

Mind The Builder Soul-Culture

.. BY ..

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"The New Psychology Pearls"
"The New Psychology Complete"
"Scientific Prayer—The Silence"
"The Wayside and The Goal"
"The Valley of the Ideal"
"The Tyranny of Love"
"Living The Life"

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By A. A. Lindsay, M. D.

Tenth Edition





HERE is no intelligence outside of the man. that operates over anything in the man, except as it operates through the soul of the man, and this is controlled by the will of the man.

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Introduction



HAVE written ten books each of which bears directly upon the subject of *health*. Long ago I became assured that people would become better if they knew how; my next conclusion was, that the majority of human efforts are directed toward restraint, repression and endurance; doing things in the spirit of penance. Abnormal appetites with all sorts of wrong standards of thought and habit grow out of diseased bodies—their immediate bodies or those of their parents.

Unhealthy conditions or actual diseases of body make it impossible for one to rise morally, mentally or spiritually, just as they render one incapable of finest execution in art or workmanship.

After prolonged study of human problems I arrived at this—mankind would be better (for it wishes to be) if it knew how to become well. Every thoughtful person will justify me in placing the value of health above everything else. My ten books are all relative to health although they transcend all physical things in mere physical features. “Soul-Culture,” “New Psychology Pearls” and “Scientific Prayer” are pre-eminently character building books; they never fail to show the vital necessity of possessing the best body possible, in order to demonstrate the highest form of the spiritual man.

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However, "Mind the Builder" in this tenth revised edition shall be fundamentally a book of health, faithful to this leading thought: *There is in the soul of man the potency of perfect knowledge and power with possibilities through that potency of expressing an ideal individual; that deific spirit in the man can express as high as the instrument, the body, will permit and therefore according to the body's perfection. Spirit can express no higher than its instrument.*

Mind the Builder, with emphasis on *the*, signifies a truth that should be self-evident yet is seldom recognized, that there is no other *builder* but mind.

Mind the Builder, with emphasis on *Mind* and *Builder* signifies that the normal office of intelligence is to construct, although medical practice often says to the patient: "Cease harboring terrible thought attitudes, you are poisoning your body." yet does not instruct the patient how to cease holding depressing thoughts.

Mind the Builder with emphasis on *mind* used as a verb. signifies one should give heed to—obey the Builder.

These natural definitions should cause us, whatever attention we may give to the things physical which are acted upon and made into form, to know, first, the laws and processes of mind that act upon material things.

We should ask, first: is there any manifestation of mind except through matter? If one answers that

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mind or spirit, or whatsoever title one gives to intelligence, does manifest independently of a physical instrument, then one is led off into mysticism—endeavors to make conceivable that which to a sane being is forever inconceivable.

The only possible answer consistent with truth is that matter in some stage or form is essential to the manifestation of any phenomenon of mind. Mind may for its purposes operate through the vehicle, matter, in its etherial state and manifest tangibly while appearing, from our ordinary standards of observation, to be independent spirit. The latter term may be used relatively and shall be only relatively used in my works. There are rarified conditions of matter that compared with the coarser forms would seem to warrant the term, "spiritual form of matter."

I have been using the stereopticon and microscope in demonstration at public lectures for about six years; through these instruments with the subjects I used, I have taught thousands of people how to apply thought force to produce the desirable in bodily health, form, agility, rejuvenation and longevity as well as for prosperity and art growth.

I will for the first time consign these illustrations and lessons to book form. I owe to this phase of my work the discovery of the "Perfect System of Healing and Culture," therefore it is not presumption in me to believe my reader, not only will see the Perfect

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System, but will become capable of applying it in healing self and others.

Do not be alarmed at such subjects as evolution (you will be glad to know Darwinism, man's descent from the lower animals, gives way under our scientific demonstration) and embryology or even histology, for they are treated so simply and their complex and technical features so replaced with common sense that all may understand. We may say the same of anatomy, physiology and botany.

One can never realize his right and power to control his body with his thought until he has some conception of mind building and ordering the body.

This study puts an end to the conflicts that go on within the individual; one finds anchorage—a basis of permanent standards through the study of physiology with every item psychologically explained.

You should first read the book and then study it. Every essential formula for personal psychology is herein.

Image and Impulse



IF THERE is no building except by mind—if mind is *the* builder, *where* is the mind that builds all of the forms? Is universal mