedy they employ does not affect their patient in any way.

(§ 32.) **By Associated Press.** "San Francisco, June 15, 1915.—Dr. H. L. Henderson, former Mayor of Astoria, Ore., and now a practicing physieian of that city, stated today in a paper entitled "Tuberculosis Conquered," read by him before the convention of the National Eclectic Medical Association, that he has discovered a remedy for tuberculosis that has resulted in a cure of 95 per cent of his tubercular patients. The statement caused a heated argument, Dr. E. B. Shewman of Cincinnati challenging the statement with the declaration that he had tried the same remedy, with the result that 95 per cent of his patients died."

(§ 33.) **Here we have proof** that the same remedy cured 95 per cent of one doctor's patients while 95 per cent of another doctor's patients died.

(§ 34.) **This demonstration** conclusively proves that the conscious convictions and not the material remedy both creates and cures tuberculosis. One doctor firmly believes that the medicine will cure his patient, and his conscious conviction is com-

municated to his patient's unconscious natural intelligence of life, and the patient's body responds in health, according to a natural law of mind. The other doctor fears and believes that tuberculosis is a serious disease and doubts the efficacy of any remedy to cure the disease, and his conscious fears, doubts and beliefs are communicated to the patient's unconscious natural intelligence of life and the patient's body responds in disease according to a natural law of mind.

(§ 35.) **Through ignorance** of the natural law governing the conscious convictions, fears, doubts and beliefs of the doctor and its effect upon the patients they treat, one doctor cures and the other creates the same disease. After a doctor assumes charge of a patient he alone is responsible for every condition of the patient, his consciousness, fears, doubts and beliefs and not his remedy determines whether the patient will live or die.

(§ 36.) **Natural law cannot** reason; belief or intent do not affect the natural law. Every doctor's conscious conviction is communicated to every patient's unconscious natural intelligence regardless of belief or intent; every bodily ailment is created mentally, first by the patient, then continued by the doctor.

(§ 37.) **This is the absolute** and immutable law of both health and disease. Every bodily ailment results wholly and alone from mental interference with the natural law of life, through fear, worry, anger, hate and false belief, and all bodily ailments are destroyed by removing mental interference and becoming conscious of our natural and normal condition.

(§ 38.) **By accepting the** help of a doctor or

a mind healer the patient's unconscious natural intelligence responds to the conscious conviction of the person treating the patient.

(§ 39.) A **mother always** holds this relation to her child until she asks help for her child; then her power is transferred to the person whom she asks to treat her child.

(§ 40.) **Another system of** healing without drugs fully proves that drugs do not cure any disease. The system known as Chiropractic consist of manipulating the spine to relieve interference with the nerves they believe is the cause of physical ailments. On account of the physical effect on the patient at the time of manipulation, the chiropraetor believes he has removed the interference with nature, and many supposedly incurable diseases have instantly been cured by chiropratic and many cures have been made where all other material remedies have failed.

(§ 41.) **This system has cured** every known human sickness, disease and deformity, without drugs. but not as the chiropractor believes, through the manipulation of the spine, but by reason of the conscious conviction of the chiropractor. When the chiropractor manipulates the nerves that are affected it usually causes severe pain in the patient, and the chiropractor then becomes conscious that he has located the cause of the ailment, and that manipulation will remove the cause. While the fact is, the chiropractor's conscious conviction is communicated to his patient's unconscious natural intelligence according to a natural law of mind, and the patient becomes well in spite of the manipulation and not on account of it.

(§ 42.) **That it is the** chiropractor's conscious

conviction and not his manipulation that either kills or cures his patient is proven by the fact that where a chiropractor has fears or doubts that his remedy will be effective, and uses other remedies or drugs in connection with his treatment, he usually fails to cure. His doubts, fears and beliefs like his conscious convictions are communicated to his patient and success or failure follows.

(§ 43.) Another **positive** proof that chiropractic's manipulation of nerves through the spine does not cure any bodily ailment is the fact that mind healers cure every ailment of the human family that chiropractors cure without considering or touching the spine; the further fact that osteopathy cures many bodily ailments by the same mental conviction of the practioner, yet they manipulate a different part of the body, also the many different electrical manipulations and vibrations all curing and failing to cure some of their patients, thus proving that all material remedies by some unknown means restores the sick to their natural state or fail to operate for the same unknown reason.

(§ 44) **The fact that** there are thousands of different systems with many thousands of different material remedies, and all of them curing and failing to cure the same bodily ailments, indicates that some element other than the material remedy is the cause of success or failure. It also proves that when we effect a cure without any material remedy that we then prove that material remedies are unnecessary.

(§ 45) **To** effect **a cure** we must employ the same elements with material remedies as without them. This is proven by mind healing. Every system of medicine or material remedies can be

dispensed with and every bodily ailment cured if we will refuse to be conscious of the unnatural condition of the patient and realize his natural and normal state of perfection. This state of consciousness must exist no matter what system, drug, or material remedy is employed if a cure is effected.

(§ 46.) **When we realize** that all beliefs are based on ignorance and that all advancement of the human race resulted from knowledge, then we will see the folly of believing anything. The belief in medicine is a most plausible belief, from the fact that the medicine and the doctor's belief work in harmony, and it is only on account of the doctor's inability to correctly diagnose his case that his belief and his medicine fail to work in harmony.

(§ 47.) **When the doctor** is in doubt or fears the efficacy of his remedy, his fears and doubts and not his medicines control his patient, but when the symptoms are so regular as to leave no doubt about the diagnosis then the patient will either die or get well according to the doctor's mental conviction. The positive proof that it is the doctor's mental conviction and not his material remedies that either kills or cures his patient, is the fact that mind healers cure patients after the doctors have given them up to die.

(§ 48.) **The fact that mind** healers do not cure every case they treat. is due to a number of different causes, but the fact that they do cure a larger per cent of patients than the material remedy doctors, entitles their system to consideration by the patient at least, if not by the doctor. Many cases come to a mind healer where the patient only lives to get even, where hate, anger, worry and fear are so firmly embodied in the patient's mind that they

nullify all efforts of the mind healer; but my personal experience and thousands of others proves that no one is beyond healing who will not interfere with the mind healer.

(§ 49.) **Mind healing on** account of its unconscious and unknowable action has mostly been associated with religious belief. Alexander Dowie, on account of his Billy Sunday methods, has probably healed more people through his personal efforts than any one person in the entire history of the world. While his state of consciousness was in harmony with the law of mind healing he believed his healing to be miraculous, that is, contrary to law; therefore, none of his teachings throw any light upon the law of which he was ignorant.

(§ 50.) **Mary Baker Eddy** is the only person who ever lived that formulated a system that enabled others to do the healing according to the one absolute and immutable law of mind healing. Mrs. Eddy discovered the law of mind healing by first healing herself, and on account of her early training along religious lines, she believed that healing was a part of the superstition that she was taught as a child. Association of religious belief with the law of mind healing has prevented her discovery from being of any value to inductive and deductive reasoning human beings.

(§ 51.) **I now propose to** eliminate all superstition from the natural law of mind healing and state the law in such a manner that any person of ordinary intelligence can know and prove.

(§ 52.) **We will start with** the scientific fact that all life manifests in harmony, and if not interfered with will continue so from the cradle to the grave. The principle that naturally creates

hamony in all life is law, it is a blind force; it cannot reason or believe; it can only manifest according to the law of life, it has no wisdom, knowledge or intelligence any more than the law of gravity. This removes the natural law of mind healing from any association with right or wrong, good or evil, justice or injustice.

(§ 53.) **The only function of the** natural law of health and harmony is confined to an unconscious and unknowable action of creation. All life has inherent within its specie this one immutable law.

(§ 54.) **Starting with the** power of life inherent in all creation as a principle of harmony, with no other function but harmonious creation, defines the law of health and harmony in mankind. The law of health like the law of gravity operates in silence and unconsciously in the savage, the insane, the just and unjust. We are unconscious of our body as long as we are in perfect health, and it is only after we become sick with disease or have an accident that we become conscious of an interference with the harmonious action of the power of life inherent in us.

(§ 55.) **Mind healing consists of** removing the interference with our natural harmony of life and nothing else. This interference is always mental and must be treated mentally.

(§ 56.) **On account of the** unknowable and therefore mysterious action of the natural law of mind healing, and the necessary mental condition to avoid interference with nature, the unconscious natural intelligence of life, inherent in mankind, has been endowed with all manner of imaginary attributes, and the healing has been accepted as a proof of wisdom, knowledge and power emanating

from the same natural law of life. The fact that the law of creation in all life is an unconscious and therefore an unknowable action, caused our ignorant forefathers to believe that there was a supreme being or power that could act without law, and this being or power was influenced by acts and deeds, and by prayer, worship and reverence of mankind.

(§ 57.) **The unconscious** effect of nature has also been the cause of a failure to reason right and wrong, justice and injustice. Mankind ignorantly believed that this same power would, through their inner consciousness, without reason: guide, lead and direct them in doing right and justice. This accounts for our chaotic condition of morals and social ethics. The fact is, that all inner consciousness is only a superstition based on the imaginations and beliefs, without reason. The only method that ever enabled anyone to gain any knowledge or wisdom is through inductive and deductive reasoning. The natural law of creation which is the foundation of health and mind healing has no other intelligence only to follow the law of its being or follow the direction of fear, doubts and beliefs and to believe different is superstition.

(§ 58.) **Prayer, reverence** and worship are no more necessary to acquire a knowledge of the natural law of mind healing than they are to acquire a knowledge of the natural law of gravity, or the principles of mathematics.

(§ 59.) **The knowledge that** fear, worry, hate, anger and beliefs are the cause of sickness, disease and deformity, and that love, kindness and the intelligent control of consciousness will result in health and harmony, is knowledge that we acquire through

inductive and deductive reasoning without recourse to religious belief.

(§ 60.) **Knowledge and** belief is the line of demarcation that distinguishes man from the lower animal, the animal can only reason deductively, while man can reason both deductively and inductively. Animals cannot know; belief is their limitation and when man refuses to reason both inductively and deductively, he is not a reasoning human being, he is only animal in human form.

(§ 61.) **The natural and** normal condition of mankind is health and harmony. Sickness, disease and deformity are unnatural. To remove and destroy our unnatural condition, we must rise in rebellion against every form of pain and discord, and mentally deny their power to continue to exist. We must be positive with our denials and know that when we refuse to be conscious of pain that we are destroying pain.

(§ 62.) **If we yield to the evidence** of pain we cannot destroy it. By yielding we make mental conditions for pain to create disease in our body. It is our conscious conviction that pain is unnatural and that it is no part of our natural condition that destroys pain and permits nature to create health.

(§ 63.) **We cannot stop pain** or destroy its power by merely affirming without feeling positively that we have the power to destroy it. When we doubt our power to mentally destroy pain, our doubt will prevent us from destroying it. Our natural condition of health and harmony cannot operate as long as we fear or believe that sickness or disease are necessary or possible. As soon as we become convinced that pain or discord is not necessary or possible: that instant we destroy sick-

ness and disease. This is not a belief; it is a natural law of our being that anyone can prove who will make an effort.

(§ 64.) **The physical effort** of the emotions and of fear, doubt and belief is not considered by the medical profession, and for this reason has never been considered as a cause of all bodily ailments. Doctors like the religious mind healers have been trying to reconcile a natural law with the beliefs they were taught; they have been practicing with medicine on their patients, while they were ignorant of the effect of their conscious convictions, fears and doubts on their patient's unconscious natural intelligence.

(§ 65.) **The mental state** of the doctor or mind healer operates by the same natural law that governs the individual who tries to heal himself. The same positive rebellion against the evidence of the unnatural state of the patient will heal any form of sickness and disease; or a fear or doubt will kill most all of his patients. This is proven by the fact that one doctor cures 95 per cent of his patients while 95 per cent of another doctor's patients die. both using the same medicine and both ignorant of their conscious conviction.

(§ 66.) **The fact that doctors** do not believe that their conscious convictions, doubts and fears. both create and cure every form of sickness and disease according to a natural law of mind, is no evidence of the superior knowledge or intelligence of the doctor, when there are many thousand mind healers in the United States that are proving this natural law of mind every day.

(§ 67.) A **mother is absolutely** responsible for the physical condition of her children; she is the

cause of her children being either healthy or diseased. Her conscious convictions, fears, doubts or beliefs are communicated to her child's unconscious natural intelligence according to a natural law of mind, and the child responds either in health or disease according to the mother's state of mind.

(§ 68.) **When a mother's mind** is filled with fear of sickness or disease; and she is always doing something to guard or protect her children from the ailment she fears; she is making conditions in the child that will cause the ailment feared; or, if the mother is conscious that her child is naturally and normally perfect and that all physical ailments are unnatural and no part of her natural child, and refuses to be conscious of her child in any other condition but perfect and harmonious, then her child will be perfect in body and mind following the mother's conscious conviction. It is ignorance of the effect of a mother's mind on her child that is responsible for all childhood sickness or disease. There are thousands of mothers in the United States who are proving this law every day by mentally treating their children according to law, and their children are free from the ailments of which their neighbors' children die. Ignorance or intent is no bar to the operation of any natural law.

(§69.) **Inductive and deductive** reasoning. Inductive reasoning consists of classifying a series of well-known facts and reasoning from them up to a general principle or premise; or, in mathematics, we take two and two and find by demonstration that they make four, that six from fifteen leaves nine, that one-third of fifteen is five. By this method and the use of the decimal system we es-

tablish the principle of mathematics. We cannot demonstrate in billions the same as we can in units and tens, yet we know that the deductions in billions is correct because in induction and demonstration we prove the principle. In other words, we start from the fact that we can prove, and deduce a fact that we prove from a principle. By adhering to the principle we have proven by inductive reasoning, we establish a logical fact or conclusion by deductive reasoning.

(Induction is the act or process of reasoning from a part to a whole, from particulars to generals, or from the individual to the universal; also the result or inference so reached. Induction is the process by which we conclude that what is true of certain individuals of a class, is true of the whole class, or that what is true at certain times will be true in similar circumstances at all times. A process of demonstration in which the general validity of a law is inferred from the observed validity in particular cases, by proving that if the law holds in a certain case it must hold in the next case, and therefore in the next, and so endlessly.)

(§ 70.) **The function of mind** can be divided into three general faculties that cover the entire range of mind, as follows: reason, imagination and emotion. Reason includes induction and deduction. Inductive reasoning is the faculty of knowledge inherent only in mankind, and deductive reasoning is the faculty of self preservation inherent in all animal life. Imagination is the faculty of making mental images inherent in all animal life. By combining inductive and deductive reasoning with the imagination enables man to know the truth or falsity of the imagination. To gain knowledge either

from known facts or from the imagination we must reason both inductively and deductively. Emotions are of two kinds, namely: good and evil, and they effect the body either in health or disease according to the principles governing them, which is the only true evidence of good or evil emotions.

(§ 71.) **It is not reason** to claim as a fact that the moon is made of green cheese because both moon and cheese are round. The fact of a thing being round and the fact of a thing being cheese are two different facts that have no connection with each other. One fact does not prove the other fact. The fact that no one can disprove that the moon is made of green cheese is no evidence or reason to base a belief. The fact that a cow eats green grass and gives white milk is no evidence that Billy Sunday, or anyone else, knows all about a heaven and hell. The unknowable chemical action of nature inherent in all cows does not prove the imaginary and unknowable existence of a myth. The fact that a doctor knows in advance the condition that will exist in his patient from day to day under certain medical treatment is no evidence that his medicine affects his patient in any way. The natural law of mind governing doctor and patient, and the known chemical action of medicine are two different facts that have no connection with each other. The fact that a doctor's conscious convictions, fears, doubts and beliefs are communicated to a patient's unconscious natural intelligence of life and the patient either gets well or dies; and the fact that a doctor gives his patient medicine to affect him, are two different facts entirely. One fact is conscious and knowable and the other fact

is unconscious and unknowable, causing different chemical actions in the patient, when the medical fact and the mind fact conflict. The fact that mind healing cures every known bodily ailment without drugs or material remedies proves that medicine and mind are two different facts that have no more connection than round and cheese. The fact that the moon is made of green cheese and the fact that medicine cures bodily ailments are established by the same absurd method of reasoning.

(§ 72.) **Every problem that** affects the health happiness and success of mankind can be classified under one of three faculties of mind, namely: Reason, Emotion or Imagination. Inductive and deductive reasoning is the only method of acquiring knowledge. This method of reasoning has established the science of numbers, where all mankind is of one mind. The emotions of mankind in effect are two different kinds, the one kind of emotion is harmonious, and the other kind of emotion is discordant, with a knowledge of the two different principles governing emotions we can locate the cause of every bodily condition, our body and our environments are the materialized clothing of our emotions (Thought and Feeling.) The imagination is the faculty ot making mental images which in themselves are harmless, but when they are associated with reason or with the emotions then they become directors of the power which is life in us, causing either harmony or discord. The emotions are a blind force without reason, they are governed entirely by the principle of the emotion, regardless of our intent. The imagination associated with the false belief of fear, worry, anger and hate will cause disease, while the imagination associated with the false belief of a

future existence will cause misery, poverty and crime regardless of intent. All false beliefs will cause discord and all beliefs are false beliefs. *When a thing is proven by inductive and deductive reasoning it is knowledge, and everything that is not susceptible of proof by inductive and deductive reasoning is a false belief.* Knowledge is the cause of all human advancement belief is the cause of ignorance, superstition and bigotry.

(§ 73) **Emotions are conscious** mental acts that maintain or interfere with the natural power of life inherent in all mankind, and all thought that is transmuted to feeling is emotion. It is only after a thought is transmuted to feeling that it becomes a director of power; all other thoughts are dead thoughts without any power to affect the body in any way. This is important to know. When we either affirm or deny we must think and feel every affirmation or denial that we use before we will receive any benefit from the same. When we talk about any bodily ailment we direct the power which is life in us to create the ailment. We must refuse to be conscious of our bodily ailments and not talk about them if we desire to remove them. Let us take a case of tuberculosis in any stage. We must first refuse to be conscious of any of its symptoms. that is, think and feel that all symptoms of disease are unnatural and no part of our natural self. We must treat our unnatural state as a separate self from our natural self. We must separate in our consciousness our unnatural self from our natural self until we have a mental picture of our two selves; then refuse to be conscious of our unnatural self. We cannot destroy tuberculosis as long as we try with any material remedies to assist nature to effect

a cure. Nature cures all diseases unconsciously; therefore, we cannot know what assistance nature requires. We have the power to refuse to be conscious of any sensation we desire and when we neglect to use this power we must not complain when we have to suffer for this neglect. We cannot inherit consumption any more than we can inherit smallpox or measels. Inheriting any disease or a disposition to develop any disease is a lie that rests on the ignorance of the natural law of mind.

(§ 74.) The **function of** the five physical senses of mankind is not understood. It is a well known fact that if we yield to the evidences of the senses we will make conditions for the development of the senses we feel. When our body is perfectly normal. we are unconscious of any of the five physical senses. All of our senses are intended to protect the body from harm and aid us in self preservation. Our sight, hearing and feeling are intended to notify us of dangers from the outside, and our taste and smell are intended to protect our inside organism.

(§ 75.) The **sense of feeling** is the only sense that operates in conjunction with all the other senses. The sense of feeling is a most useful, and when not understood is also the most harmful of all the senses. The proper and only function of all the five physical senses is protection to the body. They are sentinels on guard duty to notify us of danger.

(§ 76.) After **the senses** have notified us of danger, their useful mission has been performed, and, if we are wise, we will then dismiss them and proceed to act upon their information. Let us assume that the sight has notified us that we require glasses, to make us to see, if we yield to this

claim we will require glasses; but if we deny the evidence of defect in our eyes and think and feel that nature cannot lose any of its faculties, and that the sight cannot be dim, we will direct the power which is life in us to restore the defective sight to its normal condition.

(§ 77.) **By yielding to the** evidence of defect, we direct life's power to create defect. By denying the evidence of defect and affirming our natural condition of perfection, we direct life's power to create perfection. The same power that will make us blind will also keep our sight perfect when directed with the proper thought and feeling. The efficiency of this natural law of mind my experience verifies. I was blind for over two years. and am now reading newspaper print without glasses. My sight was restored without medicine or material remedies.

(§ 78.) **The cause of all** physical ailment is mental. It is our state of consciousness that determines our bodily condition. When we treat our five physical senses as sentinels whose functions are fully performed when they notify us of danger or discord, then dismiss them and refuse to be further conscious of their evidence—this is the first step in control of consciousness. The next and most important step is to realize and know (become conscious) of our natural condition of harmony and refuse to be conscious of discord. When we know that bodily ailments can only manifest because we are conscious of them. then we will know the value of controlling consciousness.

(§ 79.) **Each individual is a** conscious part of the universal creative principle of life, the same as a drop of water is a part of the ocean. Each indi-

vidual contains all the elements of the univer al creator the same as a drop of water contains all the elemen's of the ocean. By the nature of our being we are always healthy and harmonious. It requires no effort to be healthy. We are naturally so, and all effort to be healthy or remove disease will interfere with Nature.

(§ 80.) **There are no** physical health laws, no health rules, no health exercises, no health medicines, no health suggestions; all of these so-called aids are conscious interference with the law of health that acts unconsciously. We must bear in mind that every conscious act either to assist nature or remove interference with nature will direct the power which is life in us to create the condition we think and feel. On account of our ignorance of the unconscious action of nature that must act according to the requirements of each individual, it is impossible for any one to know what will assist nature or what will remove interference with nature. The one and only condition necessary to destroy all bodily ailments and restore health is to refuse to be conscious of sickness, disease and deformity, and to realize and know that our natural condition is perfect health at all times; then trust Nature to unconsciously do its work according to the law of our being.

(§ 81.) I **know all this is** contrary to what is taught and believed. I also know that none of the present day material systems can or will assure any one that by adhering strictly to their system they will be in perfect health for one hour, while there is evidence in abundance that any one can be healthy from the cradle to the grave, by the

control of consciousness. Any and all benefits derived from medicine or any other material aid are the result of a change of consciousness.

(§ 82.) **The law of health,** happiness and success is the most simple law of the universe. By refusing to be conscious of the existence and cause of any unnatural condition of our body and environment, and by realizing our inherent natural condition of health and harmony, we will destroy all unnatural conditions and restore a natural condition. How simple, yet how true. For example, if we have a headache we first calmly and deliberately proceed mentally to argue against the existence and power of this unnatural pain. We will affirm that pain is unnatural and no part of our existence; that pain is only the absence of harmony and must disappear when harmony is restored. We must then think and feel that our natural condition is free from all pain and discord, and that the power which is life in us is naturally governed by a principle of harmony which cannot be conscious of pain or discord. If we think and feel this fact of our being, we will instantly destroy all pain and discord.

(§ 83.) **As a working** hypothesis we will assume that man is one with. and a conscious part of, the universal creative principle; that man naturally and normally conta'ns all the elements of the creative principle, and any shortcomings of man's perfection is due to ignorance of his natural and normal condition.

(§ 84.) **Man's natural perfect** condition is not an imaginary ideal; but it is his natural state of existence. It is unnatural for man to be sick, diseased or deformed. The fact that people have been restored to health after being afflicted is proof

that nature has the ability to destroy disease of every form. Man's natural condition is health and harmony at all times, and the following state of consciousness will keep man perfect and free from all sickness and disease. Know (think and feel) that you are an individualized part of the universal creator, which can only manifest in harmony. The conscious emotions that will keep us in harmony with our nature are love, kindness, sympathy, justice, honesty, truthfulness and self-ishness. The emotions that will create disease are hate, anger, revenge and worry.

(§ 85.) **The principle of** natural health and the principle of unnatural disease are two separate and distinct principles. The operation of the principle of health is unconscious and unknowable, while the principle of disease is a conscious manifestation. The principle of health and harmony will direct the power of life in mankind to uuconsciously create health, and we direct the principle of disease by our conscious emotion. Disease has no intelligence. It is a creature of fear and belief, and is governed by them, while health is intelligence in nature. It is a natural law of health to destroy disease. By destroying the disease—creating emotions we will remove the cause of the disease; and by trusting nature to do its work according to the law of our being we will create health.

(§ 86.) The **law of emotion** (thought transmuted to feeling) is as immutable as the law of gravity. Law cannot reason, it can only manifest according to law. Disease is the evidence of some disease-creating emotion. Without the operation of some disease-creating emotion, there can never be any sickness, disease or deformity. Emotion

is the sole and only cause of all disease. Starting with emotion as the cause, we have only to ascertain the kind of emotions that will cause disease. and avoid these emotions in order to be free from disease and enjoy perpetual health.

(§ 87.) **When we are healthy** we are unconsciously in harmony with nature. and it is only after we become sick that we become conscious of interfering with nature. It is at this time that we require a knowledge of the effect of the different emotions. The law of cause and effect governing all creation, also govern disease. By removing the cause the effect must disappear. We remove the effect of a disease-creating emotion instantly by substituting a health-creating emotion. In fact, it is absolutely necessary to substitute a health-creating emotion in order to destroy a disease-creating emotion.

(§ 88.) **The power of life,** like all other power. will follow the line of least resistance, and will continue to create disease, even after the emotion is removed, unless we direct life's power by a health-creating emotion. The natural and normal principle governing all life-power is health and harmony; but after it has been directed by some emotions to create disease, it then must be directed to create health by some health-creating emotions. The power which is life in all creation must operate every second of time, and when it is not permitted to create health and harmony. it must create disease and discord. Whatever benefit is produced on the body must be expressed mentally.

(§ 89.) **Man and animal** have the same emotions and are governed by the same absolute law. The nearer a person is to the animal the less liable

is he to be disturbed by emotions. All sickness and disease is ignorant interference with the law of nature, based on a false system of education and environment.

(§ 90.) **Starting with mankind** as naturally and normally healthy, and the emotions as the only cause and cure of all sickness and disease, we will now proceed to enumerate the different emotions that create health and disease. In principle, there are only two kinds of emotions with varying degrees of effectiveness. We will therefore classify all under the two most powerful opposite emotions, namely love and hate.

(§ 91.) **Love will always** result in health and harmony, while hate will always result in disease and discord. Like will always result in like. The apparent harmless emotions of fear, worry and discouragement are the cause of more disease, misery, poverty and crime than hate, anger and revenge. What we believe to be a harmless emotion the law declares to be the greatest evil.

(§ 92.) **We should not** allow a belief to interfere with a knowledge of a natural law when our health happiness and success depends on natural law. If we follow cause and effect as it relates to health and disease we will never make a mistake, and we will find many emotions that create disease that we believe are harmless emotions; but we know that love can only manifest in love and harmony, and sickness and disease belong to hate emotions. We should not take our beliefs seriously or consider them sacred. They are not knowledge to anyone, therefore, they have no foundation in reason or fact. You would be foolish to believe anything herein stated, that is

not susceptible of proof, and you would be equally foolish if you permitted a belief to prevent you from proving a natural law of life.

(§ 93.) **Our knowledge of** the emotion that creates health and disease is the only guide we have to health, happiness and success, and our condition of health or disease is positive evidence of our state of understanding of the natural law of emotion. To claim that the law of emotion could make a mistake because it conflicted with our belief, is only evidence of our bigotry.

(§ 94.) **The human body** is a dynamo that is run by energy, and, for convenience, we will term this energy the power of life. Life naturally and normally manifests in health and harmony. This is a law of life; otherwise life would cease to exist. It would destroy itself. Starting from this fact it logically follows that if we don't interfere with the nature of our being we will be healthy from the cradle to the grave, the beginning and end of conscious man.

(§ 95.) **I make this claim** and challenge the world to produce one single fact that will disprove that the emotions of mankind are the only cause of sickness, disease and deformity, and therefore are the only things to consider in preventing or curing any form of sickness. disease and deformity.

(§ 96.) **The power of** life is not dependant on the amount or kind of food we eat. Our food is only the raw material that the power of life needs to build bone, blood and tissues of our body. This is proven by the fact that men have fasted ten, twenty, forty and sixty days without injury to the body, any more than the loss of weight; thus proving that food does not build the body either healthy

or diseased. **While** food is necessary to sustain life, it does not furnish the power or energy to sustain life. The power that is life in us will utilize that which the system requires, and reject all that it does not require, no matter what food we eat.

(§ 97.) **Our appetite under** normal conditions is the only guide necessary as to the kind or amount of food we should or should not eat. Every thought we give to the food we eat will direct an emotion to create the condition that we think and feel, from the fact that our natural operation of the system is an unconscious act, and for this reason it is unknowable; therefore any direction we give to the food or the effect it should have on the body constitutes interference with nature. The amount and kind of raw material in the form of food that the power which is life in us requires must be left to the appetite alone, and no thought given to results.

(§ 98.) **The action of the** bowels is also unconsciously regulated. When nature has extracted from our food all that it requires to build the body it will then cause us to have a desire to move the bowels, and until we feel this desire nature still has use for the raw material furnished it, and as long as we do not feel the desire to move the bowels, no matter if this desire is once a day or once in ten days, this is what nature requires. When we trust nature to operate according to the law of our being, both in regard to our eating and the action of our bowels, we will not have any trouble from this source.

(§ 99.) **The fact that the** entire animal family are endowed with appetites is proof positive that appetite is a very important function. Nature

would soon eliminate our appetite if we could reason out what the power of life requires to keep the body healthy. The fact that our appetite changes is evidence that it is governed by the requirements of our body. The fact that we can live and be healthy from ten to sixty days without food of any kind should remove all fear of bad effects if we have no appetite for one day or ten days. As soon as our system requires food our appetite will notify us, and any food that we eat without an appetite is sure to result in interference with nature. Our mental attitude towards eating and drinking should be one of implicit trust in our appetite.

(§ 100.) **To guide us in the** requirements of our body is the function of our appetite and we have no right to exercise our reasoning faculty when we have no knowledge to base our reason on. When we trust our taste and appetite implicitly we will nourish our body according to the law of our being. Appetite and the action of our bowels are not subjects of reason.

(§ 101.) **As almost all disease** of the body affects the stomach and appetite we must assume a positive mental attitude towards our stomach and its requirements. We must think and feel that nature knows its business, and will work according to the law of our being. We must refuse to be conscious of pain, and think and feel that we are naturally healthy and harmonious, and that sickness and pain are unnatural and will disappear when we set in motion a health creating emotion; then proceed to realize ourselves as perfect as the universal creator, of whom we are a part.

(§ 102.) **The instant that** we realize our natural perfection, we destroy the power of the unnatural creator and set in motion the natural creator. The power that is life in us must operate every second of time, and is subject to our thought and feeling. When we make mental conditions by removing interference with nature and think and feel that we are perfect, then trust nature to do its work according to nature, this will result in health, happiness, and prosperity. We should keep our body clean outside and trust nature to take care of our inside organism.

(§ 103.) **I want to emphasize** the fact and reiterate it until it becomes a positive conviction that the operation of the natural law of our being is unconscious, and for this reason is an unknowable act. After we fully realize this we will not attempt to interfere with a law we cannot know. All sickness and disease has been caused by interference with the natural operation of the law of our being.

(§ 104.) **Another important** fact of equal value is the knowledge that the same power of life that creates health also creates disease. Only one kind of creation is possible at a time. When the power of life is creating health it is also destroying disease, and when it is creating disease, it is also destroying health. This power of life is subject to control by thought and feeling. And now comes the most important knowledge of all our life, the knowledge of the state of mind that will permit nature to create health, and the state of mind that will interfere with the natural operation of our system.

(§ 105.) **Starting with the** unconscious and unknowable action of our system when it is creat-

ing health according to the law of our being, this leaves us without any knowledge that could in any way assist nature. We must therefore refrain from any action, either mental or material, that has the object of assisting nature to create health. The operation of nature cannot and must not be a subject of reason.

(§ 106.) **The mental attitude** that will permit nature to follow the law of health and harmony is, to realize fully by thought and feeling that health and harmony is our natural condition, and that everything that is not in harmony with our nature is unnatural and will disappear when we realize our natural condition. When we know and trust our life principle implicitly, then nature will commence creating health. The act of creating health will also destroy every form of sickness and disease. All we have to do to destroy any disease is to make mental condition for nature to create health.

(§ 107.) **The mental condition** that will not interfere with nature and will place us in harmony with the law of our being is a calm, contented and peaceful mind, free from all fear, doubt or worry, with a firm conviction that nature is now manifesting through us according to the law of our being. Hold the thought of being one with, and a conscious part of, the universal creative principle that can only manifest in harmony. Hold this thought for some time to the exclusion of all other thoughts. then dismiss it and trust nature to do the rest. I will say again, don't try to tell nature what to do—just trust nature implicitly.

(§ 108.) **Starting from the** fact that nature always manifests in harmony and as long as we do not interfere with nature we will be healthy, we

will proceed from another view point to analyse our natural condition and the emotions that will keep us in harmony with nature, and the emotions that will interfere with the harmony of nature. When we are in perfect health we are unconscious of our physical senses; we don't realize that we have a body. All our actions in the control of the body are mental. All physical actions originate in mind, and the body responds to our thought and feeling.

(§ 109.) **We first think and** then act. This describes our conscious acts; but our body is creating and keeping us in harmony by unconscious acts of nature. As it is impossible for us to know anything that we are unconscious of, we can only deal with the things of which we are conscious. We note certain emotions have an effect on our bodies, both beneficial and harmful, and by avoiding the harmful emotions and being conscious only of the beneficial emotions, we will keep in harmony with our natural state of health.

(§ 110.) **A proof that we know** nothing about how our body operates is the fact that no person has ever been able to chemically produce blood, bone or flesh. The chemical action of our system called body is a secret of nature that no one has bene able to reveal. The principle of life and how it operates is a mystery no one has ever penetrated. With all our science and invention we are absolutely ignorant of how nature operates through the human body, and all efforts to assist nature by drugs and medicine have proven absolute failures.

(§ 111.) **Every remedy that** has apparently assisted nature in one person has, under similar

conditions, absolutely failed with another person; thus proving that we must look for some other cause of curing disease outside and independent of chemical action of drugs and medicines. This is also true of diet, exercise, climate, massage and electricity, all of which have different effects upon different individuals. From this it is plain that all cures result, not from any material aid, but from something that has removed the interference with nature.

(§ 112.) **We can prove that** every cure of any form of sickness, disease and deformity, no matter what material remedy is employed, can be traced directly to the change of some emotion that has interfered with nature, and that the interference with nature could have been removed without the material remedy, and that every failure to effect a cure is not dependent on the remedy; but is a failure to change the emotion that interfered with nature.

(§ 113.) **The great harm and** the great disease creator is the remedy employed. We would not employ a remedy, if we did not believe that our system required this remedy. Since the natural operation of our system is unknowable, how can we know what our system requires? By relying on material remedies, we not only overlook the cause of disease, but we also direct the power of life which naturally creates health to create the form of disease we believe the remedy will cure. *If we believe that a cold will settle on our lungs and cause consumption* and proceed to apply remedies to cure or prevent consumption, our fear and belief will direct the power of life to destroy our lungs. On the other hand, if we treat the evidence

of a cold as a notice from the senses that our system is in danger of harm, and think and feel that a cold is unnatural and no part of our natural harmony, then implicitly trust nature to destroy the unnatural cold and restore harmony, this will result in health.

(§ 114.) **The same power of** life that will cause consumption to destroy our lungs under the direction of fear and belief, will also destroy a cold and create health under the direction of trusting nature. By not giving any thought to the evidence of cold and trusting nature to destroy it, we remove all interference with the natural operation of the principle of life in us.

(§ 115.) **When we yield to** the evidence of any of our senses, we always direct the power of life to create the condition we think and feel, no matter what the evidence of the senses may be. All senses are governed by the same law. A pain in any part of the body will result in any disease we believe that part of the body is subject to. Consumption is never associated with a pain in the big toe. If it were we would find decay following a pain in the big toe. Fear and belief always direct the power of life to create what we fear and believe. When we destroy the belief and fear of any disease, we destroy the disease.

(§ 116.) **We cannot heal** ourselves of sickness, disease and deformity as long as we believe that these unnatural conditions are a part of our natural selves. We must separate in our consciousness the natural self from the unnatural self. We are naturally and normally healthy, happy and successful, and all sickness, disease and misery are unnatural and abnormal. Our natural and

normal condition is governed by a principle that is inherent in all life; this principle operates in all life unconsciously and for this reason is unknowable. Our unnatural and abnormal conditions are conscious operations governed by our fears, beliefs and disease-creating emotions. All healthy persons are equally unconscious of the natural principle that creates health, while sickness and disease assume many different forms.

(§ 117.) **The Natural Principle** of life that naturally and normally manifests in all life, is the natural and real human being; the sick, diseased or deformed human being is the unnatural and unreal. We can and must separate the real and natural person from the unreal and unnatural person. This we can do only through our consciousness. We can and must refuse to be conscious of our unnatural self, and only be conscious of our natural self. For example, if a shoe that we are wearing hurts the foot and we yield to the evidence of pain, we will have corns, or if we deny the evidence of pain and relize that our natural condition is health and harmony of every part of our body, we will not have any corns. This is not theory. I am in a position to furnish a sworn statement that this consciousness not only prevented corns but actually removed a corn that had existed before the tight shoe was worn.

(§ 118.) **I have selected the** corn demonstration for the reason that there are many hundreds of well authenticated cases of mind healing such as tuberculosis, cancer, appendicitis, tumors, liver, kidney stomach and heart trouble. In fact, there are no physical ailments that have not been completely cured by refusing to be conscious of

the ailment and by realizing man's natural condition. Holding in our consciousness our natural and normal self and refusing to be conscious of our unnatural self, will destroy every physical ailment the human family is heir to. This is a law of mind, and our body is governed by law and not by chance. Every cause must have its effect.

(§ 119.) **If we have a pain in** the head and believe that the symptoms indicate catarrh of the head, we will have the catarrh we believe and fear, but if we treat the same pain in the head as a notice to our consciousness that nature is being interfered with, then refuse to be conscious of pain and realize our natural condition as being perfect and harmonious, we will communicate our conscious conviction of health and harmony to our natural inherent intelligence of life, and nature will destroy the pain that interferes with our natural harmony, and we will not have catarrh of the head. By separating the unnatural condition of our body from our natural condition, and refusing to be conscious of bodily ailments, we permit nature to create health.

(§ 120.) **If we have pain in** the stomach, heart, lungs, kidney or liver, and yield to the evidences of pain, and fear and believe that the pain is a symptom of sickness or disease, we will have the ailment we fear and believe. But if we treat the pain as unnatural and as no part of our natural condition. and refuse to be conscious of any physical ailment, and hold in our consciousness only our natural condition of health and harmony, by this mental act, we separate the natural person from the unnatural person. By refusing to be conscious of our unnatural condition, we destroy and make

nothing of sickness and disease, and nature must and will follow the law of its being and create health.

(§ 121.) **Self assertion is** very important. We must assert ourselves if we desire to accomplish results. We cannot prevent or remove disease if we fail to assert emphatically that disease is unnatural and that health is our natural condition. If we think we are worms of the dust we will be worms of the dust. Self reliance and self assertion will do more to restore health than all the material remedies in existence. Our natural self is always healthy, and by holding in our consciousness the perfection of our natural self to the exclusion of our unnatural self, we will direct the power of life in us to create health. Making mental conditions and trusting nature to do its work according to the law of our being will result in health, happiness and success.

(§ 122.) **Peace of mind is a** most important condition in health or when we desire to remove bodily ailments. Never argue or antagonize any person or condition; think and feel that everything is either good to us or good for us. It is in peace of mind that we are in harmony with nature. All is peace and harmony when we are in harmony with nature, and now is the only time. Commence now by being peaceful; we will always find nature ready to operate now. Nature doesn't know tomorrow or any reason why it should not operate now. Nature cannot operate now. if we think that some former cause is responsible for our condition now. Refuse to be conscious of all former causes and trust nature to manifest in harmony

now, and we will destroy all unnatural conditions of our body.

(§ 123.) **The natural self is** always harmonious. We are always in harmony with nature when we are developing the best in self and when we permit others to do the same. Unselfishness is unnatural and will degrade self. Any thought, act or deed that will not ennoble self cannot ennoble others. Every unselfish duty that is not a genuine kindness will degrade us and every genuine kindness is a selfish act that will ennoble us. Love and kindness will always result in ennobling self and our fellow man, and when we perform any unselfish duty that will result in an injury to our fellow man it is neither love nor kindness. We have no moral right to interfere with the law of compensation. Every person receives absolute justice every hour from the cradle to the grave.

(§ 124.) **The natural self** and the unnatural self are two separate and distinct persons, and must be so held in our consciousness if we desire to remove disease of the body. We must first refuse to be conscious of our unnatural self, then become conscious of our natural self, then relax both body and mind and trust nature to do its work according to the law of our being. By becoming peaceful and trusting nature we come into harmony with nature which always operates in silence and harmony. The time it will require to change an unnatural diseased body into a natural healthy body depends on the time it will take to change our consciousness. But no one has any right to feel discouraged, for this is the only possible way that any bodily ailment can be removed, except

by having others do our mental work for us temporarily.

(§ 125.) **To remove bodily** ailments we must mentally argue with both our unnatural and natural self until we become conscious of the truth of our argument; then we have destroyed the cause of our ailment. Remember whatever benefit is produced on the body must be expressed mentally; all physical evidence of disease must be met with a mental denial. By yielding to the evidence of physical ailments we direct the power of life in us to create disease, and by mentally denying the evidence, we direct the same power to create health. The power which is life in us has no intelligence other than to follow the law of its being or to follow our conscious fears, doubts and beliefs. The same life power creates both health and disease.

(§ 126.) **Self reliance, self** assertion and self knowledge are absolutely necessary to health, happiness and success. We must start with self knowledge in order to know w y we are what we are. We know that we are naturally and normally healthy; we know that sickness and disease are unnatural and abnormal; here we have two different conditions of self, and our state of consciousness will determine which one of the two selves will govern our body. If we refuse to be conscious of sickness, disease and deformity, our unnatural state, and persist in realizing our natural state of health, we will be unconsciously healthy, and if we yield to the evidence of our senses, we will consciously direct our life power to create disease.

(§ 127.) **A knowledge of self** discloses this

fact, that our consciousness causes our life's power to create either a healthy self or a diseased self. Starting with consciousness as the director of the power which is life in us that creates either health or disease, leaves us with only one thing to consider when looking for the cause of disease namely: the power that directs the cause. The power that directs the cause must be greater than the cause, or it could not direct the cause. The consciousness that interferes with our natural self is fear, hate, anger, worry and the belief that these emotions are harmless, while the consciousness that will keep us in health and destroy all disease are the emotions of love, kindness and sympath . By refusing to be conscious of either of the two opposite emotions we destroy their directing power. The emotions only direct the creative power of life; they do not create either health or disease.

(§ 128.) **Health, happiness** and success are inseparable. The state of mind that will enable us to be healthy is a happy, peaceful, frame of mind. When we are peaceful and happy we can discern motives and judge the effect of acts and deeds. With a peaceful mind we can direct our acts and deeds into successful channels. Our success or failure does not depend on luck or chance, but it is governed entirely by our state of consciousness. When we worry, hate or become angry, or revengeful, we lose friends, money and health, while, if we are loving, kind and sympathetic we gain health, friends and money. When we are peaceful and harmonious our conduct will be the same, while, if we are hateful, irritable or angry our conduct will be likewise; we are always paid in our own coin and the kind of service we

render will be returned us with interest added.

(§ 129.) **Love, kindness and** sympathy is not a moral question. But it is a factor in health, happiness and success. We enjoy or suffer according to our acts and deeds. Each individual alone must reap what they sow. Success does not consist of accumulating wealth by robbing a train, or gaining wealth by taking advantage of our unjust rent, interest and profit system. The only real success is where we render service to our fellow man that has an exchange value equal to the amount we receive. Success by train robbing or through rent, interest and profit are the same. The only difference is that the one is legal and the other is illegal, but the result in both cases is the same and there is no love, kindness or sympathy associated with either. Reasoning from a belief instead of a principle of right and wrong makes one form of robbery respectable and another form of robbery a crime.

(§ 130.) **The state of mind** necessary to be healthy or remove bodily ailments is the same. We must refuse to yield to the evidence of our five physical senses and avoid disease-creating emotions, but this is not the only thing necessary to keep us in harmony with nature; we must also become conscious of our natural state of existence where all is peace and harmony. We must not antagonize anything, either person, condition or circumstance. We must not argue, only state facts that we know and can prove in discussing any subject. We would not waste our time talking to a person who said they did not believe two and two make four. We must not waste our time on people who do not believe what we know and can

prove. We only deceive ourselves when we attempt to call a belief knowledge; all beliefs are ignorance based either on the unknowable or on indifference, indolence or bigotry. In any event, beliefs are never entitled to respect.

(§ 131.) **To be healthy,** happy and successful We must be positive optimists. Nature, of which we are a part, is a positive optimist. All is peace and harmony in nature; it is unnatural to be a pessimist, and we create disease by being gloomy, despondent and depressed. We must see good in all persons, conditions and circumstances. We must return good for evil; love our enemies and never antagonize anything; not that we expect to be rewarded in some dim and distant future, but because love is the law of our natural, harmonious existence. We would not honor, respect or feed a dog that had been taught to bite us, neither would we attempt to reason the right or wrong of biting, but we should not antagnoize and only avoid contact with the biting dog. We must treat every person who wants to argue a belief the same as we treat the biting dog, for there is no difference between a person who refuses to reason a belief and a dog that cannot reason.

(§ 132.) **By** yielding **to a** feeling of weakness we create weakness. The natural power of life that keeps us normal is shut off when we think and feel weakness. By refusing to think weakness and asserting our natural condition of harmony we direct the power which is life in us to destroy weakness and permit nature to create strength. By yielding to the feeling of weakness, we create it, and by rebelling against the feeling of weakness. we destroy it. It is the thought and feeling that

determines strength or weakness. It is our unnatural self and not our natural self that becomes weak and despondent.

(§ 133.) **Discouragement is** a respectable thief that robs us of health, happiness and success. The power of mind is an enormous power when it interferes with nature, but it has no power to assist nature. Our natural condition is peace and harmony; then why should we become discouraged and depressed and interfere with nature? Discouragement prevents us from thinking of ourselves as perfect, and serves no useful purpose. To become discouraged seems natural because we have permitted ourselves to become so, but it is extremely unnatural; we cannot find a parallel in nature for discouragement; nature is always satisfied and is never discouraged. Since the power which is life in us is one with, and a part of nature, we have no right to become discouraged or despondent and interfere with nature.

As a practical illustration of the enormous influence exercised by the mind on the muscular system we will cite the following: "A certain young man had long studied and worked to secure a position as private secretary to a prominent business man. After the receipt of two or three letters it began to look as if he would fail in securing the coveted position. He was downcast and depressed. During this period of discouragement he had his strength test taken—every group of muscles was tested by means of a specially devised machine called the dynamometer. This test showed his total strength to be not quite 3,000 pounds. Three days after this test he received a telegram announcing his appointment as private secretary to the gentle-

man in question. Of course, his joy knew no bounds, his delight was supreme, and another test of his muscular power gave a total strength of almost 5,000 pounds, an increase of considerably over 50 per cent in muscle strength—capacity for work. The first test was effected with considerable exertion and noticeable displeasure, while the second test was taken with keen pleasure and evident delight.

"A certain patient who had long believed herself to be suffering from an incurable disease was very much depressed and discouraged. The best lung capacity test in her case was in the neighborhood of 150 cubic inches. Thirty days after she fully accepted the idea that she would get well—after she had become enthusiastic in the mental and physical cultivation of health—she registered a lung capacity of 215 cubic inches. This great gain in capacity was not equal, however, to her remarkable gain in lung strength. In her state of despair and discouragement she was able to register but one pound of mercury in the test of her blowing power, whereas after her mental rejuvenation she registered a blowing strength equal to two pounds of mercury, an increase of 100 per cent in expiratory power."

(§ 134.) **To pity or sympathize** with the sick will not help them. The fact that we feel sorry for the sick is evidence that we are conscious of their physical ailments, where we should hold them in our consciousness as being perfect. We would not sympathize or pity a person who was in perfect health and happy. It is not the natural person who is sick, but it is the unnatural creation directed by fear, belief and emotion that causes sickness.

If our feeling and expressions of sympathy are consoling and encouraging, then we are helping them to be sick, when we should help them realize their natural healthy condition. To help the sick hold their sickness in consciousness is to fasten the sickness on them, but to help the sick to realize their natural state of health and lose consciousness of their ailment is helping them to restore health, this we do when we refuse to be conscious of their ailment and see them only as perfect.

(§ 135.) **Self pity and** condemnation is wrong. We should not condemn or pity ourselves if we are healthy, happy and successful. This is our natural state of existence and any other consciousness of ourselves is unnatural, and will direct the power which is life in us to create the condition that we think and feel. The machine called self is run by power that naturally creates health unconsciously, and any attempt to consciously direct this power will cause disease, misery and failure, and to pity or condemn our wrong acts instead of rectifying them, only increases our misery. When we refuse to be conscious of all bodily ailment, and hold in our consciousness only health, happiness and success, then we will not find anything to pity or condemn. All is lovely, peaceful and harmonious when we think only love, peace and harmony.

(§ 136.) **Fear has killed more** people than war. Fear is the cause of more misery, poverty and crime than all other causes combined. Fear makes moral, physical and intellectual cowards of men. We are afraid to reason the beliefs and superstitions of our forefathers. We are afraid of violating what the doctors call "health laws."

We are afraid of sickness, disease and poverty, not knowing that the emotion of fear will cause sickness, disease and poverty. We call a cowardly dog a cur, and this also describes a cowardly man. It is not only our own fears that will make us miserable, but also the fears of those with whom we are in sympathetic rapport, such as our mother, our doctor and others. If we could abolish fear we then could live a natural life. The emotion of fear is always transmuted to feeling. In fear we feel that some evil is going to happen, and it is this feeling of fear that will direct our life's power to create our fear in our body and environment. A felon upon whom certain English students experimented fancied himself bleeding to death and died because of this fear and belief when only a stream of water was trickling over his arm. Here we have the groundless fears of person killing himself, while in my case I had no fear, but the doctor's fears and beliefs brought me to death's door and would have killed me had not a mind healer come to my rescue. Our own fears and the fears of others must be guarded against if we desire to be healthy, happy and successful.

(§ 137. **Death is as natural** and certain as birth; the two are inseparable, but man on account of his superior possibilities, should live longer on the average than the animal. The animal lives six times as long as it takes them to mature, while man at present only lives less than three times as long as it takes him to mature. When man develops his reasoning faculties he shoul ! live at least twice as long on the average as animals live; and life should be one continuous round of pleasure, and death should be as pleasant at

the end of life as sleep is at the end of day. The fact that we are in perfect health for one day is proof positive that we can be perfectly healthy from the cradle to the grave. The fact that disease will disappear from the body is proof positive that disease is no part of our natural condition; this fact proves that if we do not interfere with nature we will live our regular alloted time in perfect health.

(§ 138.) **Love and kindness** like morality are matters of belief except mother love which is based on a principle. Any love not based on the principle of mother love is not love at all; it is only hypocrisy. Father love, brother love and sister love are unknown to the animal and have no principle or meaning when applied to mankind. When we treat our fellowman any different than a mother treats her child we cannot call it either love or kindness. Mother love is the most selfish and most noble emotion inherent in all mankind. We will always reap what we sow, either in hypocrisy or in mother love and kindness. Love is harmony in human life and we must develop the emotion of mother love and think only good of all creation. We must think mankind will do better when they know better. All beliefs are fast being displaced with knowledge and bigotry is becoming less respectable.

(§ 139.) **The mental conditions** necessary to keep man healthy or heal the body are the same. It is important that we should always be in harmony with our surroundings. When we think and feel that every condition, circumstance or person is good to us or good for us, then we are in harmony with our surroundings. It is what

we think and feel that determines the effect our surroundings will have upon us. If we think only good, nothing but good can come from our surroundings. All is peace and harmony when we think peace and harmony.

(§ 140.) **Our natural condition** is peace and harmony. Discord and inharmony are unnatural. Here we have the key to both health and disease. Starting with health as our unconscious natural condition and disease as our conscious unnatural condition, gives us a basis to reason from. We must reason both inductively and deductively and avoid the beliefs that cause discord. All known natural laws have been discovered by noting cause and effect. We will now proceed along this line, and note the effect of different causes on the body.

(§ 141.) **It is a well known** fact that health is the natural unconscious act of human life; we can therefore only consider the conscious acts that interfere with nature. Since Nature unconsciously creates health, it logically follows that when we remove our consciousness from the body, we remove bodily interference. Our five physical senses and emotions are the only means of our consciousness, and every one can and does control them at times, thus proving that it is only a matter of developing their control in order to control consciousness. It is the yielding to the evidences of the physical senses and the effect of emotion that cause all sickness, disease and deformity.

(§ 142.) **When we yield to** the evidence of the senses we direct our life-power to create disease. Likewise when we have emotions that cause our

system to secrete a poison we will have sickness and disease. The cause of all sickness, disease and deformity resolves itself into two factors: senses and emotions, and by intelligently controlling these two factors we can always be healthy happy and successful.

(§ 143.) **In healing others** we must deal only with the cause, and refuse to be conscious of the effect or disease. We must allay their fears and destroy their beliefs, and instruct them in the natural law of our being. Mental treatment should always be silent to avoid antagonism of the patient.

(§ 144.) **The fact that disease** is the effect of either fear or belief, or a combination of both, gives us a starting point to work from. By removing the cause we destroy the effect. A consumptive owes his lung trouble to his fear and belief. Destroy this fear and belief by silently denying the false belief and the necessity of fear, and affirm man's natural state of health and harmony, mentally arguing that all disease is a conscious interference with nature, while man's natural state is unconscious harmony and health; that disease is only a false concept of life based on ignorance of the natural law of health. If you succeed in holding your patient in your own mind free from all unnatural conditions and perfect as nature created him, you have healed your patient.

(§ 145.) **The natural power** of health and harmony acts upon disease the same as light acts upon darkness. The very instant that we make mental conditions of health we destroy disease. Nature then commences to create health and harmony.

(§ 146.) **By arguing the** true facts of man's natural harmonious being, representing him as healthy instead of diseased, and explaining that pain, suffering and discord is not natural; that it is only a false belief and useless fear that makes him miserable, we will quiet his fears and remove the cause of disease. The co-operation of two minds in restoring harmony and health is a law of mind. By requesting the help of a heale we establish a sympathetic rapport of the two minds, where the negative mind is affected by the positive mind and healing is the result.

(§ 147.) The **material body** of man naturally expresses the law of his being, which is health and harmony. When we are sick or diseased our material body is expressing the interference with Nature. In sickness we direct the power or energy that is life in us to create what we think and feel. By yielding to pain we direct pain to create in our body the condition that we believe the pain indicates, for example: If we have a pain in the stomach we believe that this pain is associated with indigestion, we instantly begin to think of the things we have been eating and blame some particular food for the pain, when the cause of interference is fear, belief or some emotion.

(§ 148.) **To prove the fallacy** of the food being a cause of pain we find some people who cannot eat any food without pain. They believe that their stomach is out of order, and the result is the power of life in them is following this false belief. The interference with the digestive organs first starts with some poison secreting emotion, then fear and false belief continue the interference,

causing inflamation, appendicitis and other stomach troubles.

(§ 149.) **Now, let us take this** same example of pain in the stomach and treat it from the theory that all pain is only a notice to our consciousness that nature is being interfered with and requires our intelligence to remove the obstruction. We now proceed mentally to deny the pain or anything that can interfere with our natural condition of health and harmony, and refuse to consider any cause of pain; then think and feel (become conscious) that our natural condition is perfection of all physical organs; that Nature is now manifesting according to the law of our being. When we become conscious of our nature always manifesting in harmony, and realize that we are one with, and a part of, Nature, and that all disease is unnatural and no part of our real being, this consciousness will instantly destroy all unnatural effects of disease-creating emotions, and permit Nature to create health and harmony.

(§ 150.) **Our treatment must** consider interference with Nature through consciously denying the same, then trust Nature to unconsciously follow the law of its being. When we yield to pain by fear or belief we endow pain with the power to create our fear or belief. When we deny pain the power to interfere with Nature, we permit Nature to create health. Our body is matter without any intelligence and must obey the mandate of our consciousness (thought and feeling.)

(§ 151.) **When we destroy** interference with Nature by destroying the fear or belief that caused the disease, we prove the belief to be false, the fear to be groundless and the unnatural condition

to be unreal. We must therefore substitute knowledge for belief, trust for fear and the real for the unreal. WHEN WE DESTROY THE BELIEF AND FEAR OF ANY DISEASE, WE DESTROY THE DISEASE.

(§ 152.) **We must ignore** the physical effect of disease only to deny it, and trust Nature that knows and will follow the law of Nature. When we yield to the evidence of the senses we consciously create disease. Now, reverse this, and deny the evidence of the physical senses and trust Nature to create health.

(§ 153.) **By experimenting** with wireless telegraphy we have discovered a law governing transmission of energy without wires. When we remove superstition from mind healing, we discover the law of transmitting the healing energy through thought and feeling (consciousness).

(§ 154.) **Mind healing is** neither miraculous nor supernatural, on the contrary, consciousness will determine just what our body manifests, and is the cause of health or disease. No matter what system is employed, or if no effort is made to heal, the primal cause of healing is consciousness, and therefore it is the only thing to consider in mind healing.

(§ 155.) **All disease is the** effect of a wrong state of consciousness. Now pray tell what mater ia remedy would be advisable to change consciou ness? To change climate without changing consciousness will not relieve asthma, catarrh, lung or heart trouble, while a ch nge of consciousness without changing climate will destroy all of these ailments. By changing climate we don't necessarily change

consciousness, while a change of consciousness absolutely destroys the cause of all disease.

(§ 156.) **The present accepted** system of health laws could not be improved upon if sickness, disease and suffering was its sole aim. Every so-called health law that is not based on the control of consciousness is a disease creator. Every time a physician diagnosis any ailment and pronounces its type and form, he gives birth to a disease that will run the course he believes the symptoms indicate. Instead of the doctor being a mind healer he is a mind-creator of disease.

(§ 157.) **The patient having** asked for a doctor, his mind has become en rapport with he physician's, and every condition the doctor believes (is conscious of) will be followed by the action of the body of the patient. The doctor knows (is conscious of) every condition and the time it will require for the ailment to run its prescribed course, and when it is believed by the doctor to be incurable the patient usually dies. just as the d ctor believes. To prove that do tors actually kill millions of people every year, myself and thousands of incurables, according to the doctors, can bear witness.

(§ 158.) **We cannot escape** the action of our own consciousness, or the action of the consciousness of the doctor of whom we ask help. It is no more the action of the medicine that the doctors use that heal their patients, than it is the absence of the medicine of the mind-healer that heals his patients; but it is the consciousness of both that determines the effect on the patient with whom they are in sympathetic rapport.

(§ 159.) **The doctor has been** taught and

believes that certain symptoms require a day. a week, a month, or a lifetime to run. The mind healer has been taught and believes that all disease is only an unnatural condition that nature can instantly destroy. Both the doctor and the mind healer act from an honest conviction, and both get results according to their conviction, either in creating or curing disease. All diseases are caused by mentally interfering with the natural law of life. There is no such thing as a material cause of disease, or the unconscious development of disease. Mind both interferes and removes interference with nature.

(§ 160.) **When we are perfectly** natural we need not affirm health nor deny disease. By being natural we are healthy without any effort on our part, and as soon as we have changed our mental habit of yielding to the evidence of our senses, we will pay no more attention to either health or disease than we now do to changing a dollar. We never think about changing a dollar until we are required to, then we make the correct change and forget it. When we know the law of nature, we will treat every evidence of the senses as a notice of some interference; then trust Nature and forget it. It is only because we have formed the mental habit of yielding to the evidences of our senses, instead of denying their power to harm us, that we must both deny and affirm.

(§ 161.) **As soon as we have** a positive conviction that our natural condition is health and harmony, and that no power on earth can interfere with our natural state, then we need not give either health or disease any more than a moment's consideration.

(§ 162.) **The animals that** never consider either health or disease are free from the ailments that wrong thinking creates. The greatest trouble with most persons is, they try too hard to deny the evidence of disease and realize their perfect condition. The most effective way to treat one's self is to take fifteen or twenty minutes twice a day to concentrate on denying the special form of sickness and affirming our natural condition. In this way we build a new and healthy mental habit.

(§ 163.) **When** we **hold a mental** picture of our natural self to the exclusion of all other thought, we unconsciously direct the power, which is life in us, to create health. Our entire effort must be directed to changing our mental state, which is the cause of all of our physical trouble.

(§ 164.) **We must not try** to direct life's power to any part of our body. Nature will attend to all parts of our body when we trust Nature to do so. The unconscious intelligence of Nature does not require any material aid in creating health. Every conscious effort to assist Nature constitutes an interference with Nature. The apparent harmless effort of deep breathing, when this act is intended to develop the lungs is a conscious interference with Nature, and will always do more harm than good. Taking any exercise, such as walking, riding or swimming, when the object is health, is interference with Nature.

(§ 165.) **There is only one** cause of all bodily ailments, and our mental state of consciousness directs the cause to produce the effect, and there is only one cure for all bodily ailments, and this cure is effected unconsciously. The yielding to the evidences of the senses, instead of controlling

them, is the cause of most disease; but the emotions of fear, hate, revenge and worry will cause our system to secrete a poison that will result in disease. We must therefore keep the mind free from all disease-creating emotions.

(§ 166.) **When** we **think and** feel (realize) that we are naturally healthy and that the inherent principle of all nature is love and harmony, then refuse to be conscious of disease and discord, this state of mind will place us in harmony with the law of our being. All our effort must be exerted to realizing our natural condition of peace and harmony. When we have control of our mind so that we can think of ourselves as perfect at all times, then we will be perfect at all times. This is the law of thought and mind.

(§ 169.) **In treating ourselves** for any form of bodily ailment we will get the best result, if we direct our denials and arguments to our unconscious natural intelligence of life just as we would if we desired to convince another person. By mentally repeating the facts that disease is unnatural and that Nature can and will destroy all unnatural conditions and restore health, until we feel that this is true, this will destroy all bodily ailments and restore health.

(§ 168.) **All mental treatment** must have this one object, namely, to remove the consciousness of disease and establish the consciousness of our natural condition. When we accomplish this, we have destroyed all disease and restored health. Our natural intelligence of life cannot reason. It can only follow the law of its being, when we make mental conditions so that it can.

(§ 169.) **Sickness, disease** and deformity are

unnatural conditions. The sole and only object in mind healing is to restore our natural condition of health. The natural healthy animal does not know right or wrong, good or evil, justice or injustice, morality or immorality.

(§ 170.) **All animals must** reason deductively for self preservation. Man alone has developed inductive reasoning; but when he fails to exercise this faculty, he then is not superior to the animal. Fear, anger and worry will make both man and animal sick and diseased, and both will be unconsciously healthy from birth to death, provided they don't interfere with nature. The one and only faculty of man that makes him superior to the animal and enables him to know right and wrong is his ability to reason both inductively and deductively. Mathematics includes both forms of reasoning.

(§ 171.) **Health is the natura**l condition of mankind. The healthy person is unconscious of his body. We cannot be healthy and strive consciously to be healthy. We cannot remove sickness or disease as long as we remain conscious of the same. It is our consciousness of our unnatural condition that feeds and keeps alive sickness and disease. The very instant that we lose consciousness of our unnatural condition and realize our natural condition of health and harmony we stop feeding sickness and disease; then Nature restores health.

(§ 172.) **Health is not an** imaginary or ideal condition. It is our natural condition. We cannot remove bodily ailments by merely having health thoughts and at the same time remain conscious of our ailments. It is our consciousness

that determines our condition. The mental state; the consciousness, the thought transmuted to feeling that will destroy all bodily ailments, that will restore health and harmony, is to know (think and feel) that health is our natural condition and know that Nature is now manifesting through our body according to the law of nature.

(§ 173.) **We must refuse to** be conscious of our bodily ailments and trust the law that knows and will follow unconsciously the law of health. Our mental state must be peaceful, calm, serene and trusting without expecting or looking for any results, only knowing that nature is restoring health and harmony and destroying disease and discord. Relax body and mind and think only of the harmony and good in all creation, persons and conditions. Feel that we are harmonious, peaceful. restful, contented and happy. Feel that all the universe is peaceful, harmonious and orderly, and that we are one with, and a part of, the harmonious universe. Feel that everything is good and that all the universe is working together in harmony for the good of all. By holding in consciousness the harmony of nature we become harmonious with nature.

(§ 174.) **Don't make any** effort to be healthy, or try to remove any ailment. Only feel that you are by nature healthy and harmonious, and feel that you are now in harmony with all creation.

(§ 175.) **When we try to** remove sickness and disease, our consciousness destroys the harmonious action of nature. As long as we are conscious of our unnatural condition, nature cannot destroy the disease. Our natural healthy

state is unconscious, and any thought or feeling of sickness or disease interferes with nature.

(§ 176.) **When** we **yield to** the evidence of our five physical senses, we become slaves to our senses, and they become our masters instead of our servants. We must treat our physical senses as our servants, accept any message they deliver, then dismiss them and trust nature to keep us in health and harmony. If we yield to our senses, our consciousness will create what we think and feel.

(§ 177.) **The scratch of a** pin associated with the fear and belief of blood poisoning will result in death, while the human pincushion who refuses to be conscious of pain will suffer no inconvenience from having hundreds of pins stuck into his body daily. Catching a cold and associating it with the fear and belief of consumption will destroy the lungs, while a feeling that a cold cannot harm us. and then trusting nature to maintain health, will destroy the cold. The thought and feeling associated with food, climate, air or exercise determines the effect it will have upon our body.

(§ 178.) **The foregoing applies** to our consciousness based on fear and belief, but the effect of our emotions that create sickness and disease by causing our system to secrete a poison, require a different treatment. Hate, anger and revenge, worries and jealousies are emotions that will create sickness and disease, and interfere with nature. We must rid the mind of these emotions and in their stead think and feel only love, kindness, sympathy and goodness. By this change we remove the cause of discord and substitute the cause of harmony. When we change the cause we also change the effect. The

disturbance caused by evil emotions, like the harmony caused by good emotions, will result in bodily conditions in harmony with the emotions. Cause and effect are inseperable both in good and evil emotions.

(§ 179.) **The one essential** to health that will keep our bodies in perfect harmony at all times and under all conditions is to know that our natural condition is health and harmony, and to know that the principle of our inherent life will operate according to the law of our being unconsciously; then trust our life principle without giving our bodily conditions a thought. We must not look at or examine our ailments. Think and feel that Nature knows and will operate in harmony with all life; then forget that we have a body.

(§ 180.) **We can rid the mind** of all evil emotions and hold only thoughts of love and kindness, and yet be diseased, sick and inharmonious, if we fear and believe that sickness and disease **are** necessary or possible. or under the same mental conditions we can be perfectly healthy by thinking and feeling that health is our natural condition and that sickness and disease are unnecessary and impossible.

(§ 181.) **When we know that** our natural condition is health and harmony of all our physical organism, and refuse to be conscious of sickness, disease and deformity, then the power which is life in us will follow its natural course and create health and destroy all sickness, disease and deformity. Just know and trust Nature, of which we are a part, to do its work according to law.

(§ 182.) **The operation of** the law of Nature is unknowable; for this reason we must not try to direct it with our consciousness. Treat nature as performing a work that we cannot know or understand, then trust Nature. (The only consideration required to receive a refund of the purchase price of this book, is that the purchaser reads it through, including the addenda, and returns it within twenty days after we mail it. You must follow the return directions as follows.)

SOME FUNDAMENTAL FACTS OF MIND HEALING

(§ 183.) We **cannot deny** that nature creates health unconsciously from the cradle to the grave.

(§ 184.) We **must deny** the evidence of our physical senses at the very first symptoms of discord and become conscious of our natural condition.

(§ 185.) **No matter what** the symptom of disease may be, whether it is consumption, small-pox, or cancer, we must emphatically deny and blot out this image of all disease and realize our natural condition.

(§ 186.) **Instead of calmly** submitting to the first evidence or advanced stages of sickness or disease we must emphatically deny its existence; we must have a firm conviction that our natural condition is health and harmony.

(§ 187.) **Our body has no** life intelligence or sensation apart from mind. When our physical senses report sickness or disease we must instantly and emphatically deny this evidence. By yielding to the evidence of the senses we direct the power which is life in us to create disease.

(§ 188.) **All physical evidence** of disease should be met with a mental denial. Whatever benefit is produced on the body must be expressed mentally.

(§ 189.) **Our belief determines** the effect that heredity, contagion, accident climate or any other supposed cause of disease will have upon our body.

(§ 190.) **If we guard our** thoughts and emotions we need not consider our body. Our body always responds to our thought and feeling either in health or disease.

(§ 191.) **The natural intelligence** inherent in

all mankind that creates and maintains health is subject to our consciousness. When we remove disease of all kinds both in ourselves and others, by no other means than by changing our consciousness, we prove that consciousness alone created the suffering.

(§ 192.) **Man has the power** to govern his thoughts and actions. We must assert this power and hold in our consciousness only the condition we desire.

(§ 193.) **We must be positive** that Nature governs us and have no fear of any power of disease. If a part of the body in inflamed or swollen assert your natural condition and become conscious that nature governs the body—that matter has no intelligence.

(§ 194.) **A firm conviction** that our natural condition is health and harmony will direct the power which is life in us to follow the direction that mind points out while a belief that our body is beyond the control of consciousness prevents healing.

(§ 195.) We **cannot remove** the effect of disease as long as we hold in our consciousness the reality of disease. We shut off the power that makes disease real when we refuse to be conscious of disease as a reality. All disease is the result of consciousness while health is the unconscious result of nature. Our consciousness determines what our body shall manifest.

(§ 196.) **By holding disease** in our consciousness as a reality we furnish disease with power to perpetuate itself. By denying the reality of disease we shut off the power that feeds it.

(§ 197.) **A mental image of** disease keeps

disease alive. Destroy the mental image and you kill the disease. Consciousness is the life of disease. By removing consciousness of disease we kill the disease.

(§ 198.) Disease loses its terror when we know that sickness is a product of consciousness and not a condition of our natural body.

(§ 199.) All beliefs about the necessity of sickness disease or deformity are false beliefs. We prove this by refusing to believe the necessity of disease and thus prevent the manifestation of disease.

(§ 200.) The control of consciousness is developed by conviction. When we become conscious of the nothingness of disease we naturally deny bodily ailments and become conscious of our natural and normal perfect state of existence.

(§ 201.) In case of accident to our body either a dislocated joint or a broken bone our remedy is to refuse to be conscious of pain then proceed to have a surgeon repair the injury then trust nature to do the rest.

(§ 202.) We obtain the harmony of nature only as we eradicate the image of disease from our consciousness and remove all fear of the disease. By removing all consciousness of disease and contending persistently our natural state of harmony we destroy disease.

(§ 203.) The natural law of life that creates and governs man harmoniously is unconscious and unknowable while interference with the natural law of life is conscious mind's direction that creates sickness disease and deformity.

(§ 204.) The same power of lite that naturally creates health also creates sickness disease and

deformity when directed by emotions of fear anger hate and false beliefs.

(§ 205.) **Interference with the** natural law **of** life through poisonous secreting emotions and false beliefs is the only cause of sickness disease and deformity.

(§ 206.) **The five physical** senses operate with mind to protect the body. They are servants of mind and not masters of the body. By yielding to the evidences of the senses we interfere with the law of life and direct it to create sickness disease and deformity.

(§ 207.) **By refusing to be** conscious of the evidence of the senses and realizing our natural state of health and harmony we permit the life-power in us to follow the law of its being.

(§ 208.) **The unconscious** natural intelligence of life inherent in all mankind will create and maintain health and harmony from the cradle to the grave if it is not interfered with.

(§ 209.) **The only cause of** sickness disease and deformity are mental fears, doubts, beliefs and emotions that interfere with the natural law of life.

(§ 210.) **The one and only** cure for all bodily ailments consists of removing the mental interference with the natural law of our being. The cause and cure of all bodily ailments is mental; there are no material causes or cures for any bodily ailments; law governs the body when it is healthy and mind interferes with law when it is diseased. One is natural and the other is unnatural.

(§ 211.) **Health is the effect** of being in harmony with the unconscious and unknowable power of life inherent in all mankind. Disease is the

effect of consciously interfering with the power of life inherent in all mankind.

(§ 212.) **The intelligence** that naturally creates health is a natural law of our being. It's only function is to create health. The same power of life that creates health under the direction of our natural intelligence will also create disease when interfered with by emotions fears and beliefs.

(§ 213.) The **intelligence** that naturally directs the power of life like the intelligence that naturally directs the power of gravity is limited to manifesting according to the law of its being; it has no other wisdom knowledge or power.

(§ 214.) **The emotions of** fear and belief that create sickness disease and deformity utilize the same power of life that naturally creates health.

(§ 215.) **Health and disease** means natural and unnatural. Health is the manifestation of an unconscious natural law while disease is the manifestation of a conscious interference with the same law.

(§ 216.) **Health means** unconsciously natural while disease means consciously unnatural. We cannot be conscious of bodily ailments and at the same time be unconsciously healthy.

(§ 217.) We **cannot** be unconscious of bodily ailments and at the same time be sick and diseased. Consciousness of disease creates disease, while unconscious nature creates health. Consciousness determines whether our body shall be healthy or diseased.

(§ 218.) **The five physical** senses are servants and not masters of the body. When we yield to the evidence of our senses we endow them with power to create sickness, disease and deformity.

(§ 219.) **When we deny the** evidence of our physical senses after they notify us of bodily ailments we then deprive our senses of the power to harm us.

(§ 220.) **The control of the** physical senses is necessary to health. By yielding to the senses we cause disease; by imagining that the senses indicate a certain kind of disease we will have that particular disease; by refusing to consider the evidence of the senses we will not have the disease they indicate.

(§ 221.) **Our physical organism** is naturally governed by one absolute law of health; a diseased organ indicates mental interference with the natural law of our being; a healthy body expresses the natural law of our being.

(§ 222.) **A diseased body** represents mental interference with the natural law of our being.

(§ 223.) **The reasoning** faculty is the only source of man's knowledge or wisdom. Belief is not intelligent; it is neither knowledge nor wisdom.

(§ 224.) **To believe that any** material cause will either create or cure disease is ignorance; it is ignorance of the natural law of our being that causes us to be diseased.

(§ 225.) **The sick should be** ashamed of their ignorance that causes sickness. When the sick talk about their ailments they are boasting of their ignorance; it is no evidence of intelligence to be sick, but it is evidence of ignorance.

(§ 226.) **A Knowledge that** causes sickness is nothing to be proud of. The sick should be as ashamed of violating a natural law as the thief is of violating a man-made law. The sick only

deceive themselves when they believe they know the material cause of their sickness.

(§ 227.) **To know** the **natural** law of health is to be healthy; to know the cause that will result in disease is to be diseased. A knowledge that will result in sickness is worse than ignorance.

(§ 228.) **Don't try to know** the unconscious act of nature. It is unknowable.

(§ 229.) **Don't try to remove** bodily ailments either by mental or by material aid. It only prolongs the agony.

(§ 230.) **Don't permit yourself** to have emotions that will cause the system to secrete a poison that will destroy your health.

(§ 231.) **Don't try to** direct your life power to restore health in any part of your body because you don't know what it requires.

(§ 232.) **Don't antagnoize** or become provoked with bodily ailments. Remove the cause and the effect will disappear.

(§ 233.) **Don't look for a cause** of bodily ailments anywhere but in your own state of consciousness.

(§ 234.) **Don't treat bodily ailments** as a reality. They will disappear when you realize your real condition.

(§ 235.) **Don't be afraid of** anything. There is nothing to fear.

(§ 236.) **Don't believe anything** that no one can prove. Belief is ignorance.

(§ 237.) **Don't try to regulate** your appetite, or interfere with the action of your bowels. That is Nature's business.

(§ 238.) **Don't use your will power** to remove

disease or to restore health. Use will power only to control consciousness.

(§ 239.) **Don't think that you** cannot control consciousness. By practicing it becomes easy.

(§ 240.) **Don't interfere with** Nature through fear belief or disease-creating emotions, and Nature will keep you in perfect health.

(§ 241.) **Don't try to know** how unknowable Nature works; but know that Nature will work according to the law of Nature, when you make mental conditions so that it can.

(§ 242.) **Man's natural condition** of health is harmonious action of all his physical organs. Disease is the unnatural action of the same organs. Health is the action of the natural intelligence inherent in all mankind. Disease has no intelligence it follows the mental direction of fear belief or disease-creating emotions. The inherent health-creating intelligence in unconscious while the disease-creating non-intelligence is conscious action. We can only know the thought and its action that will interfere with nature. We never can know the unconscious action of nature. We therefore must consider only the mental condition that will create disease and trust Nature to restore health when we remove mental interference.

Dr. Woods Hutchinson writes: "The general rule holds, that whenever we feel pleasure and enjoyment and mirth, whenever we smile or laugh, even though the cause be a witty remark or a comic picture we stimulate the flow of our saliva, we improve the aeration of our blood, we assist digestion and increase the general powers of as imilation and upbuilding all over our bodies. So that smiles and laughter are, from a physiological point

of view, one of the most health-promoting and life-lengthening exercises that we can possibly indulge in.

This much may be said fairly positively. But there appears to be now high probability that their beneficial effects go even farther than merely digestive and assimilative improvements. The reason is that the opposite emotions, those of fear and of rage, have recently yielded up their secrets in a miraculous manner to the test tube and the microscope, and their indulgence and expression have been found to result in pouring into the blood ferments and stimuli, called *hormones*, which produce the most extraordinary effects upon the balance and activities of the body. There is, for instance one single gland, called the *adrenal*, from the fact that it lies upon the kidney, which, whenever an attack of fear or rage is produced promptly pours into the blood not less than three different hormones and enzymes. The first of these stimulates the heart-beat so as to raise the steam pressure of the entire body in preparation for a fight or a run; the second dilates the blood-vessels of the muscles all over the body so as to provide them with liquid fuel, the blood, and at the same time contracts the blood-vessels in the stomach and intestines, where blood is not immediately needed and paralyzes the unstripped muscles of their walls. This hormone explains the immediate well-known wreckage of the digestion that can be produced by bad news sudden fright, or a fit of anger during or shortly after a meal. Finally the third hormone causes the liver to throw into the blood a large quantity of our principal muscle fuel, sugar, so

as to be ready for a struggle, a fight or a run for life.

If all these significant far-reaching changes can be produced in the heart, liver, intestines and the blood simply by an attack of rage, it is certainly not unreasonable to suppose that the opposite type of emotions, pleasure and mirth will be accompanied by secretions and changes which are almost as profoundly beneficial as the others are disturbing.

Not only is laughter most valuable and healthful for its age-long gastronomic associations, so deeply imbedded in every fibre of our being, both physical and mental, but also in its later developments and its derived effects. In its more active forms it is an extremely valuable respiratory gymnastics and general muscular exercise. No gymnasium-designed system of exercises can equal it for a moment or call into play half so many widely separated muscles.

A good, hearty laugh ventilates every cranny of the lungs, shakes the shoulders, stretches the sides, massages the liver, smooths the wrinkles and crease out of the face, flushes the whole skin mesh all over the body with blood, sluices out the eyes, increases the flow of saliva and the nasal mucous, stimulates the kidneys. So that, by the time you have pulled yourself together picked up your spectacles, blown your nose, wiped your eyes, mopped the perspiration from your brow and straightened out your vest and collar, you feel like a different man, or better still like a boy again. One touch of laughter makes the whole world kind and a laugh is the most potent humanizer, the best reducer of all things and persons to their common denominator on earth. It is the finest reliever

of tension, the best flusher out of damed-up secretions, the greatest mental disinfectant and ozonizer known."

The foregoing proves the principle governing disease with the test tube and microscope, while laughter and merriment are harmless emotions. which permit the principle of Nature to maintain health.

(§ 243.) **The control of** consciousness to think and feel only health and harmony is the most important business of every human being. We must break the habit of yielding to pain, and assert ourselves; we must rise in our might and rebel against all evidence of bodily ailment. To merely affirm that bodily ailments are unreal and unnatural and no part of our natural selves is not enough, we must think and feel that sickness and disease is unnatural and think and feel that our natural condition is health and harmony, then trust the law of our being to do its work in its way. The fact that the persons who do control their consciousness are most all healthy happy and prosperous and people who do not control their consciousness are sick and discordant is proof positive that consciousness is the cause of both health and disease in mankind.

(§ 244.) **All animal life** manifests naturally and normally in harmony with the inherent attribute of its species, and man is animal.

(§ 245.) **The law that naturally** governs human life like the law of gravity is a blind force it cannot reason, it has no knowledge wisdom or intelligence; its only function is to manifest according to the law of its being.

(§ 246.) **Mind, the reasoning** faculty, is in-

herent in all animal species and its function is self protection. Mind and life are inherent in all animal speeies and perform different functions. Life is a creative power without reason while mind is a protective power through reason.

(§ 247.) **Life will build** and govern the body harmoniously according to the law of its being while we are asleep and before we arrive at the age of reason.

(§ 248.) **The only connection** between life and mind is when mind interferes or removes interference with the law of life.

(§ 249.) **Life in man and** animal is the same; the same law of life creates and governs man and animal; the mind of man and animal are the same the only difference between them is the inherent possibility of development. The mind of man and animal are possible of a great many degrees of development, while the natural law of life in man and animal is always the same and not subject to development.

(§ 250.) **The natural law** governing all animal life is health and harmony. The unnatural creation of life such as sickness disease and deformity is caused by interference with Nature through false belief and poisonous secretive emotions. When not interfered with the law of life operates independent of mind. Mind and life only cooperate when creating disease or removing it.

(§ 251.) **There is no such** thing as spiritual understanding: if spirit means the creative intelligence of the universe. All Creation is unconscious and unknowable and all spiritual understanding is superstition.

(§ 252.) **There is no such** thing as spiritual

guidance that will lead mankind in doing justice right and good. Inductive and deductive reasoning from a principle is the only known method that will enable man to know what is just or unjust; right or wrong, good or evil. Knowledge and belief are two opposites the one ends where the other begins.

(§ 253.) **There is no such** thing as sickness disease and deformity in nature. It is unnatural to be sick, diseased or deformed. We can not know how nature operates or what it requires but we can know that which interferes with nature and thus avoid interference with the law of nature.

(§ 254.) **There is no such** thing as a material remedy for sickness disease and deformity. Mind alone causes interference with nature and mental interference must be removed to effect a cure.

(§ 255.) **There is no such** thing as avoiding the result of mental conviction, fears, doubts and beliefs of ourselves or of the person whom we ask to help us in case of bodily ailment. The law of mind is as immutable as the law of gravity. Belief or disbelief does not affect a natural law.

(§ 256.) **There is no such** thing as failure when we persist in trying. Every time we make an effort we gain one or more points. The benefit we receive all depends on self. No effort to gain knowledge is ever wasted. As soon as we are conscious of our natural state we will become unconsciously healthy.

(§ 257.) **There is no such** thing as heredity or inheriting sickness, disease and deformity. If there was the human race would destroy itself. The fact that whole families die from tuberculosis is no evidence that the children inherit the disease,

but it is positive evidence that the children's unconscious natural intelligence is governed by the parents' or doctors' fears doubts and beliefs. The proof of this is that mind healers have cured thousands of tuberculosis cases.

(§ 258.) **There is no such thing** as an unconscious development of any sickness, disease or deformity; without the direction from consciousness all bodily ailments die. Health is the only unconscious action of the power of life inherent in all mankind; fears, doubts and beliefs of bodily ailments are the only cause of bodily ailments. Ignorance of the effect of emotion is the cause of unexpected development of disease.

(§ 259.) **There is no such** thing as destroying bodily ailments as long as we believe bodily ailments are possible or necessary. The unconscious natural intelligence in all mankind will create what we believe or fear, or it will create health as soon as we refuse to believe or fear bodily ailments. Belief, fear and emotion are the conscious interference with nature while health is the unconscious result of the natural law of our beling.

(§ 260.) **There is no such** thing as destroying the unreal and unnatural effect of disease as long as we believe them to be real and natural. Our real and natural condition i. perfect health, and when we believe bodily ailments to be real and natural we interfere with the natural law of our being, and our consciousness will direct our life power to create what we think and feel. To destroy the unreal and unnatural we must hold in our consciousness only the real and natural creation of life.

(§ 261.) **As long as we think** and feel that sickness, disease and deformity are necessary, or even possible, we will be subject to the ailments we fear or believe; but as soon as we think and feel that sickness, disease and deformity are unncessary and impossible, that we are naturally and normally perfect, then nature will destroy all physical ailments and create a perfect body.

(§ 262.) **When we realize** that health is our natural state, and know that we have the power to refuse to be conscious of disease, our unnatural state, and exercise this power, then we destroy the unnatural and permit Nature to create the natural. To fear, or believe physical ailments necessary or possible is to make conditions for their development. To deny the necessity or possibility of physical ailments is to destroy and prevent them. It is what we think and feel that determine health or disease.

(§ 263.) **Man, like all other** animals, is naturally healthy, and it is only on account of man's interference with nature that he has diseases that the animals are free from. By reasoning from a belief instead of a principle, man creates discord. Sickness and disease. To destroy discord we must think and feel harmony. Our natural conditions of harmony are peace, serenity, satisfied contentment and rest.

(§ 264.) **We must** realize our deep condition of harmony; to destroy discord we must feel that we are in harmony with all the harmony of nature, and that nothing but harmony can manifest in our body or environment; then trust nature to do its work according to the law of nature.

(§ 265.) **Man is endowed** with the ability to reason both inductively and deductively. Mathematics is the only thing where all mankind exercises their inherent ability. It is therefore the only thing where all mankind is of one mind. It is for this reason the only basis of all kinds of knowledge. All beliefs are the same in nature and essence. They are not based on anything that is provable, and for this reason are not knowledge. We either know or we don't know, and when we base our action on the unknowable, we then act upon ignorance. The natural action of our body when it is normal and healthy is an unconscious act, and for this reason is unknowable. It is only after we become sick, diseased or deformed that we become conscious of our unnatural condition. and every attempt to remove our unnatural condition or restore health, either through drugs, exercise, electricity, suggestion or any other material means is based on ignorance.

(§ 266.) **By treating disease** as a reality we hold it in our consciousness as a reality, and the power which is life in us which naturally creates health unconsciously, will follow our conscious direction and create the disease we think and feel. Through our consciousness we give a fever nine days to run, and then we believe it has run its course, and then nature will restore health. The fact is, if we refuse to be conscious of fever, the instant that we become conscious of its symptoms and trust Nature to restore health, we will not have any fever. The fact is, the power which is life in us will naturally create and maintain a healthy body from the cradle to the grave, if not interfered with, and the only thing that can possibly inter-

fere with our natural condition is our thought and feeling.

(§ 267.) **Sickness, disease** and deformity is the effect of our consciousness of the same, and to remove or destroy the effect we must remove the cause. We remove and destroy the effect of all bodily ailments by refusing to be conscious of same, and holding in our consciousness our perfect normal condition of health, and by trusting nature to do its work according to the law of our being. We cannot know, but we can trust Nature.

(§ 268.) **All healthy persons** are unconscious of the action of their physical organs, while all sick or diseased persons are consciously afflicted differently, according to the particular fear belief or emotion that causes the interference with nature. When man instantly acts upon the reports of his physical senses when they notify him of physical disorder, by realizing that he is one with, and a conscious part of, all life that is all harmonious, and then refuses to be conscious of the evidence of his senses, by this act he becomes master of his senses, and not a slave to them; and nature is not interfered with by yielding to the evidences of the senses. We must treat the physical senses as servants and not as masters of the body.

(§ 269.) **Starting with consciousness** as the cause of all sickness, disease and deformity, and nature as the unconscious act of all health and harmony, gives us a working hypothesis. When we desire health we must work to establish the mental condition that will result in health, and avoid the mental condition that will interfere with health and create discord. Keeping in mind unconscious action as the cause of health enables

us to avoid the consciousness that creates disease. We cannot remove or destroy sickness, disease or deformity by trying to remove them. All trying is a conscious act either mental or material, while all healthy action is unconscious.

(§ 270.) **This is the law.** To establish health unconsciously we must remove all consciousness of disease. We cannot remove consciousness of an ailment and at the same time take medicine, exercise, electricity, diet or change of climate. Any mental or material effort to remove an ailment is a conscious recognition of the thing that can only be removed unconsciously.

(§ 271.) **Having established** the fact beyond all doubt that the natural intelligence inherent in all mankind operates unconsciously when creating health, and follows man's conscious direction when it creates disease, also develops the following facts beyond all doubt.

(B1st.) **That the natural** and normal action of the power which is life in mankind is unconscious and for this reason is unknowable.

(B2nd.) That **the conscious** and knowable action of the power which is life in mankind is unnatural and is subject to direction by consciousness.

(B3rd.) **The action of man's** natural intelligence of life some times called infinite mind, supreme being, subconscious mind or subjective mind, is unconscious and unknowable. This fact forever bars anyone from knowing consciously anything about the creative intelligence inherent in mankind.

(B4th.) **The fact that all** natural and normal

creation is unknowable is proof positive that the supreme creator or infinite mind cannot impart any knowledge, wisdom or intelligence to mankind, on the contrary, all believed intelligence that is supposed to emanate from the infinite mind is unnatural and conscious just as sickness and disease is unnatural and conscious.

(B5th.) **When we credit** our false beliefs with wisdom, knowledge and intelligence as emanating from a supreme being we create superstition just the same as we create disease when we direct our unconscious natural intelligence of life with false beliefs. The so-called supreme being or infinite mind that creates and governs man and animal harmoniously, possesses no wisdom, knowledge or intelligence; it is law and cannot reason, and has no connection with the faculty of reasoning inherent in all animal life only when interfered with. Reason and not belief will develop man's possibilities.

(B6th.) **Associating the** faculty of reason with the function of creation leads us into confusion. The faculty of reason is subject to development, while the function of creation is a natural law. We can neglect to develop our faculty of reason and not know any more than an animal, or we can develop our reasoning faculties and know a great part of all knowable. But the function of creation inherent in mankind begins and ends with harmonious creation. When creation is not interfered with it is exactly the same in all mankind; there are no degrees of harmony in nature; every living human being can be perfectly healthy unconsciously, while no one can know anything without exercising their reasoning faculties.

(B7th:) **The reasoning** faculty must be developed in order to gain knowledge, while the natural law of harmonious creation is unknowable, and any attempt to know or assist nature to create health constitutes interference with nature that will result in disease. The faculty through which we gain knowledge and the function that maintains health require different mental methods of treatment. Knowledge is acquired through conscious effort, while health is created unsconsciously. We know consciously, and we are healthy unconsciously. We remain ignorant when we fail to develop our reasoning faculties and we become sick and diseased by directing our creative intelligence with reason. The knowledge that enables us to avoid interference with health is gained through reason and not through any intelligence inherent in the creative principle of life. The development of the reasoning faculties alone makes man superior to the animal.

(B8th) In order to remove a future existence from the realm of superstition we must be able to specify some quality, faculty or function of mankind that could exist. We know that the body returns to the elements from whence it came and the three faculties of mind, reason, emotion and imagination all cease to exist at the death of the body. The principal of life like the principal of gravity is a law of the Universe without beginning or ending. It has no intelligence, wisdom or knowledge. It cannot reason or believe. It is a blind force that can only follow the law of its being, and is not individualized after the death of man any more than after the death of tree or animal. While

the so-called science of psychology claims many different existencies, they are all based on the imagination. which ceases to exist when the imagination ceases.

The following excerpts are taken from a newspaper article by Dr. Leonard Keene Hirschberg, A. B., M. A., M. D. (Johns Hopkins):

(§ 272.) "As a matter of fact we have the word of a scientific Pharmacologist for the axiom that, 'the human skin, except when blistered is almost impervious to any drug but mercury.' In other words, the epidermis of a healthy man is as much chloroform proof or camphor proof or other liniment proof as the side of a warship.' If the magination invested it with the same virtue a coat of green paint would do as much good."

(§ 273.) "This tendency of the human body to cure its own ills seems to be little understood. It is the popular impression that there is a specific for every malady, and that nothing but this specific will cure it, as a matter of fact, the great majority of minor diseases cure themselves, and so do not a few very serious ones."

(§ 274.) "But in the vast majority of cases, colds cure themselves. They run a definite course; they appear; they make their victims miserable and then they disappear. Nature effects the cure, and some one of the multitude specifics gets the credit."

(§ 275.) "Once when Dr. William Osler was asked by a patient to write a prescription for a cold in the head, he said, 'I will give you four days." The patient abided his time and was cured."

(§ 276.) "Mustard foot baths, hot lemonade, hot Scotch whiskey and quinine powders and all

other familiar remedies have little or no effect. Their value—if they have any at all—lies in the fact that they ease the patient's mind and satisfy the yearning to take something for it."

(§ 277.) "Typhoid and tuberculosis are certainly serious diseases, and yet all the physician can do is to give nature an opportunity to effect a cure under the most favorable possible conditions."

(§ 278.) "The germ of consumption is proof against all the anti-toxin germicides and other specifics ever invented.

(§ 279.) "Medicines in many cases do more harm than good; but when they are swallowed and poor nature in spite of them effects a cure, they get all the credit."

(§ 280.) **The learned doctor** says green paint associated with the imagination would be as effective as chloroform, camphor and other liniments. He further says, after naming the medicines usually prescribed for sickness: "Their value—if they have any at all—lies in the fact that they ease the patient's mind and satisfy the universal yearning to take something for it." He further says about some medicine what I claim about all medicine, that, 'Medicines in many cases do more harm than good; but when they are swallowed and poor nature in spire of them effects a cure, they get all the credit."

(§ 281.) **Doctor William** Osler as quoted by Dr. Hirschberg has stated just what I claim is the law of creating disease. Had Dr. Osler said one day, two days or ten days was the time for a cold to run, his patient would have accepted Dr. Osler's conscious conviction and the cold would

have run any number of days that the doctor believed it would require to cure the cold, or would have caused catarrh in the head if the doctor so believed.

(§ 282.) It **is conceded** by that medical profession that there is not a single specific for any known disease; also the same symptoms may indicate different diseases. Liver, kidney or bladder trouble all have similar symptoms, and all require a certain time to cure, and because the disease does run a certain time and all the symptoms of the disease are followed by the action of the patient's body, the physician believes his diagnosis was correct and the medicine and treatment was the cause of the cure, while the facts are that, after the doctor decided the ailment to be either liver, kidney or bladder trouble, his consciousness directs the patient's system to create the type and form of disease he believes. Liver, kidney or bladder have no intelligence, and could not follow any line of symptoms without the direction of the doctor's mind. The patient usually is ignorant of the symptoms, but the doctor is conscious of every condition that will develop from day to day. To prove that the doctor's consciousness decides the type and form of all disease, we will examine the evidence of the leading physicians of the world and find out what they know about medicine and its effect on mankind.

(§ 283.) **Excerpts from** Speech of Senator Works in the U. S. Senate.

Dr. Oliver Wendell Holmes, who was a past master in the practice of medicine, said: "Mankind has been drugged to death and the world would be better off if the contents of every apothe-

cary shop were emptied into the sea, though the consequences to the fishes would be lamentable."

(§ 284.) Professor Hermann Boerhaave, M. D., a celebrated German physician, said: "If we weigh the good that has been done to mankind by a handful of true disciples of Aesculapius against the evil wrought to the human race by a great number of doctors since the origin of the art of medicine to our own time, we shall doubtless come to think *that it would have better had there never been any doctor in the world.*"

(§ 285.) Professor C. A. Gillman, M. D. says: "A mild mercurial course and mildly cutting a man's throat are synonymous terms."

(§ 286.) Professor Francois Magendie, M. D., Paris Member of the French Institute of Medicine, celebrated physiologist and teacher, wrote and lectured as follows: "Let us no longer wonder at the lamentable want of success which marks our practice when there is scarcely a sound physiological principle among us. I hesitate not to declare, no matter how sorely I should wound our vanity, that so gross is our ignorance of the real nature of the physiological disorder called disease that it would perhaps be better to do nothing and resign the complaint into the hands of nature than to act as we are frequently compelled to do, without knowing the why and wherefore of our conduct, at the obvious risk of hastening the end of our patients."

(§ 287.) In addressing his medical class he said; "*Gentlemen, medicine is a great humbug.* I know it is called science. It is nothing like science. *Doctors are merely empirics when they are not charlatans.* Gentlemen, you have done me the honor

to come here to attend my lectures, and I must tell you frankly now, in the beginning, that *I know nothing in the world about medicine, and I don't know anybody who does know anything about it.* Who can tell me how to cure the headache, or the gout, or diseases of the heart? Nobody. Oh, you tell me doctors cure people. I grant you people are cured; but how are they cured? Gentlemen, *Nature does a great deal; imagination a great deal; doctors—devilish little, when they don't do any harm.*

(§ 288.) *Let me tell you gentlemen,* what I did when I was physician at the Hotel Dieu: Some three or four thousand patients passed through my hands every year. I divided the patients into two classes; with one I followed the dispensary and gave the usual medicine, without having the least idea why or wherefore; to the others I gave bread pills and colored water, without, of course, letting them know anything about it; and occasionally gentlemen, I would create a third division, to whom I would give nothing whatever. These last would feel that they were neglected, but nature invariably came to the rescue, and all the third class got well. There was but little mortality among those who received the bread pills and colored water, but the mortality was greatest among those who were carefully drugged according to the dispensary."

(§ 289.) Prof. Martin Payne, M. D., said: "Drugs do but cure one disease by producing another."

(§ 290.) Dr. James Gregory, who admittedly added as much reputation to the medical department of the University of Edinburgh as any other

of her professors, said: "*Ninety-nine in the hundred medical 'facts' are medical lies, and the most medical theories are stark, startling nonsense.*"

(§ 291.) Prof. Marie Francois Cavier Bichat, M. D., French anatomist, biologist, physiologist, physician, and author, wrote: "*Medical practice is said to be contradictory. I say more—it is not in any respect a profession worthy to be followed by sensible men.*"

(§ 292.) Herbert A. Parkyn, M. D., said: "The laymen are familiarizing themselves with suggestive therapeutics and are healing and being healed by it in various guises, and they will soon be called upon to pronounce for or against it. *Physicians are not in the class that will be permitted to pass final judgment on the practice of the healing art.*"

(§ 293.) Charles Kidd, M. D., M. R. C. S., author of various treatises, wrote: "*It is a* sad and humiliating confession that at present our chiefest hopes of medical reform exist in the outer educated *public.*"

In speaking of mistaken diagnoses, Senator Works said:

(§ 294.) "An investigation by the hospital investigating committee of the Metropolitan Asylums Board showed that autopsies upon patients that died in *Bellevue Hospital showed that* 47.7 *per cent of the diagnoses of diseases in that hospital were mistaken.* The superintendent of that hospital is reported to have said that was a very good showing, and that *in Massachusetts hospitals the average of erroneous diagnoses ran higher than* 50 *per cent.*"

Of the germ superstition, he said:

(§ 295.) "Of all the negative conditions the race is subject to fear is the greatest. We are born cowards. Our mothers feared for us before we were born. We came into earth's life with a wall of tear. All who had anything to do with us feared something evil would happen to us. They were afraid we would "catch" cold or the measles or whooping cough or diptheria or die of "summer complaint." Somebody feared all the time that we would get scalded or frozen or fall out of bed or downstairs or into the well."

(§ 296.) "When we were old enough to be afraid we feared our parents, our teachers, the minister, the dark, the devil. Later we were afraid of failure is business, of fire; afraid the election would start someone to tinkering with the tariff or our blessed money system. We were afraid on land and sea, or of fire and water, cold and heat, wind and hail, lightening and cyclone, earthquake and tidal wave, and yet we wonder why there are so many sick people."

(§ 297.) "The silliest of all fears is the fear of microbes. We laugh at the elephant because it fears a mouse; but the ignorance of the elephant in that respect is pure wisdom when compared with man's fear of contagious diseases and his senseless efforts to "stamp them out" by quarantine, disinfectants, germicides, lymphs and serums. We constantly hear parents commanding children to wrap up in warm clothing during cold or stormy weather in order that they may not "catch" grippe or diptheria, as though a microbe cares a flip how you are clothed. Some noted person goes for a month with his colon clogged with half digested food all around from the caecum valve to the sigmoid flexure.

The doctors dose him with seventeen varieties of drugs and mixed drinks, any one of which would make a healthy person sick unto death, and the patient dies "in spite of the very best medical attendance." The relatives, the press, the people, demand a name for the disease. A name! A name! My kingdom for a name! So the doctors say grippe or influenza or typhoid or appendicitis, and everyone is satisfied that the patient died in a perfectly regular, orderly and proper manner."

(§ 298.) On the delusion that radium will cure cancer, he quotes Dr. *Francis G. Wood, director of Cancer research at Columbia University,* as follows: "Operation is the only cure, but radium or ray treament is in order as a temporary palliative, where operations are impossible. Failures from radium outnumber the cures 100 to 1. Another generation will be required to furnish knowledge on the real cause and actual nature of cancer. *Experiments for thirty-five centuries show that heredity plays small part if any at all in its appearance.*" In conclusion he said:

(§ 299.) Mr. President, to summarize the cases of healing I have presented to the senate and the number of each of the mentioned diseases, they include 57 cases, covering 36 distinct diseases, and the number of each kind shown to have been healed are almost, if not all of them, regarded as incurable by medicine or surgery, and diagnosed as such by competent physicians. They are as follows:

Tuberculosis	7
Drink Habit	3
Drug Habit	2
Kidney disease	6

Cancer 10
Tumor 7
Double curvature of spine 2
Asthma 1
Nervous prostration 1
Neuralgia 1
Organic heart disease 1
Rheumatic gout 1
Ulceration of stomach 1
Accidental injuries 1
Locomotor ataxia 3
Malformation of children 3
Chronic constipation 2
Indigestion 1
Insomnia 1
Diabetes 2
Pemphigus 1
Lead poisoning 1
Valvular heart disease 1
Paralysis 1
Chronic myelitis 1
Gallstones 1
Lung trouble 1
Bright's disease 1
Multiple neuritis 1
Tobacco heart 1
Rheumatism 3
Blindness 1
Deafness 2
Necrosis of chest bones 1
Epilepsy 1
Appendicitis 1

(§ 300.) Senator Works introduced 57 different testimonials of mind healing from persons, with the majority of whom the Senator claims a per-

sonal acquaintance, and he personally vouched for their accuracy.

(§ 301.) **The foregoing** thirty-six different diseases were healed by the conscious conviction of the mind healer communicated to the patient's unconscious natural intelligence of life according to a natural law of mind, and after the fears, doubts and beliefs of the medical profession had doomed the patient to hopeless suffering and an untimely grave. It is possbile to cure every bodily ailment of the human family without medicine or material aid, while it is impossible to cure any bodily ailment with medicine or material remedies without the co-operation of mind. To effect a cure with medicine the mind of the doctor must be the same as the mind healer's mind without medicine. It is the conscious conviction of the doctor or mind healer that cures their patients, and it is the doubts, fears and beliefs of the doctor (that mind healers are practically free from) that creates and perpetuates disease in the doctor's patient.

(§ 302.) **The reason why** the medical profession has not discovered the law of mind that governs the patient and the doctor, is due to the fact of the unconscious and unknowable action of nature when creating health, and the conscious and knowable action of disease. The doctor is taught that certain symptoms indicate a certain disease that will run a certain number of days; he then becomes conscious of this and in most cases his patient will follow exactly the symptoms he has been taught. This convinces the doctor that his diagnosis and treatment of the patient is correct, but the fact that mind healers will treat any symptom of any known disease, and the patient

will not have any of the symptoms that the doctor believes will follow, proves conclusively that the doctor's educated consciousness creates the disease he attempts to cure with medicine. Every condition of the patient that the doctor knows in advance, mind healing proves is a condition created by the doctor's mental convictions, fears or beliefs.

(§ 303.) **The Medical profession** may not know the effect that fears, doubts and beliefs have on their patients, yet their ignorance will not prevent them from creating the very disease that they try to cure with drugs or material remedies. The law of mind is as immutable as the law of gravity. Ignorance or intent are no bar to the operation of either law. The doctor's conscious conviction that the patient will either die or get well, will kill or cure his patient regardless of the drugs or material remedy employed. The only exception to this effect is when the patients rebel against the doctor's treatment and becomes conscious of their natural conditions. Medicine doctors cannot escape the responsibility of mentally directing the power of life to create or cure disease. They are both mind creators and mind healers of sickness, disease and deformity, regardless of what they think or believe.

(§ 304.) **Doctors are very** humane and are not mercenary. They treat many patients with great care where they know in advance that they will not receive any pay. While it is true that some doctors receive commissions on prescriptions from the druggist, yet none of them receive commissions on gold crowns and harps. This department is looked after by Billy Sunday and his coworkers. It is every doctor's aim to cure his

patient and not to make premature angels of them. All of the doctor's intentions are good. How unfortunate it is that there is no law of intent; if there were, there would be no sickness or disease. The natural law of mind where the conscious conviction, fears, doubts and beliefs of the doctor are communicated to his patient's unconscious natural intelligence, and kill or cure the patient, are not affected by intent. Law cannot reason, it can only manifest.

(§ 305.) **It is a very serious** charge to accuse all doctors of creating disease and increasing mortality who employ drugs or other material remedies to cure bodily ailments, yet, when we take the evidence of the most learned and widest experienced physicians in the world, together with the cures affected by mind healing, it sustains this very serious charge. The fact that for the past forty years it has been public knowledge that mind healers have cured patients after the material remedy doctors had given them up to suffer and die as incurable, deprives the medical profession of the plea of ignorance of their acts. The only plea they have is indifference, indolence or bigotry, which is no defense of this serious charge. Vaccination is another crime of which some doctors are guilty; but the intelligence of the masses will soon abolish this relic of barbarism.

(§ 306.) **Knowledge is anything** susceptible of proof. Newton discovered the law of gravity by seeing the apple fall to the ground. The discovery of this natural law destroyed many beliefs and superstitions that had passed as knowledge, and as fast as we discover natural laws we destroy belief and superstition.

(§ 307.) **All known natural** laws prove that law is immutable, that it never varies. Law is the unseen cause and we only know law by its effect. No one has ever seen the law of gravity, and no one has ever seen water run up hill, although millions of people have believed that there was a power that could do this, and this belief has been the cause of all worship, reverence and fear of an unseen power supposed to be greater than law; but as fast as we come to know a natural law, we know that nature always operates according to immutable law, and never changes. To believe there is a power that can change any natural law is an ignorant superstition.

(§ 368.) **The unseen cause** of creation always manifests in harmony, and it is only our ignorance of natural law that causes us to believe in a power apart from natural law. Each generation adds to our knowledge of natural law, and destróys the belief and superstition of former generations. Each century has added its knowledge to former centuries, until we go back to where man did not know any natural law, where man was an ignorant savage. History proves that this was the road that knowledge traveled. Evolution is a law of knowledge, the same as it is a law of the universe. Any one can prove the natural law of mind who will make the effort.

(§ 309.) **From the excerpts** quoting doctors we get the opinion of the most intelligent physicians in the world to-day, yet none of them give any suggestion of how mind healers cure more patients than medical doctors. The fact is, mind healing in its most effective form to-day is interwoven with superstition, so that mind healers know no

more about the law of healing than doctors do.

(§ 310.) I **will now give the** natural law and the method of applying the same used by all mind healers, either consciously or unconsciously. The first step is to secure the consent of the patient. We cannot help anyone who does not want help. By getting the patient's consent, we establish a harmonious relation between his unconscious intelligence and our conscious minds. We now proceed mentally to deny the existence of his physical ailments, and affirm his natural and normal condition of health. We mentally argue against his fears and every belief that the patient has regarding his ailment. We then proceed by argument to convince the patient of his natural condition, which is always healthy and harmonious, by mentally positively denying his ailments and affirming his natural condition for twenty or thirty minutes, we communicate our argument to the patient's unconscious natural intelligence of life, just as if the treatment had been given orally, with this advantage,—the patient not being conscious of the treatment, will not antagnoize the argument. The patient receives the mental treatment and acts unconsciously on the same, and the cure is according to the conviction of the healer. How or why the unconscious intelligence of the patient follows the conscious direction of the healer we will not dogmatize; but the fact that it does, anyone can prove.

(§ 311.) **Another unexplainable** fact of mind healing is that absent treatment, no matter what the distance may be, or if the healer never has seen the patient, the treatment will result in healing just the same. A person in Los Angeles can tele-

graph to a healer in New York City that he never saw or does not know, and the treatment will be as effective as if the patient and the healer sat side by side in the same room. The same relation exists between a physician and his patient as exists between a mind healer and his patient. The physician's conscious thought, and not his spoken words (when there is a difference between what the physician says and thinks) will determine the effect on his treatment.

(§ 312.) **The physician,** like **the** mind healer, affects only the unconscious intelligence of the patient. He can give numerous medicines or no medicine at all, and the patient will unconsciously follow the conscious conviction of the physician. If the physician is conscious that the symptoms indicate a harmless ailment that will disappear in a day or two, it will usually happen so, or if the same symptoms are considered as indicating a serious ailment that will result in death, it will usually happen so. It is the unexpressed conviction of the physician that will kill or cure his patient. Any intelligent physician can prove this.

(§ 313.) **When a patient** submits to the treatment of a physician, that instant he is unconsciously following the convictions of the doctor, and his body will manifest just what the doctor believes. When the doctor is undecided as to type or form of disease, the patient may get well before the doctor decides on the time it will take to heal; but after the doctor makes up his mind that his patient has a certain kind of disease, then the patient will never get well until the disease has followed the doctor's prescribed course, as indicated by the symptoms. This is why we hear

doctors say that a patient will not be well before a stated time. A mind healer will take the same symptoms that a physician requires nine days to cure, and effect an instant cure. The mind healer instantly becomes conscious that the patient's natural condition is health, while the physician instantly becomes conscious that it will take nine days to restore health.

(§ 314.) **The fact** that Christian Scientists have cured and are curing all manner of disease, both functional and organic, every well informed physician knows; but on account of the superstition associated with their healing for religious purposes, the intelligent physicians have refused to investigate their system. It has taken me seven years of diligent work to separate the superstition from the natural law that I knew was the foundation of their healing.

(§ 315.) **Newton discovered** the natural law of gravity by seeing an apple fall to the ground, and my discovery of the natural law of healing resulted from being healed of a supposed incurable disease. The same as the apple always fell to the ground before Newton's discovery, so has the natural law of healing always healed and always will heal every ailment of the human body. Belief or superstition do not affect any natural law.

(§ 316.) **Any physician can** prove the law of mind healing in the following manner: When called to see a patient, proceed to ask about the symptoms and listen to the fears and beliefs of the patient, and while he is describing his fears and beliefs, instantly mentally deny his beliefs, and become conscious of his perfect natural condition. While thus mentally denying his un-

natural condition and affirming his natural condition for fifteen or twenty minutes, you can busy yourself by making bread pills, as the patient will be expecting some medicine. You will in this manner satisfy him. Have the patient take a bread pill every few hours while awake. No matter what the symptoms may indicate, if you destroy the patient's fear and belief by mentally arguing against them, you will have healed your patient.

(§ 317.) **Remember that your** positive conscious conviction will direct your patient's unconscious natural power of life to create your conviction. Just talk mentally to your patient, the same as you would orally if you desired to convince your patient of his natural condition. You must mentally unsee his physical ailments and see him physically perfect; then forget your patient. But should you think of your patient at any time after you treat him, always think of him as well and healthy.

(§ 318.) **If it requires one** or more treatments, always consider every treatment the final treatment. Don't figure on going back to your patient; but always become conscious during your treatment that the patient is in his natural and normal health and will require no further treatment. In order to satisfy your patients that they are being properly cared for, have them call you up by phone, so you can ask about their condition; then give the particular belief a mental treatment before you call upon the patient. Then have them continue the bread pills and at the same time give them words of encouragement and cheer of which you are naturally conscious.

(§ 319.) **The law governing** physical healing

is the same, no matter what system is employed. All that a healer or a doctor possibly can do is to remove interference with nature, and the only thing that can interfere with nature is our thought and feeling (emotions). A person can heal himself by refusing to become conscious of his physical ailments, and by realizing his natural condition, or he can be healed by another person who will do his work for him. By requesting the help of another the patient unconsciously receives the benefit of the conscious effort made in his behalf. All healing is unconscious, and any effort to direct the healing power to any particular part of the body constitutes interference with nature. When we know that the power which is life in us is conscious law, and not subject to law, then trust nature, this will result in health.

(§ 320.) **I know that most** physicians who believe they have had some success with medicine will find, when they recall their own mental state, that their conviction was in harmony with the law of health, and also in case of a failure, their conviction was failure. Every consciencious physician has many cases of both success and failure, where the symptoms were similar, when the same treatment resulted differently. I here offer a working hypothesis which can be tested by any practicing physician without injury to his dignity or a reflection on his intelligence. The mind healers are proving many times every day that their conscious mental treatment is communicated to the unconscious natural intelligence of their patient, and healing is the result, while the physicians are proving many times every day that the

same symptoms treated by them with medicine act entirely different.

(§ 321.) **The study of medicine** requires a number of years before a person is permitted to practice. You cannot expect to change the mental training over night, nor grasp so radical a change of treatment without positive proof that the one method is wrong and the other is right. In order to know, everyone must prove both the right and the wrong for himself. Every intelligent physician can know, if he so desires, that he mentally creates every disease that he believes he cures with medicine; that his conscious conviction and not the medicine used always cures his patients. Through ignorance of the effect of his mind on the patient's unconscious natural intelligence, the physician consciously creates the disease before he attempts to cure it. A mind healer will instantly cure a case of scarlet fever, while a medical mind healer will have the scarlet fever run its regular course. Both are mind healers, and the same natural law restores health, under both treatments where a cure is effected.

(§ 322.) **A noted physician** of the old school in one of the middle western states, who charges twenty-five dollars for examining a patient and is kept busy all of his time, usually tells his patients on their first visit. "There is not a damned thing the matter with you;" then gives them some harmless medicine and his patients usually get well after others doctors have failed to effect a cure. The secret of his success is not in the language he uses or in the medicine he gives, but it is entirely due to his mental conviction communicated to his patient's unconscious natural intelligence. From

long experience the doctor has observed that it is safe to assume that all bodily ailments result from worry, fear or some false belief of the patient, and by treating his patient from this standpoint he ignores the physical effect and deals only with the mental cause, just as all mind healers treat their patients, and this accounts for his success.

(§ 323.) **Instead of paying** twenty-five dollars or any other sum to a doctor for an examination to find out what is the matter with the body we should emphatically deny that there is anything wrong with the body. If we do not we are liable to have the doctor decide that our case is a serious one, and my experience, together with thousands of others, has proven that death would result from the doctors conviction of a serious case. Every death of any person before the regular alloted time of life except accidental death is either a suicide or a murder caused by the ignorance of the natural law of mind. Instead of holding a post-mortem examination of the body and examining the effect we should examine the emotions, beliefs and fears that cause death and guard against them. Every time we call a doctor we expose ourselves to a long spell of sickness, suffering and probably death.

(§ 324.) **The time is ripe** for a change from material remedies to mind. While mind healing has been an established fact for over half a century, yet on account of the attempt to conform a religious belief with a natural law, mind healing has been associated with all manner of absurdities that befog the natural law of mind. In all my investigations of mind healing, covering practically everything that ever has been written on the subject, I

have failed to find a single authority who attempted to give the law without connecting it with some superstition. Therefore, if I should appear to be guilty of repetition the fact that there is not a single book in existence that would assist the student in gaining a knowledge of the law, convinces me that reiteration of the principle facts of the law is both useful and justifiable, and will greatly assist the student.

(§ 325.) **The power of life is** always the same. We always contain 100 per cent. of power; and all the benefit and injury we receive depends on the direction we give to life's power. We can, by thought and feeling, direct life's power to destroy or kill the body, or we can direct the same power to create a perfect and harmonious body. The power of life is naturally governed by a principle of harmony, and the different diseases of the body represent the different degress or per cent. of interference.

(§ 326.) **The ordinary person** who is ignorant of the law of life, and is classed as a healthy person, directs 50 per cent. or one half of his life's force to destroy his body. This is proven by the fact that animals live on an average six times as long as it takes them to mature. On this basis the human being should live on an average about 120 years, and many should live more than 180 years. On account of our ignorance of the law of emotion the average life of man is about fifty years of misery, where it should be one hundred and twenty years of happiness.

(§ 327.) **The very important** thing to know is that the only sensations of our body that we are conscious of are sickness, disease, deformity and

accidents. From this we must conclude that the only thing that we can possibly hope to accomplish is to remove our consciousness from the sensation of our unnatural condition. As our body has no sensation apart from, or independent of, our physical senses and emotions it naturally follows that we must deal with our senses and not with the material body. We prove by the effect of the emotion on the body that our body responds to every emotion, therefore, it must be built by our emotions.

(§ 328.) **The emotions of** hate, anger, fear, and worry will build a different body than is built by the emotions of love and kindness. This is the law of emotion. Love and kindness will permit nature to unconsciously create health, while hate, anger and fear will cause nature to consciously create sickness and disease. The fact that our system cannot create both health and sickness at the same time, proves positively that when we make mental conditions that will permit nature to create health, this same act will also stop the creating of disease.

(§ 329.) **Since human ingenuity** has failed to discover the chemical combination that will produce either blood, bone or flesh, we must conclude that no one knows what drug or medicine is required to build the body. All any physician knows is the effect that he believes the drug has had on the body; and from the fact that there is not a single remedy that will affect the same symptoms in different persons the same, we must conclude that all medicine and drugging of the body is only a blind guess. From the fact that the cause of health is unconscious and therefore unknowable,

how can anyone know what will assist the unknowable.

(§ 330.) **The fact that a physician** makes a diagnosis of the effects and then proceeds to invent a cause of disease, without considering the fear, belief or emotion of the patient, proves his ignorance of the cause. The only cure any physician ever has or ever will effect is brought about by the change of the emotions that caused the disease. They all treat an imaginary physical cause, when the cause is always purely mental, while the effect is always physical.

(§ 331.) **The how, the why** and the method of nature when creating health is unknowable, therefore it is not a subject we can reason. We can only make mental conditions and trust nature to do the rest. Health is the natural and normal unconscious effect of nature, and disease is the conscious effect of some interference with nature. Our five physical senses report every interference with nature that results in disease, by pain, inflamation, or other evidence of discord, while we are supremely unconscious of our health; therefore it logically follows that the only evidence we are conscious of is the only thing we have to work with.

(§ 332.) **Our remedy is to** destroy all consciousness and fear of disease, and trust nature to create health and destroy disease. The mental condition that will permit nature to unconsciously create health also destroys disease. Remember only one creative principle can or will operate at the same time, and the effect is according to the principle governing.

(§ 333.) **A diseased body** is created by emotions

that interfere with nature. To remove the disease, silently argue against the unnatural condition and affirm your natural condition and its power to destroy all that is not in harmony with nature. To destroy the fear and belief of the power of disease, you destroy disease and restore harmony of nature. By removing fear and belief you will remove the cause of disease, both organic and functional. When you trust the natural principle of your being and deny the power of the unnatural creator of disease you restore health and harmony.

(§ 334.) **All cause of disease** is mental. The fear or belief of any disease will cause the disease feared and believed. The conviction that health and harmony is our natural condition and that sickness and disease have no power that nature cannot destroy, will destroy disease and restore health. Disease has no intelligence. It is evil destroying itself, while nature is unconscious intelligence always manifested in health and harmony and destroying discord and disease of mankind.

(§ 335.) **The unconscious power of nature** inherent in all mankind never leaves him as long as life remains in the body, and is always subject to mental cause. No matter what disease may possess us, Nature never loses any of its restoring efficiency. The very instant that we become conscious that nature can and will destroy every unnatural condition of our body, that instant we are well. Nature cannot recognize time or space. It is ever present and ever ready to follow the law of its being when we make mental conditions so that it can. The emotion of love is the nearest

approach to the attributes of nature that we can conceive.

(§ 336.) **Love and kindness** combined with a trust in the intelligence of nature will place us in harmony with nature. Love and harmony is the essence of nature, and man is a conscious part of nature. When we are conscious of our natural state we are masters of our fate, and are healthy, happy and successful. Consciousness of the power inherent in us will destroy all sickness and disease.

(§ 337.) **When disease is** destroyed in the mind the fear of disease is gone, and therefore the disease is thoroughly cured. The body can only manifest what we think and feel. After destroying disease by denying its effect and power, then holding in our consciousness our natural condition of health and harmony, this will permit nature to unconsciously operate according to the law of its being. Trust nature to create health without fear or doubt, and don't try to direct nature which always operates by one absolute law.

(§ 338.) **Health is a positive** condition of harmony. Disease is a negative condition of discord. Health is unconscious, while disease is conscious. In health we know nothing about the action of our system. We must therefore conclude that the natural state of health, which is unconscious, is the state of mind necessary to health. In health the power which is life in us is positive, harmonious and unconscious. In disease it is negative, discordant and conscious. The state of mind that will destroy disease and restore health is a positive trust in the power and ability of nature to create harmony and destroy discord unconsciously.

(§ 339.) **Sickness, disease** and deformity are effects. We can only remove an effect by removing the cause. The one and only cause of all sickness, disease and deformity is our state of consciousness (thought and feeling.) The body can only manifest what we think and feel. If we thin and feel that a wrong is a right, or that evil, vice and crime are good, we will have perfect health, living an evil life, and while we commit the greatest crime. The law of emotion knows only the tho ght and feeling, and not the right or wrong. As a proof of this the soldiers in the European war are healthy. The witch burners were healthy. The slaves and slave owners both were healthy. Anarchists and atheists, law enforcing citizens and moralists are all on an equality in regard to health. It is the state of consciousness that creates either health or disease in a human being. As far as health and disease are concerned, there is nothing either good or bad but thinking and feeling makes it so.

(§ 340.) **It is not the aim of** this book to prove any system of healing, either ancient or modern, but it is the aim to give you the law of all healing, of every system, free from all superstition or belief, in such a manner that you can prove the law for yourself, and I will here enumerate the fundamental necessities to heal yourselves and others. I h ve confined myself to the law of health and disease, which also includes the law of happiness and success.

(C1st.) **The important thing** for you to know is that the universe and everything therein is governed by absolute and immutable law, and that there is no power in the universe that can change a natural law; there is no such thing as a miracle.

(C2nd.) **You must know that** all natural laws operate by cause and effect; that every effect has its cause, and vice versa.

(C3rd.) **You must know that** health and disease are both effects of some cause, and both will continne as long as the cause exists; starting at the cradle and ending at the grave.

(C4th.) **You must know that you** are one with, and a conscious part of, the universal creative principle of all life that always manifests in harmony, and that you are as supreme a creator of your individual universe, which is your body and your environment, as is the creator of the absolute universe.

(C5th.) **You must know that** the power which is life in you creates both health and disease according to the principle that directs the life power; that your body is the materialized clothing of your state of consciousness.

(C6th.) **You must know that all** cause of health or disease is mental, and all effect is material, mental cause producing physical effects.

(C7th.) **You must know that** your body is material and that all life, intelligence and sensation is mental, subject to your control by your thought and feeling (consciousness.)

(C8th.) **You must know that** the five physical senses are only sentinels to notify you of bodily conditions. You have the power to determine what effect any sensation will have upon your body.

(C9th.) **You must know** that when you yield to the evidence of any of your five physical senses, you will endow them with the power to create the condition that you think and feel.

(C10th.) **You must know that** your emotions

(thought and feeling) create conditions in your body and environment in harmony with the principle of the emotion, creating either harmony or discord.

(C11th.) **You must know** that health and harmony are your natural conditions, and disease and discord are your unnatural conditions, and by refusing to be conscious of your unnatural conditions and realizing your natural conditions, you will manifest in health and harmony.

(C12th.) **You must know** that the unseen power which is life in you, like the unseen power of gravity, will follow a natural law of its being, without any conscious directions from yourself.

(§ 341.) **The greatest** discovery in the history of man, the one thing that will add more to the comfort and happiness of all mankind is the discovery of the natural law of mind healing. From the fact that we all form mental habits by continuously thinking along a certain line, it will be necessary to practice some form of concentration to change our mental habits. Reading this the same as you read a newspaper, will not anable you to heal yourself or others.

(§ 342.) **To break the mental** habit of reading without any special object in view, you will succeed best by taking fifteen or twenty minutes of time each day in some quiet place and concentrate on the fact of being one with all nature. Fix and hold in your mind to the exclusion of all other thought that you are one with, and a conscious part of, all life, which can only manifest in harmony. State the facts of your natural condition and then deny the power of discord to interfere with your natural harmony in your own language,

and keep mentally repeating, just as if you were trying to convince yourself of this one fact. Keep trying this, until you feel that you are one with all life, then you will have healed yourself of all your physical ailments. Keep reading this, as you will find many startling facts that did not impress you when you first read it.

(§ 343.) **In all mental effort** we must stop all material aids, because when we use any material aid we direct our consciousness towards our ailments while all our effort must be directed to remove our consciousness of all disease and trust nature to create health unconsciously. Never concentrate without having your natural condition as its object. When you concentrate for spiritual growth, understanding or development, you will dwarf your reason and accept superstition as a guide in life. Never concentrate on anything but the natural law of your being.

(§ 344.) A **mental treatment** for self healing: I am one with and a conscious part of all life. All life is naturally and normally harmonious. All physical ailments are unnatural and no part of my natural being. As a conscious part of the universal creative principle I am healthy and harmonious. All that is not in harmony with my natural condition of health is non-existent, has no power and is only a false belief that nature will destroy. As light will destroy darkness, so will my natural principle of life destroy all unnatural conditions of sickness or disease. I am now perfect and harmonious, and all unnatural conditions are unreal, unnatural and no part of my perfect harmonious life. All life is harmonious

and I am in harmony with all life. I am now perfect and harmonious, and nothing can interfere with my perfect harmony.

(§ 345.) **The object of any** treatment is to establish a consciousness of our natural condition of health and deny our unnatural condition of disease. Use any argument in your own language that will impress this fact upon your consciousness.

(§ 346.) **Mental suggestions** that will be helpful in bringing about a change of thought: The fact that I am sick, diseased or deformed is evidence that I am out of harmony with the law of my being. Naturally and normally I am healthy, since my body has no sensation apart from my mind, and since all natural and normal healthy action of my body are unconscious, and since I have the power to control my consciousness and through this control of consciousnes, remove the interference with the unconscious operation of nature, I here and now assert my power, and from now on refuse to be conscious of every pain or symptom of disease. Since disease is no part of my natural condition, it is unnatural, unreal, and has no power to perpetuate itself. Disease of my body is only the absence of harmony, the same as darkness is only the absence of light, and as light will destroy darkness, so will the removal of my consciousness from my physical ailments permit nature to destroy them and restore harmony. I am one with, and a conscious part of, the universal creative principle of life, therefore I am healthy, and everything that is not in harmony with my natural condition is non-existant, has no power, and is only a false belief. I am now perfect as nature created me.

(§ 347.) **My natural condition** of health does not require conscious assistance from me; it only requires me to remove my conscious interference, and trust Nature that knows and will follow the law of my being and create health.

(§ 348.) **To heal others** we must mentally argue against the unnatural self and argue their natural condition. We must refuse to be conscious of their unnatural condition, only to deny it, and hold them in consciousness as perfect. Our mental denials and our mental affirmations must be positive; we must mentally see them perfect, and so shape our mental argument, just as we would do if we desired orally to convince them of the nothingness of disease, and the reality of health. After a person accepts our help his unconscious natural intelligence is governed by our conscious conviction. This is also true of every doctor and his patient, and for this reason it is very dangerous to ask a doctor for help who is ignorant of the natural law of mind. He is just as liable to kill his patients as he is to cure them.

(§ 349.) **The only object** of this book is to inform the reader of the natural law governing consciousness (thought and feeling) so that you may know why you are what you are. The fact that several hundred thousand persons are today healthy and happy by applying the natural law governing consciousness, as herein stated, removes the law from the realm of speculation or doubt. If you do not succeed the first time you try don't feel discouraged, but keep trying and you must eventually succeed. The fact that so many are succeeding is proof that you can also succeed. The fact that you are sick or diseased while others

who control consciousness are healthy is proof positive that you are thinking wrong on the subject of health.

(§ 350.) **Our education is** responsible for our ignorance realating to the law of health. With the exception of mathematics our reasoning is from accepted premises or beliefs; our civilization consists of knowing mathematics and believing everything else that passes as knowledge. If the civilized race lost their knowledge of mathematics they would be absolute savages. It is not the immoral or illegal acts or deeds of mankind that cause misery, poverty and crime, but it is the moral and legal acts and deeds that cause all human woe. The practice of medicine like government and social ethics are based on belief and not on inductive and deductive reasoning. The doctors create disease the same as law makers create crime; both are honest and both are ignorant of the suffering they are causing mankind.

(§ 351.) **The demonstration** of mind healing has proven that the conscious convictions, fears and doubts of a person are communicated to his unconscious natural inherent intelligence, and bodily ailments are cured or created according to the person's conscious convictions, fears and doubts. It has further proven that the conscious convictions, fears and doubts of a healer or doctor are communicated to his patient's unconscious natural inherent intelligence, and bodily ailments are cured or created according to the conscious conviction, fears or doubts of the mind healer or doctor.

(§ 352.) **The demonstration** of mind healing has further proven that time or distance are not factors in healing. Instantaneous cures and ab-

sent treatment cures are of daily occurrence. Neither are faith nor belief necessary factors to heal by a natural law of mind. Law is not affected by either faith, belief or intent.

(§ 353.) **The reasoning** faculty and the law governing the life of man perform two separate and distinct functions. The unconscious and unknowable law of life has always been the same, while reason has been developed through individual effort. Deductive reasoning accounts for the survival of the fittest, and inductive and deductive reasoning is the cause of all knowledge.

(§ 354.) **Imagination is the** connecting link between deductive and inductive reasoning; it is the cause of insanity and superstition; it is of no value without both inductive and deductive reason in self preservation or in gaining knowledge.

(§ 355.) The **law of conservation** of energy proves that the power which is life in man must return to the source from which it came, and the different degrees of reasoning faculties developed by man cease to exist when the body dies.

(§ 356.) **Since the unconscious** and unknowable law of all creation creates and maintains health in the just and the unjust, the wise and the foolish, the righteous and unrighteous, regardless of right or wrong, good or evil, justice or injustice, proves that the natural law does not consider or impart any knowledge that would guide mankind in doing right and justice; nor indicate what is right or wrong. We must therefore look either to reason or to the imagination for a knowledge of justice, right and good. The so-called inner consciousness of man is based on the imagination and not on inductive and deductive reasoning. This ac-

counts for the confusion in our social ethics. When we reason justice, right and good, the same as we reason mathematics, we will have peace on earth and good will to man.

(§ 357.) **The discovery of the** natural law of life disproves the superstition of a supreme being to whom all things are possible, or the necessity of prayer, worship or reverence as a means of obtaining health. Since we prove that reason is the only faculty of man that enables him to know anything, and that man's superiority over the animal consists of knowing, and when man fails to develop his reasoning faculties and wastes his time in believing the products of his imagination, he is not superior, but he is inferior to the animal. When man wastes his time on the insane delusions or superstitions of his imagination he becomes a hybrid, neither man nor animal. He will commit the most hideous crimes and believe he is doing right, and will punish his fellow man for doing right because he believes right to be wrong.

(§ 358.) **All the known laws** of the universe are different. The fact that our solar system governs plant life is no evidence that the solar system governs human life, the human mind, like the law of gravity, is governed by different principles and not by the solar system.

(§ 359.) **The superstition** of astrology, reincarnation, spiritualism, immortality and the practice of medicine are all based on some well known fact that has no connection with the superstition. The imagination is the cause of ignorance and superstition; knowledge is the result of inductive and deductive reasoning, and as long as we believe anything, it is not knowledge for us.

(§ 360.) **A belief is a substitute** for knowledge and until we have proven a thing for ourselves it is not knowledge for us. Any belief that is not susceptible of proof by anyone is a superstition. The belief that medicine and material remedies are cures for bodily ailments is an assumption; it never has been proven by anyone. On the contrary, mind healing has proven beyond the shadow of a doubt that medicine and material remedies never have cured any bodily ailment. The discovery of the natural law of mind healing proves conclusively that all cures by medicine or other material remedies have resulted wholly and alone through the conscious conviction communicated to the unconscious natural intelligence of life inherent in all mankind, either by the individual himself or someone he has asked for help. The treatment is the same to heal one's self as to heal others; the same mental condition must exist in both cases.

(§ 361.) **There is no such** thing as luck or chance or fate, the universe and everything therein is governed by absolute and immutable law.

(§ 362.) **The human being is only** an educated animal. Inductive and deductive reasoning, except in mathematics, is no part of our educational system. When the premises or principle is wrong the conclusion is also wrong. For example, if we feed one dog for biting children and punish another dog for biting children, the one will believe biting children is right and the other will believe it is wrong. Dogs cannot know anything; belief is their limitation, we could not teach a dog so that he could apply the principle of mathematics or a principle of right or wrong. The one and only

thing that all mankind reasons, both inductively and deductively, is mathematics, it is also the one and only thing where mankind is of one mind. Mathematics is the only knowledge possessed by all mankind. This being a fact it logically follows that the same method we employ in solving problems in mathematics must also be employed to acquire a knowledge on any subject.

(§ 363.) **The fact that** belief is an animal propensity in man, and knowledge is impossible to the animal, we must conclude that knowledge is the sole cause of man's superiority over the animal. As long as man believes anything, he is only animal, and not responsible for his belief, nor is he superior to any other animal. Man's superiority to the animal consists of knowing and not of believing; in other words to know is human, to believe is animal. To imagine a thing that you cannot prove is not knowledge, or because you can prove a certain thing by one natural law, does not prove that all natural laws are the same. The law of conservation of energy, the law of gravity, the law of compensation, and the law of mind are all different, yet they are all in harmony with each other.

(§ 364.) **Starting from the** absolute fact that all life manifests in harmony and that the only cause of sickness, disease and deformity is our belief that we must yield to the evidence of our physical senses, proves that the *cause* of all physical ailments is a false belief. To remove the effect we must remove the cause. We must therefore treat every physical ailment as resulting from a false belief that will disappear as soon as we destroy the false belief. Treating all disease as a false

belief enables us to remove our consciousness from every other supposed cause of disease, and leaves us free to become conscious of our natural condition of health and harmony.

(§ 365.) **Treating all bodily** ailments as resulting from a false belief further assists us in treating disease as nothing, which is the perfect state of consciousness necessary to destroy the effect of disease.

(§ 366.) **The fact that when we** refuse to yield to the evidence of our physical senses, and assert our natural condition of health, all bodily ailments are prevented, proves that the belief of disease is a false belief. In other words, if we refuse to believe sickness, disease and deformity possible, we will not manifest these unnatural conditions; or, if we believe that the symptoms indicated by our senses are the evidence of some type or form of disease, we will have just the disease we believe, proving that our false belief was the *direct cause* of our ailment.

(§ 367.) **A toothache, a** headache, a boil, a tumor, cancer or a running sore are all effects resulting from a false belief. Every bodily ailment is the effect of false belief, and for this reason must be treated as nothing, non-existant and without power. As long as we are conscious of sickne s, disease and deformity we will perpetuate their effect, and as soon as we become unconscious of their effect and become conscious of our natural and normal state of health, we destroy their effect.

(§ 368.) **I fully appreciate** the feeling of a person who never has thought along this line. When I first started to investigate mind healing, I added an adjective to the word fool to describe

my opinion of the person who asked me to accept the evidence of a boil as a false belief and as nothing. I have eliminated all the beliefs from mind healing that caused me to look upon this with distrust. In asking you to prove for yourself that all bodily ailments are the effects of a false belief, I do not ask you to believe that Jonah swallowed the whale or any other fish story.

(§ 369.) **Bodily ailments are** the only things that I am interested in, and the law governing man's earthly existence is the only thing that concerns me. I have no superstition to prove and none to interfere with facts that I have proven. I apply both inductive and deductive reasoning to every problem of life. I have no beliefs about anything that no one can prove. I either know or I don't know, and I claim that I do know that all physical ailments of mankind are the effect of a false belief, and I can prove it.

(§ 370.) **False beliefs are** also the cause of all our economic misery, poverty and crime. The belief that rent, interest and profit are just and right is a false belief that will destroy our Government in the near future. The false belief that love and kindness are possible under our present unjust system of economics is as cruel as it is false. An injury to our fellow man will affect him the same under the guise of love and kindness as with malice, intent and forethought. It is the result and not the intent that determines the right and wrong of our acts and deeds.

(§ 371.) **The false belief** that intent, without reason, will guide us in doing right is as harmful as it is false. The limitation of the human mind is confined to its thought habits. If we waste

our time in believing or deductively reasoning only, we cannot know anything. Reasoning is a mental process; belief requires no effort. All beliefs that no one can prove are false beliefs. When we know a thing we can prove it. Health, happiness and success are dependent on knowledge. Belief is ignorance, and is the cause of misery, poverty and crime.

(§ 372.) **There is only** one mind, the same as there is only one principle of mathematics. The theory of a conscious and sub-conscious mind or the objective and subjective mind, or a mortal mind and infinite mind, is a superstition based on ignorance. Starting from two minds in mankind has been the cause of all superstition of the human race. Afte accepting two minds in one person, every person is free without fear of successful contradiction to endow this subconscious or subjective or infinite mind with all manner of attributes, such as a conscious existence after death, where some have gone so far as to claim that they can communicate consciously with unconscious spirits. The superstition that man exists after death of the body, together with reincarnation, spirits, heaven, hell and many other unknowable and imaginary absurdities, are all based on the two-mind theory. There is absolutely no more evidence that man has two minds, than there is that the moon is made of green cheese.

(§ 373.) **The fact that** nature manifests in health unconsciously, and that sickness and disease is a conscious interference with nature, which can be removed and destroyed, is proof positive that only one mind exists in mankind.

(§ 374.) **The act of concentrating** the mind

on nothing, giving it a free field to wander in, produces all manner of hallucinations. By giving the imagination a free rein we receive what is called inspiration, and from the fact that no one can disprove the insane delusions called "Inspirations" they are explained as symbols or as allegories to suit the purpose of the unthinking rabble. Thomas A. Edison, who exercised only inductive and deductive reasoning, has benefited mankind more than all revelation by inspiration since the beginning of time. Inspiration and superstition mean the same thing, and must be treated the same before we can develop man's natural possibilities.

(§ 375.) **The fact that man** has ignorantly applied the natural law of healing by consciously removing interference with nature is no evidence that he can overcome death or any other natural law. The law of health is also the law of birth, maturity and death; nor is there a being or power that can nullify or vary any natural law; and to believe differently is superstition. The fact that a person believes they are governed by an inner consciousness of right and wrong is also caused by the belief in two minds, while this fact is an admission that the person is ignorant of the principle of right and wrong. As long as a person is ignorant of the law of compensation he will interfere with his fellow man by acts and deeds, the same as he interferes with his own health by thoughts and emotions.

(§ 376.) **The unconscious** intelligence of the natural law of health and harmony in the human being is as unknowable as the unconscious intelligence of the natural law of gravity. They are both natural principles that manifest according

to the law of their being, and not according to whims or beliefs of mankind. The inherent intelligence in all animal life that naturally manifests in health and harmony cannot reason; it can only manifest, and as long as we don't interfere with the law of our being, we will be healthy. Emotions (thought transmuted to feeling) is the only thing that can interfere with the natural law of our being. The fact that animals and insane persons who cannot reason both inductively and deductively, and yet have perfect health, is proof positive that there is no connection between the intelligence that naturally creates health unconsciously and the intelligence that can reason both inductively and deductively.

(§ 377.) **When we seperate** knowledge from belief (superstition) we find that reason alone is the basis of all knowledge of right and wrong, justice and injustice. The imaginary unconscious mind sometimes called soul has been endowed by belief with all manner of impossible attributes. All mankind is of one mind when solving problems in mathematics, and any conclusion based on any other method of reasoning is superstition. We must refuse to be conscious of sickness and disease, and realize our natural condition of health; but right and wrong, justice and injustice, like mathematics, must be reasoned from a principle. The natural law of health and harmony (life) does not know right or wrong, justice or injustice.

(§ 378.) **After stripping the** natural intelligence of all life of all the superstition religion has associated with it, we find only the principle of harmony, subject to interference by emotion. The principle of harmony inherent in all life cannot

reason or believe; it can only manifest, and this is proof positive that health is no evidence of right or wrong, or that a healthy person is either just or unjust, wise or foolish. The fact that the emotion of love will keep us in health, and the emotion of fear will create disease is evidence we discover through reason. If we never interfere with the natural law of health, we will not suffer any inconvenience either in health, wisdom or knowledge on account of our ignorance of this natural law; proving in another way that the natural law of life has no intelligence that is useful to mankind other than to create health.

(§ 379.) **Every labor-saving** device in existence is the result of inductive and deductive reasoning. Every convenience and comfort that makes life more enjoyable resulted from inductive and deductive reasoning. Every known natural law has been discovered through inductive and deductive reasoning. Mathematics, the basis and foundation of all knowledge is both inductive and deductive reasoning. It is an insult to intelligence, yes, it is a crime, to use facts that we know and can prove by inductive and deductive reasoning and claim that these facts prove a belief in something that is unknowable.

(§ 380.) **The belief that** man has a soul that exists after death antedates all knowledge of mankind, and the superstition associated with this belief has destroyed every nation on earth. It is now destroying the European nations, and it is the cause of the Mexican revolutionary civil war, and it is the cause that will in the near future destroy the United States. Most all the people spend all their time believing in a hereafter, and don't

know the effect of their acts and deeds on the present. Our present laws could not be improved upon if their sole and only object was revolution and civil war. As long as we recognize a duty that will injure our fellow man, we cannot lay any claim to love and kindness. Love and duty are two opposites, the one ends where the other begins.

(§ 381.) **From our present** knowledge we know that the universe and everything therein is governed by absolute and immutable law. The fact that we don't know a law of some effect that we are conscious of is no evidence of the non-existence of law. It is the only an evidence of our ignorance. Mankind did not have this knowledge two thousand years ago. Their ignorance caused them to believe that there was a power that regulated the universe according to whim, and they endowed this power with all manner of human emotions and attributes, and in many instances clothed this product of their imagination with human form, and then proceeded to reverence, worsh'p and fear a creator built up from their superstition. We must therefore treat everything that has been handed down from our forefathers that we cannot prove, as superstition.

(§ 382.) **The history of our** forefathers records sixteen different world's crucified saviours, most of them having the same miraculous birth, all teaching the same philosophy, and all put to death on the cross, and most of them raised from the grave after three days, and all of them claiming the same divinity. (Write your profession or business after your name when returning this book for a refund of the full purchase price—a neglect to do this will forfeit your right to a refund, also.)

(§ 383.) **Every system of** mind healing, except those that rely on suggestion to do the healing have been associated with the superstition of our ignorant forefathers. In fact the healing has been taken as a proof that there was a power greater than the natural law of healing. All of the sixteen crucified world saviours healed the sick by the same natural law, and all were equally ignorant of the natural law that caused the healing. The superstitious age they lived in and the ignorance of the people who lived at that time caused them to call mind healing a miracle. A miracle is defined as supernatural—unnatural—not according to law, which we know is impossible in any age.

(§ 384.) **Anyone can prove** the same as I have proven, that mind healing is a natural law. I have told you how you can get in harmony with the law of health, happiness and success. I have told you just exactly the things that will cause sickness, disease and misery. I know by experience that anyone who will avoid the cause of disease, which I know is purely mental, and place their mind in harmony with the natural law of their being, can remove any sickness or disease, no matter how long a time it has been standing or what form it may have assumed. Anyone can heal themselves if they will make the effort, and change their thought habit. You can receive help from a healer, but a cure can only be effected by changing your thought habit.

(§ 385.) **In asking you to** reason all of life's problems the same as we reason mathematics, we do not mean that we are to solve life's problems by mathematics. What we do mean is that we must use the same methods we employ in mathe-

maties. We can prove by demonstration that 2 and 2 are 4, in units, tens, hundreds and thousands; but if we said 2 and 2 are 5 under certain conditions, and 7 under certain circumstances, and 3 under certain conditions and circumstances, and each person was to be a judge of circumstances and conditions by relying on his inner consciousness we would then have chaos in mathematics instead of an exact science of numbers.

(§ 386.) **What we mean** by following the same method we follow in mathematics, when applied to social ethics, is: that every right is always a right, under any and all circumstances or conditions, and that every wrong is always a wrong under any and all conditions or circumstances; that a right never becomes a wrong or that a wrong never can become a right. That good is always good and evil is always evil. If we adhere to this method, and then have a principle of right and wrong, good and evil to start from, we will all be of one mind, the same as we are in mathematics. What we claim is that misery, poverty and crime is the effect, and our belief in right or wrong, good or evil, without a principal to start from, is the cause.

(§ 387.) **We all agree on a principal** in mathematies, and we all agree that any thought, act or deed that will always result in harmony is right and good, and when it results in discord, that it is wrong and an evil; but we believe conditions and circumstances make a right a wrong and a wrong a right, regardless of the effect. This is what the savages believed, and if we reasoned mathematics the same way we too would be savages. We know that the principle of harmony is never

wrong or an evil, and that discord is never good or right.

(§ 388.) **Right and wrong,** good and evil, as they effect man's health and man's relation to his fellow man are absolutely chaos. There is no recognized principle of right or wrong, good or evil, therefore there is no standard of right or wrong. Each individual is supposed to know, without reason, what is right and wrong and all act on a belief of right and wrong. The result is that every person consoles himself with the excuse, when committing a wrong, that he believed it was right; and as belief has no principle to start from no one can disprove the claim of belief. In fact, our entire system of ethics is based on this belief.

(§ 389.) **Religion teaches** that there is a supreme being or power that can change a right into a wrong and a good into an evil, and vice versa, and our government is based on the theory that a legislative act by legalizing a wrong makes it a right, and by prescribing a right to be a wrong, it becomes a crime. The same act or deed becomes both a virtue and a crime, according to the circumstances as defined by law. All law and religion is based on a belief of right and wrong, and not on any principle of right and wrong. If we attempted to solve our problems in mathematics the same as we are trying to solve our conduct towards our fellow man we would all be savages. A belief that a thing is right or wrong, good or evil, without a principle to start from is the cause of chaos and crime.

(§ 390.) **We will now formulate** a principle of right and wrong, good and evil, based on the principle of all known natural laws. Every known

natural law always operates in harmony; that is, all laws are always the same. This is also true of the principle of mathematics. Water always runs down hill and two and two always make four, not in some dim and distant future, but now. We have, therefore, two important factors to consider, viz: harmony and now. We must therefore only consider the present and judge the effect in the future and present of any principle we may employ.

(§ 391.) **The principle of** right and wrong, good and evil, like all natural law, resolves itself into cause and effect. The cause is always now, while the effect may be in the future; but the principle of good and right will always manifest in harmony and right, now and in the future, while the principle of wrong or evil will always manifest in wrong and evil now and in the future. That is, a right or good now will never result in a wrong or evil now or in the future. The cause being right or wrong will always have the effect of the cause. It is necessary to know that cause and effect are inseparable and are always just and harmonious.

(§ 392.) The **principle of** right and wrong governing our relations with our fellow man can be stated very briefly and completely as follows: Any act or deed that will personally injure our fellow man, either now or in the future, is a wrong. Any act or deed that does not personally injure him in any way, either now or in the future, is a right, as far as our fellow man is concerned. This is also the principle of right and wrong for each individual. Any act or deed that does not injure us now or in the future is right, and any act or deed that does injure us now or in the future is a wrong.

(§ 393.) **Every act or deed** that does not injure self or our fellow man is right, good, just and moral, and every act or deed that injures self or our fellow man is wrong, evil, unjust and immoral. No matter if the act or deed is committed under a religious vow or in compliance with an official oath of a government. Effect on self or on our fellow man is the only measure of right and wrong. There is no known or unknown power or being that can make a wrong a right or a right a wrong, and to believe differently is ignorance of natural law.

(§ 394.) A **good cause will** always result in good and harmony, and an evil cause will always result in evil and discord. There is no such thing as a good, unselfish act or deed, if there were, it would nullify the immutable law of cause and effect. The law of compensation is as immutable as the law of gravity or cause and effect. Each person is responsible for every act or deed of their entire lives, and each will be rewarded or punished according to the principle or effect, and not according to the intent or belief. There is no law of intent or beliet, or there could not be a law of cause and effect. Intent and belief without a principle to start from are both based on ignorance.

(§ 395.) A **few examples of** good, unselfish intent and the effect on mankind will prove the fallacy of both intent and unselfishness, and show what bigotry has done for mankind. The following will show the effect of associating the crime of duty with the ignorant belief of unselfishness and intent: The two hundred and fifty years of Christian war that destroyed the Roman Empire was waged as an unselfish duty with a good intent.

The Spanish inquisition that murdered more than sixty thousand persons in the course of three years, and started the decay of Spain, was an unselfish duty with a good intent. The law makers and clergy who caused the Mexican revolution were performing an unselfish duty with good intent. The men on both sides of the European war are performing an unselfish duty with a good intent. The law makers and the persons who are executing the same in the United States, which will, in the near future, cause the bloodiest revolution and civil war the world has ever known, are all performing an unselfish duty with a good intent. Ignorance is the father of unselfishness and duty. Misery, poverty and crime are the legitimate children of the bigotry that refuses to reason from cause to effect. The greatest crime of all ages has been unselfishness and duty.

(§ 396.) **The so-called** infinite mind is credited by religious mind healers with all wisdom, knowledge, power and intelligence of the universe. This belief is a superstition based on ignorance of the natural law of mind healing. The only intelligence this so-called infinite mind possesses is limited to manifesting unconsciously according to the law of its being. It has no more wisdom, knowledge, power or intelligence than the law of gravity. To prove this we find that no two out of the millions of believers in an infinite mind have sufficient wisdom to agree upon anything they cannot prove, while all of these ignorant well-meaning people are of one mind when solving problems in mathematics. There is no more evidence to prove that there is an infinite mind other than natural law, than there is that the moon is made of green cheese. The

cause, the origin, or the source of natural laws **I** do not know, and any person who claims that they do know is either deceived or is trying to deceive others.

(§ 397.) **No one can know** the unknowable, and by wasting our time trying to know the unknowable, we consume time that prevents us from knowing the knowable. Any belief about the unknowable is not knowledge; it is superstition. Bigotry and superstition are twin brothers. By refusing to reason a belief, the bigot never knows the injury his belief is doing himself and his fellow man; but the law of cause and effect never overlooks the bigot. (In returning this book for refund of the purchase price, you must use lead pencil. If the writing is with ink or indelible pencil there will not be any refund. You must also)

(§ 398.) **The so-called** mortal mind that is credited by religious mind healers with being the cause of all disease is a myth that was a necessary invention in order to give the so-called infinite mind credit for all the wisdom, knowledge, power and intelligence of the universe. The only purpose of the term mortal mind and mortal body as applied to religious mind healing is to describe a state of consciousness which is fully described herein as a false belief and an unnatural condition. The only necessity of a mortal mind and an infinite mind is to reconcile a superstition with a natural law of our being.

(§ 399.) **Hypnotism is a** conscious control of one mind over another conscious mind, while mind healing consists of a conscious mind removing interference from the unconscious natural intelligence of another. In both cases it requires the

consent of the person affected. In hypnotism the operator assumes complete charge of the subject's mentality and has control of his five physical senses, his reason, belief and imagination. There are many methods of inducing hypnosis, from looking at a bright object in silence to the brass band method of Billy Sunday. And every person who acts from any other principle or premises than those deducted from inductive or deductive reason is hypnotized. The subject that tears off his clothing because the hypnotist tells him that his clothing is full of stinging bees, and the subject that hits the sawdust trail because Billy Sunday tells him he i, going to hell to burn forever and forever, both act from the same motive, both want to avoid an aimaginary suffering, and both are thoroughly hypnotized.

(§ 400.) **The crimes of a** hypnotized person include every known crime. From the fact that they act entirely from deductive reason they have no principle of right and wrong and they will commit any crime the hypnotizer tells them. The governor of a state, the judge, the jury and the sheriff will conspire and burn witches, hang or electrocute their fellow man, and the only reason they require to satisty their conscience is that society must protect itself. They are all performing an unselfish duty that the hypnotizer told them was right. The men that have hypnotized the governor, jury, judge and sheriff have been dead for many centuries, yet duty and unselfishness keep their memories alive. As long as we can hire men under any pretext to murder their fellow man we can lay no claim to being civilized.

(§ 401.) **In giving the natural** law of mind

healing I have stated facts without any intent to antagonize the medical profession or the religious mind healer, and sincerely hope they will so consider it. It I were to tell the medical profession that bleeding the patient for all physical ailments was wrong, they all would agree with me, yet this practice was at one time accepted by their profession. I now claim that I can prove that all present day treatment of all disease of every kind and nature is on a par with the system of bleeding patients, and I have stated facts in such a manner that any reasonable physician can prove that I have stated the law correctly.

(§402.) **If I were to tell** religious mind healers that witch burning and slavery were wrong, they all would agree with me, and yet their religion associated with their healing is taken from the same source that witch burning and salvery were deduced from. By believing that the unconscious intelligence of life contains all the wisdom of the universe, they refuse to reason right or wrong, good or evil, justice or injustice. They believe if they keep their mind free from hate, anger, fear and other disease-creating emotion, they will be led, guided and directed to do right, without reasoning from a principle of right and wrong. By pretending to love an imaginary creator, they rob their fellow man through our vicious system of rent, interest and profit with a clear conscience, believing that the same power which enables them to heal themselves and others, also assists them in robbing their fellow man through law. Their knowledge of mind healing associated with superstition makes them a dangerous enemy of mankind, under the guise and pretex of love and

kindness, they joyfully uphold, defend and justify a system that creates misery, poverty and crime.

(§ 403.) **A close study of** the system employed by Christian Science healers, when separated from the superstition the discoverer associated with it for religious purposes, and after she had healed herself, reveals this fact.

(§ 404.) (1st.) **That mind** healing is not dependent on morality or social justice, for the reason that the ethics of the Christian Science religion destroyed the Roman Empire, is the cause of the present European War, is the cause of the present civil war in Mexico, and is the cause of the revolution and civil war in the near future in the United States. Christian Science like German culture will bear fruit according to the underlying principle and not according to intent.

(§ 405.) (2nd.) **That mind** healing is not affected by superstition or belief. It is conceeded by all well informed persons that Christian Science has healed every known sickness and disease that the human family is heir to. While none of them claim that they can walk on the water, turn water into wine, overcome death, raise the dead, or nullify the law of gravity and the reproduction of the specie, yet their healing has associated with it all of these superstitions, thus proving that a natural law is not affected by belief or superstition.

(§ 406.) (3rd.) **We find that** while Christian Science is enmeshed in a web of superstition, the author never allowed superstition to interfere with the law of nature, and when conflict arose between law and the Scriptures, it was always the Scriptural meaning that was changed, and not the principle of healing. This is the reason for

the "Key to the Scriptures," and on account of the healing by a natural law, many intelligent persons believe that what the author calls symbols, parables, allegories and other superstitions are a necessary part of mind healing. The belief that there is a being or power to whom all things are possible is a superstition and no part of healing the body by a natural law. Christian Science healing is accomplished in spite of and not on account of the religion with which it is associated.

(§ 407.) (4th.) **Christian** Science healing, stripped of all superstition and belief that are only necessary for religious purposes, reveals the fact that, no matter what may be omitted when attempting to heal any form of sickness or disease, the condition of denying the evidence of the disease and realizing the natural condition of mankind, must be complied with. The entire system of Christian Science healing is contained in this one condition: This is the natural law of all mind healing, and unless the condition is complied with there will be no healing with any system.

(§ 408.) (5th.) **To sum** up and locate the principle of healing so successfully employed by Christian Scientists, we find them denying the natural law of healing in order to sustain a superstition the discoverer associated with the law. While no one will question their good intent, which all must admit is the aim of all religion, yet there is no known law of intent. Cause and effect alone will adjust the balance. The evil resulting from accepting healing as a proof of the superstition associated with the healing will do more harm than all the good resulting from their healing.

(§ 409.) (6th) **The healing principle** or law in a

nutshell, no matter what system is employed, is a realization of the natural condition of mankind, and a refusal to be conscious of unnatural conditions of sickness or disease. By refusing to yield to the evidence of the five physical senses and avoiding disease-creating emotions and affirming the natural condition of mankind as always being harmonious and healthy, is the only essential of Christian Science healing, and I challenge any person to point to any one condition that is not herein included that is also a necessity to Christian Science healing.

(§ 410.) (7th) **It is not necessary** to deny the existence of the body to heal the body, for the body is the materialized clothing of mind, but it is necessary to deny (refuse to be conscious of) sickness, disease and deformity and realize man's natural condition and, by this act, remove interference and permit nature to heal the body according to the law of our being.

(§ 411.) (8th) **Mind and matter** co-exist and co-operate. Without matter, we could not be conscious of mind or matter. The pretext of denying the existenee of matter as taught by Christian Science is not necessary to health, happiness and success. It is only necessary to reconcile a religious belief with the natural law of our being.

(§ 412.) (9th) **To disguise a belief** by calling it a truth is an insult to intelligence. When we refuse to reason, both inductively and deductively, we fail to exercise the only faculty that makes man superior to the animal. Just because the natural law of healing was ignorantly applied in all ages and believed to be miraculous, does not prove that the superstition associated with it and which

never has been proven, has any foundation in fact. All healing in all ages was accomplished by refusing to be conscious of the evidence of disease and deformity and by realizing the natural condition of mankind, and to believe differently is superstition based on ignorance. Healing of the body is accomplished by being in harmony with the law of our being, and there is no more reason for associating religion with the law of health than with the law of gravity.

(§ 413.) (10) **There are 225** Christian Science Practitioners in the City of Los Angeles, California at the present time. Many of them are accomplishing wonderful healing daily. That they are applying a natural law is proven by the fact that they all heal by a system taught in their text book. A proof that their religion is no part of their healing is the fact that they heal infidels, agnostics, atheists and scoffers of their religion. The fact of healing the body by a natural law is no proof of the beliefs associated with their healing. The same mental system and adherance to the principle and law of mind healing, would have the same effect, if their text book was a Key to the Arabian Knights instead of a Key to the Scriptures. A natural law is not affected by belief.

(§ 414.) (11) **For thirty years** I have been a student of Social and Political economy, and I have found that the superstition of a Supreme Being to whom all things are possible was the primal cause of all misery, poverty and crime. The belief that man is led, guided and directed in doing right and justice through an inner conscience or a divine providence has prevented religious mankind from

reasoning right and wrong, justice and injustice from a principal. Christian Science, on account of the healing is the only religion that offers any proof that would cause a reasoning human being to believe these superstitions, and it is for this reason that I have endeavored to make clear the fact that the natural law of mind healing is no part of the superstitions associated with their healing. The Christian Science religion, like the doctor's medicine does not affect the natural law of mind healing in any way.

(§ 415.) **After you have** read this book you cannot say that you do not know the law of mind healing and mind creating of sickness, disease and deformity. If you are honest with yourself you will have to say that you don't want to know the law or that you are too indolent, indifferent or bigoted to try and prove the law for yourself. If you are still satisfied to cling to your beliefs and fears that are the cause of your bodily ailments you should not complain when you have to suffer. I did not make the natural law of mind healing any more than Newton made the natural law of gravity, but like Newton, I discovered the law by observation.

(§ 416.) **You cannot flatter** yourself upon your superior intelligence while you are sick and diseased, since there are several hundred thousand persons in the United States that are proving the law as herein stated by being healthy, happy and successful. You can prove the law by accepting the help of any religious mind healer without accepting the superstition associated with the law, but to know

the law and get in harmony with it you must make the mental condition for yourself. By applying the same methods of reasoning to facts herein stated that you apply when solving problems in mathematics will enable you to always be happy, healthy and successful and know why. I now leave you to work out your own salvation according to a natural law of mind. You alone are responsible for the condition of your body either in health or disease.

INSTRUCTIONS

(§417.) **Instructions what** to do and what not to do will be helpful to those practicing the healing art, but every practitioner should be well grounded in the underlying principles of mind healing and mind creating of bodily ailments, for the reason that any formula can only be a skeleton that must be built up from a knowledge of the principle.

(§ 418.) **The fact** that about one-third of the families in the United States practice some form of drugless healing, and the total death rate from all causes from 1900 to 1909 has decreased 17 9-10 per cent indicates that drugs are rightfully losing their standing.

(§ 419.) **The intelligent** treatment of bodily ailments must deal with the cause only, and allow the effect to manifest in natural consequence. The fact that a patient is sick is evidence that they have interfered with the law of nature, either through fear, false belief or some disease-creating emotion. This is the only cause of any bodily ailment, and to remove the cause and its results is the only mission of any healer.

(§ 420.) **The effect on the** physical body of repeating hate, anger, worry, jealousy, discouragement and other disease-creating emotions is like a continuous pounding on a brick wall, which in course of time will break through. By repeating any disease-creating emotion long enough it will break out in some form of disease causing unexpected bodily ailments, and the disease will exist as long as the emotion continues to exist. The healer must administer a corrective mental antidote before

he can effect a permanent cure. When the healer reasons with his patient, and points out the harm he is doing himself, and how much pleasanter it is to exercise the opposite emotion, he will change his patient's mental view point, and then nature will heal the body.

(§ 421.) **Some interesting** experiments made by Professor Elmer Gates, at Washington, illustrate the manner in which the human body can be poisoned by anger, jealousy, grief, anxiety, etc. By means of chemical reagents it was found that different secretions were obtainable from these various emotions. For instance, anger produced a brown sediment which when administered to other men or animals produced nervous excitability. In the case of jealousy, the secretions generated were so poisonous that when injected into the veins of a guinea-pig it died in a few minutes. Professor Gates affirms that hate produces the worst poison of all, and that the products of one hour of intense hatred would be sufficient to cause the death of about fourscore persons.

(§ 422.) **Professor Gates** has also proven by chemical laboratory tests that the emotion of love, kindness and sympathy generates a neutral secretion which is perfectly harmless, thus establishing the fact that the principle governing the emotions of hate and love will cause the human system to create either disease or health. Taking this fact and the known effects of the emotion of fear, proves beyond all possible doubt, that the mental state of love, kindness, sympathy and seeing good in all things, conditions and persons, will keep man in harmony with nature, while fear, hate and

other poisonous secreting emotions will interfere with nature, proving conclusively that the body is the materized clothing of thought and feeling (emotions.)

(§ 423.) **From chemical** laboratory tests we prove that ignorance of the effect of emotions is the cause of sickness, disease and deformity; likewise fear and belief is the cause of misery, poverty and crime. From the fact that all mankind is inherently good, and only violate natural laws through ignorance, we must consider and treat sick and diseased persons as children, we must assume that they don't know anything about the natural law of health or how they interfere with nature, we must so word our argument that a child can understand, mentally going into every detail of how and why nature works. The healer must convince himself consciously. He will then convince his patient unconsciously. This same method of mental treatment will also destroy all false religions or political beliefs. A mental treatment acts upon the patient unconsciously. How or why the mental conviction of the healer is communicated to the patient's unconscious natural intelligence and heals him I do not know. I only know by demonstration that it is a natural law of mind and life that is as immutable as the law of gravity.

(§ 424.) **When called to** treat a patient, it is a great help to know what fear, belief or emotion has caused the ailment, then direct your mental argument to destroy the cause. Never consider the effect or disease, only to deny it; no matter if it is consumption, cancer, tumor, rheumatism, indigestion or any one of the many forms that in-

he can effect a permanent cure. When the healer reasons with his patient, and points out the harm he is doing himself, and how much pleasanter it is to exercise the opposite emotion, he will change his patient's mental view point, and then nature will heal the body.

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terference with nature produces. The healer must be absolutely fearless, and know that all disease has a mental cause.

(§ 425.) **Let us assume** that you are called to treat a case of inflamatory rheumatism. You listen to the patient's fears and belief of the cause of the ailment, then tell him that you will give him a mental treatment; then begin your treatment by mentally separating your patient's natural condition from his unnatural condition, and proceed to deny every false belief and fear that he claims is the cause of his ailment.

(§ 426.) **Always begin with** fear and belief. Many ailments have no other causes, and in many cases, if you succeed in removing the fear and belief of the patient, you will heal your patient. When fear dissappears the foundation of the disease is gone. A small percentage of disease is caused by hate and worry and other disease-creating emotions. It is important that you find out the particular emotion at once, and by mental argument destroy it. Unless you do it will cause the system to continue to secrete a poison that will continue the ailment. This often is the cause of one form of disease continuing while others have disappeared. You should never talk to your patient about his physical ailments.

(§ 427.) **In treating fear** always assure your patient that his fears are groundless. You must emphatically and positively deny the belief and fear of heredity, or a disposition that was inherited from parents who had rheumatism. Often this fear is the sole cause of the ailment. You must

mentally direct your argument to your patient, by appealing directly to his reason in a clear and convincing manner; just as you would orally if you desire to convince him that heredity was a lie based on the ignorance of the law of mind and life. Tell him that Nature cannot transmit rheumatism. If it could he would always have rheumatism. Tell him nature can only manifest in harmony, and that rheumatism is discord in nature. Tell him how absurd it is to believe that life could perpetuate disease. If it could, life would destroy itself. Mentally go into every detail that would convince him of the fallacy of heredity, and the fact that his natural condition is health and harmony. It is the convincing argument that will heal your patient, he having asked you for help, his unconscious natural intelligence will follow your conscious conviction, and he will be healed without knowing how or why if you do your mental work properly.

(§ 428.) **Next take up** inflamation, stiffness and soreness caused by rheumatism. Point out to him that naturally and normally he is perfect, and it is only on account of his intereference with nature that he has rheumatism. Emphasize the fact that it is his state of mind that has caused his interference with Nature and that as soon as he lets go his false beliefs, he will remove his interference, and destroy rheumatism. Tell him that his five physical sense are the servants and not masters of his body; and as soon as he refuses to be conscious of their evidence, and realizes his natural condition that he will be perfect. Tell him that swelling, stiffness and soreness are uunatural, and that it is only on account of his fears

and false beliefs that he is sick. Tell him that he can move his seemingly stiff and swollen body without pain, if he will refuse to fear or believe pain necessary. Remember it is your conscious conviction that will affect your patient. If you succeed in holding your patient as perfect in your own mind, all inflamation, stiffness and swelling will disappear.

(§ 429.) Next take up his belief. If he believes that getting wet was the cause of rheumatism, mentally argue against this belief. Tell him that if getting wet would cause rheumatism that everybody in the world would have rheumatism,—that all animals would have rheumatism. Point out the absurdity of any material cause being a creator of any disease. Go into detail with your mental arguments, and dwell upon the natural condition of health and harmony. Think and feel what you say, and it will influence your patient. Never think of the effect or ailment, only to deny it. Hold your patient in your consciousness as being perfect. Be loving and kind towards your patient; but rebellious and intolerant of his unnatural condition.

(§ 430.) The fact that your patient has sore, swollen or stiff joints, which is commonly known as rheumatism is evidence that this condition is held as a reality and a natural consequence in your patient's consciousness. It is the healer's business to change his patient's consciousness, not by trying to convince him that he has no rheumatism or no body; but by convincing him that rheumatism is an unnatural condition of his physical body that will disappear when he removes false beliefs from

his consciousness. Convince your patient that he is naturally and normally perfect, and that rheumatism is the unnatural effect of his belief and fear (consciousness). Tell him that his false beliefs and useless fear are directing the power which is life in him, to create the conditions he fears and believes. Tell him he will be naturally and normally healthy as soon as he refuses to be conscious of his unnatural condition and realize his natural healthy condition.

(§ 431.) **When all fears** and beliefs have been treated, finish up the treatment by dwelling on the peace and harmony in all nature of which the patient is a part. You must think and feel that all is peace and harmony, and that all is good; that mankind is inherently good and harmonious, that all the good in the universe is working in harmony for the good of all. Think and feel peaceful and tell your patient that he is now peaceful, harmonious, cheerful and contented that he is naturally and normally peaceful and harmonious. It is very important that every treatment should terminate with the natural and normal healthy and harmonious condition of all mankind. When disease is destroyed in the mind, the fear of disease is gone, and therefore the disease is thoroughly cured. To destroy the fear and belief of the power of disease, you destroy disease and restore harmony of nature. If the healer succeeds in holding his patient in his own mind as perfect, he will have healed his patient. Mental treatment consists in knowing the absolute fact of harmonious being and should continue until the practitioners conscience is free and clear of all doubt of this fact.

(§ 432.) **Drunkeness and** the desire for intoxicating drink, morphine or opium habits are unnatural, and can be destroyed by realizing the natural condition of mankind. Never antagonize any habit or desire, or tell your patient to stop his habits through will power. Destroy the mental desire through argument, the same as any other interference with nature, and the patient will lose all desire and appetite, and will change his habits without knowing why. To destroy the drink habit the healer must think and feel that desire for drink is unnatural and loathsome, that its effect is degrading and humiliating, and that it is naturally repulsive and nauseating, and that the patient is too noble a person to have degrading desires. That naturally all mankind is good; kind and loving. That naturally he is free from all unnatural desires that degrade him. Elaborate this argument and appeal to his reason and the inherent good in the patient, and this treatment will destroy any unnatural appetite or desires. The healer must be unconscious of all desire and treat it as unnatural, then see his patient as perfectly natural and harmonious. False habits, desires and diseases are all unnatural, and all require and will respond to the same mental treatment.

(§ 433.) **The healer does** not heal or cure anybody. He only removes mental interference by causing his patient to think right, and nature does the work.

(§ 434.) **Faith or belief** of the patient is a factor, but does not materially affect mind healing. The only requisite to affect a cure is the desire and the consent of the patient. The healer

must study mind healing, until he is firmly grounded in the principal. When a healer knows that the natural law of life can only manifest in harmony and that all bodily ailments are unnatural interference with nature, the same as he knows that two and two are four, then he need think no more about the treatment of a patient than he now thinks about the changing of a dollar; but the healer must always be able to concentrate all his thoughts on every person he treats, and his denials and affirmations must be honest, positive and convincing. The healer must not concern himself about how nature operates. He must refuse to be conscious of every form disease assumes. As far as the healer is concerned, there is no such thing as bodily ailments. He only deals with the mental causes and any other consciousness of the healer will prevent healing and create disease.

(§ 435.) **The healer must** always treat his patient as an equal in reasoning ability. His mental arguments must be systematic, orderly, logical, honest and convincing. Assuming you are asked to treat a case of indigestion. You will commence by mentally saying, Food has no power to harm you, only as you fear and believe. Fear and belief has no power if you refuse to fear or believe its power. If you refuse to fear or believe, your digestive organs will perform their natural functions. It is a useless fear and a false belief that is the cause of indigestion. You interfere with nature when you yield to a belief that food will harm you. Your natural condition is perfection of all your physical organs. Nature created your stomach perfect, and will continue to keep it so, if you do not interfere with nature. There is nothing to

fear from any food that your appetite calls for. Your appetite is your only guide to the amount and kind of food your body requires. You can eat anything your appetite calls for, if you refuse to believe that it will hurt you. You are one with and a part ot the universal creative principle of life that always manifests in harmony. You are Law and not subject to law. Your natural condition is health and harmony of all your physical organs. You can eat anything your appetite calls for with out fear of indigestion. Nature is kind, sympathetic and harmonious and as a part of nature you have nothing to fear from any food you eat. You can eat anything you desire and know that it will not hurt you. You have nothing to fear therefore be absolutely fearless, and nature will perform its work according to the law of your being. You can eat anything you desire, and trust nature to do its work according to the law of nature. Treat any other fear, belief or disease-creating emotion in this same manner, and if your argument has convinced yourself, you have healed your patient. Remember it s the honest conscience conviction of the healer that restores health in the patient. (Use your own language always. This is only an illustration.)

(§ 436.) **In case of an** accident, such as a bruise, sprain, scald, burn, or any other bodily accident that usually causes pain, inflammation or discoloration of the flesh, the healer must instantly deny the unnatural condition, and refuse to be conscious of pain or any other unnatural effect on the body and realize (think and feel) that nature always manifests in harmony and that

nature can and will prevent all unnatural conditions. Hold this thought and feeling and refuse to look at the injury and trust nature to do the work, and you will be surprised at the result. If the healer is free from all fear and refuses to be conscious of pain and realized the natural condition of his patient, no matter what the accident may be, the result will be instantaneous and will seem to be miraculous. By refusing to be conscious of accidents and contending persistently for the harmonious action of nature, you create harmony.

(§ 437.) **A firm conviction** of the healer, that his patient is naturally and normally perfect, will direct the power which is life in his patient to follow the direction the healer points out. The body always improves in harmony with a change to right thought. All physical evidence of disease must be met with a mental denial. Remember whatever benefit is produced on the body must be expressed mentally. If the healer is positive that nature governs man harmoniously, and succeeds in holding his patient in his own mind, free from all unnatural conditions and sees him perfect, he will have healed his patient. By destroying the mental image of disease, the healer destroys disease. If the healer convinces his patient that the disease is the product of false consciousness and not a condition of the natural body, his patient will lose his fear of disease. It is the healer's conscious conviction of the nothingness of bodily aiments and of nature always manifesting in harmony that heals his patient.

(§ 438.) **In treating** children the healer must

treat the mother more than the child. The mother's fear and belief is the cause of all the sickness of her children. While treating the child for the ailment its condition indicates, have the mother remain in the room and treat her for fear and false belief. Having given her consent to have her child treated implies her consent to have you treat her. Aways treat the child for peace, harmony and rest. Never use any material remedy for any purpose. If you do either you or your patient will rely upon the remedy and interfere with nature. (Only in case of severe suff ring, then the healer should have a physician use opiates to stupefy the pain.) Then treat as usual, after the suffering has ceased, the more stubborn the case the more emphatic should be the healers conviction.

(§ 439.) **For nervousness**, treat especially for peace, harmony and repose, and deny all nervousness. **A** good rule for any treatment is to develop the opposite feeling from the one that is believed to be the cause of the ailment.

(§ 440.) **Insanity is** inharmony, and will yield to the same mental treatment that relieves any other discord in mankind. The delusion that medicine or material remedies without mind will cure any form of bodily ailment is a mild form of insanity. The cause of insanity is a mental or physical derangement that interferes with the function of reason. We remove this interference by addressing our mental arguments to the unconscious natural intelligence of our patient, just as we treat sane persons. Our thought and feeling (conviction) will be communicated to sane or

insane alike and heal them while our oral arguments might fail to affect either.

(§ 441.) **One of the** hidden springs of disease is a mental shock (sometimes very remote) of fear, very often caused by a physician or by reading medical theories of future effect of diseases. The lies about the effect of sex disease in later life has caused thousands ot wrecked lives. If a healer fails to affect a cure within a reasonable time, he will more than likely find some latent fear impressed upon his patient's mind. The healer must locate this fear by questioning his patient and then he can very easily destroy it. All bodily ailments are only registers of a state of consciousness and no one disease is any more unnatural or any more difficult to heal than any other. All disease is only a mental image. Destroy this mental image and you destroy disease. Contagion is a lie based on ignorance. Without fear and belief, no one will ever contract any form of disease. A proper state of mind makes man immune to any disease.

(§ 442.) **There is no** such thing as time in nature. Nature only knows now. The healer will instantly heal any patient when he succeeds in destroying the belief and fear of disease. All healing is instantaneous. Health and disease are two opposites, the one ends where the other begins. Recuperation is nature restoring the defects of the body which requires time. The healer must not use his will power or direct healing to any part of the body. Only use will power to become conscious of the natural condition of the patient. Nature will unconsciously heal the patient according to the law of nature, when the healer becomes

conscious of the patient's natural condition. Love, kindness and sympathy will place the healer and patient in harmony with nature. The healer must always be calm, cheerful, loving and kind in his treatment to get the best results, and must treat every case according to its particular requirements. Always talk to disease as one who has authority to command.

(§ 443.) **Any mental** treatment for bodily ailment must take the form of a lesson to the patient, of mental self control of his body. The healer only affects his patient when he starts his patient to thinking right. The healer never heals anybody. He only starts his patient in right thinking by arousing his dormant consciousness. All bodily ailments originate in mind (thought and feeling) and it is only to the extent that the healer convinces his patient of this fact that he affects a cure. All bodily ailments are first created in mind, and then they appear on the body. They are images of thought externalized. The healer must reason with his patient and produce facts and logical conclusions that will convince his patient unconsciously. This the healer does when his arguments convince himself that bodily ailments are unnatural and that man's natural condition is health and harmony. It is the healer's business to change a mental image of bodily ailments, through a conviction that perfection of all physical organs is man's natural condition. There is nothing mysterious or miraculous about mind healing. It is a law of mind that the conscious conviction of one person will affect the unconscious natural intelligence of another person, and heal him. This is the alpha and omega, the beginning and end of mind healing.

(§ 444.) **The healer must** also be a teacher. While it is not necessary for a patient to know anything about the law of mind and life to be healed, yet in order to remain healthy and protect himself he should know the law. Therefore as soon as the patient expresses a desire to know how he was healed, he should be given this book. While I do not claim that this book contains all that can be said on the subject, yet I do claim that it clearly states the principle and law governing both mind healing and mind creating of bodily ailments, and I look forward to someone more capable than myself to teach me many ramifications of this law.

(§ 445.) **The mind healer** heals his patients by reason of the following facts: All disease is caused by mental interference with nature through emotion. The mind healer removes interference with nature by refusing to be conscious of all bodily ailments, and realizing man's natural condition of health. It is a law of mind and life that the conscious conviction of a healer affects the unconscious natural intelligence of the patient, and healing is the result. The mind healer's mental conviction of man's natural condition is accepted and acted upon by the patient, unconsciously. The patient's request for mental help establishes a condition whereby the patient is healed by the healer's conscious conviction. The conscious conviction of the healer that man is naturally and normally perfect and that disease is unnatural and abnormal will destroy disease. The mind healer removes bodily ailments by mentally seeing his patient perfect, harmonious and healthy. The law of life which creates health like the law of gravitation is a blind force. It has no wisdom knowledge or power. It will follow either the law of its being, or the direction of belief, fear and other emotions. The principle and law of life that naturally creates health in mankind, and

mind, the reasoning faculty of man, are two separate and distinct things; they never co-operate except when mind interferes or removes interference with the law of life. The emotion of love will keep man in harmony with nature.

(§ 446.) **The foregoing** instructions are intended for the guidance of the mental healer in treating patients. They can also be used by the individual to heal himself. There is no difference between the unconscious natural intelligence of the patient, and the unconscious natural intelligence of the person trying to heal himself. All you have to do is to consider yourself as both the healer and the patient. Your mental conviction will heal either yourself or the person who asks you for help. (When returning this book for a refund of the purchase price, send it to A. F. Hoch, P. O. Box 324, Station C, Los Angeles, Cal., also comply with all other requirements.)

(§ 447.) **The natural law** of mind healing and mind creating of sickness, disease and deformity, as herein stated, has been verified by ten years of observation and demonstration. Every statement herein has been proven by me, the same as you prove that two billion and two billion are four billion, and anyone can prove the law who will make the mental effort. The law of mind and life, like the law of gravity and principle of mathematics is not affected by belief or intent. This is the only book ever published as far as I know, giving the natural law of mind and life without attempting to conform to some existing superstition. Inductive and deductive reason based on known natural law is the foundation of every conclusion herein stated.

ADENDA

(§500.) **For the purpose** of giving my reasons for predicting the bloodiest revolution and civil war the world has ever witnessed in the near future in the United States, I will give some excerpts from a Labor Day speech delivered at the San Francisco exposition by Frank P. Walsh, Chairman of the Federal Commission on Industrial Relations. Read them very carefully and see if you can come to any other conclusion.

(§501.) "**I will stake** my life on the integrity of the facts gathered.

"**Today, in the great basic** industries, men toil twelve hours a day, 365 days in the year, without being able to make enough to keep a wife and family in common decency.

"**We found that in** this country of greatest resources and education one-third of the toilers receiving remuneration that barely brings them above the poverty-line. Two-thirds are in abject poverty.

"**We found that one-half** of the workers receive less than $500 per year, which is about $400 less than authorities agree is a standard living wage. Two-thirds of the male adult workers receive less than $15 per week.

"**There are more than** 9,000,000 women workers in this country, more than one-half of whom are receiving less than $6 per week.

"**In 77 per cent of the** homes two or more persons occupy one room. In 37 per cent of the homes three or more persons are crowded into one room, and this in a country whose unoccupied domain is greater than that of any other country.

"**We found that 20 per cent** of the school children are unnourished. That only 10 per cent of the school children ever reach high school. That two-thirds don't get through the grammar school on account of the economic pressure on parents.

"**The saddest finding of the** commission, which may stir the people into action, was the fact that babies of the poor die four times faster than the babies of the well-to-do. Babies of parents receiving $10 a week die four times faster than those whose parents are receiving $25 a week.

"**We found that one out of** every twelve persons who die in the great city of New York with all its wealth and industry, goes to the potter's field or to the dissecting table.

"**In all industries of the United** States we found that the willing workers are out of work one-fifth of the time because it is impossible for them to get employment.

"**The cause of industrial unrest** is low wages—a failure to give the toilers a sufficient portion of what they earn.

"**I am not a believer in the** efficiency of substantive law to help the workers.

"**If I were a working man I** would be very careful about trusting any part of my economic welfare with a legislative body.

"**No living man ever had a right to the labor of** another man. Always deny it. Never admit it. No man ever acquires the contractural right to the labor of another. The only human right is the right to live. It has its correlative in the right to work. Nature gave man the right and opportunity to work when nature gave man the earth and the fulness thereof.

"**Every ill in the industrial** system will find its base in special privilege given by the people. Privilege takes away the common heritage and the right to make our own living.

"**The gist of the social question** in a nutshell is: Shall the productive forces be managed by the producers or left to the control of agents of the credit system who have an eye to the unearned increment?

"**The Federal Commission** on Industrial Relations spent $500,000 of your money making this investigation. We hope that you may now make a start toward a new democracy as a result of that investigation.

"**No man under the economic** power of another man is a free agent. Every man who works should have a compelling voice in fixing his wages, hours of labor and conditions under which he works. There is no freedom of contract as long as one man has the arbitrary power of discharge over another man.

"**If our commission did** nothing else, perhaps the consensus of opinion of its nine members that there is no hope for the workers except through collective bargaining, would justify its existence. Collective bargaining is a scheme whereby well-

fed persons cannot drive hard bargains with hungry persons.

"**In closing, let me leave this** thought with you: The year 1915 will show the dawn of an industrial democracy in which all men and women shall be absolutely free."

(§ 502.) **From Mr. Walsh's** statement of facts that he will stake his life on the integrity of same, we must conclude that we are mighty near the breaking point. Mr. Walsh predicts, "The year 1916 will show the dawn of an industrial democracy in which all men and women shall be absolutely free." This absolute freedom can only come about in one of two ways, viz: by abolishing the rent, interest and profit laws that give special privileges which Mr. Walsh claims is the base of all industrial ills; or by a bloody revolution and civil war. This is a condition and not a theory that confronts the American people to-day. Mr. Walsh does not mention one immoral or illegal cause for the deplorable condition the commission has found; but he does point out moral and legal conditions as a cause of all industrial ills. Any change for the better of social conditions must consider the so-called upper class and not the lower class. The upper classes are the cause, and misery, poverty and crime are the effects. In other words, the rich are the cause of the poor, and have been treated as such in the Mexican Revolution, and will be treated as such in the coming United States Revolution and Civil War.

(§ 503.) **The rent, interest** and profit class in the United States are in the same position relative to the producing class, as were the jack rabbits of Fresno County, California relative to the early

farmers of that section. When the farmers of this section first planted the soil the jack rabbits increased so fast on account of the extra supply of food planted by the farmers, that the farmer only received about one-fifth of the amount he should have received from his toil. The farmer either had to leave the country or have the jack rabbits starve him out, or get rid of them. The farmers therefore combined and built a corral and on a certain day they held a jack-rabbit drive and drove all the jack-rabbits into the corral and killed them.

(§ 504.) **The jack rabbits** did not know they were doing anything wrong. They could not reason that the farmer should have what he sowed. The ignorance of the jack rabbit did not change the effect, and the only thing left for the farmer to do was to kill them. The rent, interest and profit class don't know any more than the jack-rabbits knew that they are taking four-fifths of all the laboring class produce, and that the one-fifth they permit labor to have is starving them to death. The jack rabbits could not reason how they received the abundant supply of food; but the rent, interest and profit-class can reason, but won't. The result is the same in both cases.

(§ 505.) **To prove that the** rent, interest and profit-class take more than four-fifths of all the products of labor I will quote Vice-president Marshall from an address delivered by him at the University of Maine Commencement Exercises, June 10th, 1914. "In 1850 we had a Republic where respect for religion and reverence for law and order and sincere attachment to the Constitution were strong. In that year the proportion of the annual wealth created in the country by the joint

efforts of labor and capital was one-fourth to labor and three-fourths to capital. Sixty years later the proportion had changed to less than one-fifth to labor and more than four-fifths to capital. This disproportion to my mind has much to do with the present discontent."

(§ 506.) **Vice-President** Marshall claims that capital legally takes more than four-fifths and legally gives labor less than one-fifth of their joint labor. The definition of capital is "Stored labor." This being true it logically follows that the owner of capital either produced their stored labor, or produced something that would exchange for their capital, or they stole it, either through unjust laws or by brute force. The fact that labor receives less than one-fifth of the amount they repoduce and this is barely enough to sustain life as shown by Mr. Walsh's report proves that the owner of capital did not labor, but stole their capital from labor by unjust laws that the capitalist class made.

(§ 507.) **I am fully aware** of every reason that the rent, interest and profit-class will advance to justify their acts. I also know positively that their reasons will not stop the building of the corral that will be the wind-up of their class, the same as it was the wind-up of the jack rabbit. The United States is now building flying machines, and the warring nations of Europe are using the poisonous gas that Ignatius Donelly described would be used in building Caesar's column. I would suggest that every receiver of rent, interest and profit would read the building of "Caesar's Column by Ignatius Donelly." From the facts revealed by the Federal Commission on Industrial Relations

and Vice-president Marshall, we may look for the inferno to break loose at any time.

(§ 508.) A knowledge of the natural law of mind and life discloses many falsehoods and superstitions which medicine and religious beliefs have proclaimed as truth and knowledge. Likewise by considering the effect instead of the cause, and by applying one state of facts to prove another state of facts that have no connection with each other, such as the fact of round and the fact of cheese, is the reason why we have so many different remedies for our social and industrial injustice. We will endeavor now to locate the cause, then we will not have any trouble in applying an effective remedy. Every person honestly wants to remove misery, poverty and crime, which is the effect of some cause. The Federal Industrial Relation Commission and Vice-President Marshall state positively that the laws which gives special privileges to capital are the cause of our present unjust conditions. Starting with unjust laws made by the capitalist, as the cause, we will next identify the particular laws that are unjust. To do this we will consider the legal methods of acquiring capital. There are only three legalized methods of acquiring capital, viz: rent, interest and profit, and there are only three other methods of acquiring capital, viz: to produce, beg or steal. Every person except the rent, interest and profit-class must either produce, beg or steal for an existence. As self preservation is the first law of nature, we cannot consider the working class as a factor and cause of misery, poverty and crime. Their condition is the effect of capitalist laws. They only receive one-fifth of what they jointly produce, while capi-

tal that does not produce anything takes, by law, four-fifths.

(§ 509.) **The wage earner** is the purchaser of the product of his own toil with rent, interest and profit added. For this reason high or low wages do not affect him in any way. It is all the same to the wage earner whether he receives one dollar a day or ten dollars a day, as long as rent, interest and profit takes four-fifths of all he produces. The amount he receives represents his one-fifth under any scale of wages.

(§ 510.) **Rent, interest** and profit is always based on labor cost, and if one industry, by forming a union can raise their wages, and those that are not unionized cannot raise their wages, then the union man can purchase more of the non-union labor product, and the non-union labor must take less of the union-labor product in exchange for his product. For example, assuming that a pair of shoes and a pair of pants each represent one day's labor, and each laborer receives the same wages. In this event each could purchase the same amount of the other's labor for the wages they receive, regardless of whether the wages were one dollar or ten dollars a day; but if the shoemaker by organizing forced their wages up to ten dollars a day and the pants makers did not organize and only received one dollar a day in wages, then the shoemakers could buy ten times as many pants as the pants makers could buy shoes. In other words, the shoemakers could exchange one days' for ten pairs of pants, and the pants makers would have to work ten days for one pair of shoes. Rent, interest and profit taking four-fifths of the shoes and pants just the same.

(§ 511.) **The unionized laborers** only add to the burden of non-unionized labor and do not affect the rent, interest and profit class. The wage system is wrong, and non union labor will some day abolish this system, and let us hope that love and not force will be employed to bring about this change.

(§ 512.) **Having established** the fact that the rent, interest and profit laws are the cause of our unjust and deplorable conditions, our remedy is to abolish all rent, interest and profit laws. We can only remove the effect by removing the cause. It will do no good to change these laws. It is the principal and not the degree that is wrong. It is as great a crime to take one penny in either rent, interest or profit, as it is to take one billion dollars. We must enact laws embodying the principal that rent, interest and profit is a crime, and any person who takes either is a thief. When every person is compelled by law to produce all they claim as their own, or produce something that had an exchange value for all they possess, then we will have peace on earth and good will to man, and misery, poverty and crime will be unknown.

(§ 513.) **The laws of our** country provide that if a trusted employee who appropriates to his own use by deception and fraud, funds and property belonging to his employer, that the property must be restored and the unfaithful employee is sentenced to a term of imprisonment. The rent, interest and profit class have assumed to make laws and manage the affairs of the working class, and when the producer discovers that all laws have been made to deceive and defraud them, they will not have any laws to apply to for a remedy;

and no court to try their case. To prove this read the report of the Federal Industrial Relations Commission on laws and their enforcement.

(§ 514.) **Any intelligent** judge or lawyer will admit that law is not based on any principle of right or wrong, justice or injustice. All law is based on human experience, and the most charitable thing that it is possible to say of all law and all government is that they are an attempt to enforce honor among thieves who rob the producer according to law.

(§ 515.) **The laws of** England, Canada and the United States are founded on the principles enunciated by Blackstone. Every lawyer in the United States must be familiar with Blackstone's commentaries. They are the standard text book in every law school in the United States, and examinations for permission to practice law are taken mostly from Blackstone. In volume 4, Ch. 4, page 60, Blackstone's commentary we find this remarkable statement: "To deny the possibility, nay actual evidence of witchcraft is at once to flatly contradict the revealed word of God in various passages, both in the old and new testament." The same methods of reasoning employed by Blackstone are in full force and effect today in all our law courts, and many decisions handed down today are on a par with witchcraft. Lawyers like doctors and preachers are taught to reason from a belief, instead of a principle. There are more than one million decisions in the United States that serve as precedent covering more than four hundred thousand propositions of law, and the law is what the last judge guesses it to be; and yet, we wonder at crime, while our law makers and

judges use the witchcraft method of reasoning. The reason why our present day judges are not condemning innocent women to be burned at the stake for being witches, is because of the intelligence of the people, the unselfish duty of a judge knows no bounds or limit. In government the same as in bodily healing, it is the principle that determines the effect. The principle governing an unselfish duty has destroyed every government on earth; is now destroying the European governments and will next destroy the United States. Every government official that takes an oath of office is expected to perform some unselfish act or deed that would be unofficially and selfishly designated as a crime. The believer, in performing an unselfish duty changes the crime into a virtue, must reckon with the law of compensation, which declares that each individual is responsible for his own acts and deeds. It is claimed that the governor, the judge, the jury and sheriff that convicted and executed the Chicago anarchists all died violent deaths.

(§ 516.) **The difference** between selfishness and unselfishnes: of mankind is also the difference between intelligence and ignorance. The intelligent person knows that any act or deed that elevates, enobles or advances self must be of benefit to all mankind. Every act or deed of every person that does not develop self is not selfish, it is only ignorance. It is ignorance of the law of cause and effect that causes people to believe that they can avoid the consequence of their own act and deed. Every kind act or deed is selfish. Every person is known by his acts or deeds of kindness or cruelty, and all who are above the brute in intelligence

know that like will produce like on self. It is ignorance that causes a person to believe that they can benefit self by injuring others. Any act or deed that benefits others, must, from the nature of the act, also benefit self. Any act or deed that does not benefit self, from the very nature of the act cannot benefit others. It is impossible to injure or degrade self by act or deed that will benefit others. The law of cause and effect is immutable. Unselfishness is ignorant man's attempt to do good without a principle to start from. We must change the thing that we believe to be right, to what reason tells us is right.

(§ 517.) **All taxes are paid** by productive labor alone. Business men unselfishly collect every penny they pay in taxes from productive labor through rent, interest and profit. We can only bond and mortgage productive labor. We cannot bond or mortgage land, city, state or nation. We can only bond and mortgage productive labor. All permanent wealth created by productive labor adds to the burden of the laborer. It forces him to earn dividends on capital that is used to create other capital. He is compelled to earn taxes and a profit on any permanent wealth he creates.

He has no interest in anything he creates upon a wage basis. He would lose nothing if all the wealth on earth was destroyed, for the reason that he does not own any of it; in fact, the workers are benefited by the destruction of useful property. They then receive employment which in many cases means feeding hungry babies. After the great San Francisco fire, labor was fully employed at higher wages than ever before in the history of the city. The laboring men were greatly bene-

fited by the destruction of useful property. Any civilization that makes it possible to benefit its producing class by the destruction of its useful products has no moral right to exist, and will destroy itself just as sure as water will run down hill. The laboring man has nothing to lose and everything to gain, by revolution that causes destruction of property, selfishness should prompt everyone who has a mother, a sister, a wife or a daughter to make an effeort to prevent the pending catastrophe.

(§ 518.) **Language can be** used to disguise thought as well as to express thought. This is proven by the doctor when he tells his patient that he is all right, when he thinks his patient is going to die; but this does not deceive the patient, who will follow the thought and not the spoken word of the doctor when there is a difference between the two. This is also true of a liar. He deceives no one but himself. The dishonest man cheats no one but himself, the hypocrite only deceives himself. No one believes him. It is only what we think and not what we say that carries conviction to others. We can think and believe a dishonesty and a lie and convince others that we are honest and truthful; or we can tell an absolute truth, and if we do not believe it, no one will believe us. It is what we think and feel that affects others. The rent, interest and profit class honestly believe that this system is honest and just, and their honest conviction is communicative to the laboring class, and they believe it also. This universal belief of right and justice does not change the fact that if the rent, interest and profit class takes more than four-fifths of the products produced by labor, (as Vice-president Marshall says) there is less than

one-fifth as labor's share, and according to the Industrial Relations Commission's report, this amount is not enough to sustain life in the laborer. Another example of honest conviction and doubt is Billy Sunday, who honestly believes the most dishonest lies and convinces thousands of persons that they are true; while the same thing is preached from thousands of pupilts every Sunday and no one believes them. Billy Sunday honestly believes and others believe also, while most preachers are too intelligent to believe, and their doubts prevent others from believing.

(§ 519.) **Huerta in describing** the condition existing in Mexico April 25th, 1915 says: "No man with a dollar in his pocket and no woman between the age of 12 and 60 is safe in Mexico today. The real slogan of every party in arms in Mexico today is Free Money and Free Women." This is the condition that the rent, interest and profit class are bringing about in the United States. There are over two million of propertyless able-bodied working men in the United States today who are only awaiting a Villa to lead them. They will do exactly what is being done in Mexico.

(§ 520.) **To show how quick** desolation can come when the conditions are ripe, it is stated that within sixteen months after Villa left El Paso Texas with nine men and without a dollar he gathered an army large enough to drive Huerta, the Mexican President together with all the priests and the property owners out of Mexico.

(§ 521.) **The revolution in** Mexico was caused by the rent, interest and profit laws that make slaves of the working class. The same rent, interest and profit laws are in full force and effect in

the United States. To avoid the cruel war that is sure to come from our present laws, the beneficiaries of the law must change them. The American laboring man, like the Mexican laborer does not know what is hurting him, and does not know how to remedy it and when forced to right his wrongs, he will do it the same as he earns his living, that is with his muscle.

(§ 522.) **To give an intelligent** idea of what the conditions would be, when every person earned their own living and no one was permitted to live by rent, interest or profit, I will take the figures given by a California newspaper. This article claims that in 1914 the wealth produced in California will exceed $1700 in value for every man, woman and child in the state. There are about half as many able bodied men in California, that do not produce anything as are employed in the productive industries. Most of this nonproductive element interfere with the production of wealth, and none of them assist. If this useless nonproductive labor could not live by rent, interest or profit, they would not only become producers, but would materially help those who are now employed in the productive industries, assuming they only produced an equal amount, then according to this estimate, California would produce over $2250.00 yearly in value for each man, woman and child in the state.

(§ 523.) **About three-fourths** of the inbabitants of California are women and children that do not produce anything. Then we find that if rent, interest and profit was abolished, every producer would have at least $10,200 a year, where now the producer receives less than $700 a year.

The difference between $700 and $6800.00 (the amount the producer now creates at $1700 per capita) is $6100.00. This is the tribute rent, interest and profit levies on each producer. All of the non producers are law abiding and live by reason of unjust laws. The producers are in the majority and can change the laws any time they desire, and they will either change or abolish the law in the near future. (Write your name and address on the last page of this book when you desire us to send remittance covering the refund of purchase price of this book after you have read the book. A failure to do this will forfeit your right to a refund.)

(§ 524.) **Now comes the** question, how will we conduct business without rent, interest and profit. Suffice to say, when more than 200,000 of the shrewdest and smartest men in the state of California find that they cannot eat without producing something that has an exchange value for what they eat, they will soon find a practical way of doing business. Then how about the persons who won't work? After we give people a chance to work and they won't, then if they starve, it is their own business. Then how about the persons who are improvident and foolishishly spend all they have? The fool cannot foolishly spend his earnings, unless there is someone to take the fool's earnings. When every person is required by law to make an inventory each year to the Government of the exchange value of what they produce and possess; then the fool's product can be located and returned to him. We can only locate what one man has too little by finding the person that has too much. We must punish the

person who has more than they themselves produced, and force them to return it to the person who has less than they produced. Then who will determine the exchange value of the products of labor? That will remain as it is now. The average time it costs in labor determines the exchange value under any system. Then, how about salaries? They will be based on the average earnings in the productive industries. But the cost of keeping account of each person's product will be enormous, this is true, but there are ten persons in California legally collecting through rent, interest and profit more than the entire cost of keeping the yearly account with each person. This is one way it can be done. Another way is the way they are now doing it in Mexico.

(§ 525.) We **do not** require any change in our present form of government in order to prevent a revolution and civil war; but we must abolish all our rent, interest and profit laws, and enact and enforce laws that will punish every person who takes one penny in either rent, interest or profit, the same as we punish any other thief. There are a number of persons in the State of California who legally receive more than one million dollars every year from rent, interest and profit, who never have performed a useful day's labor in their entire life; while there are thousands of honest, hard-working men and women who do not have enough to eat. At the rate of $1700 per capita wealth a year in california, if one person takes a million dollars a year by law, then the law has made about 600 paupers. The rent, interest and profit-classes are not to blame; it is the system which is a relic of barbarism which is the cause.

(§ 526.) Public ownership of the means of production and distribution as long as we have rent, interest and profit laws have been proven a positive detriment in Germany. As long as any person can claim ownership of any products of toil that they did not produce, or produce something that has a recognized exchange value for what they claim as their own, we will have bloodshed, poverty and crime. No reasonable person can object to a state of society where every person must respect the right of every one in owning the products of their own toil. Every person would be benefited if no one had too much and no one had too little, and the time to act is before it is too late.

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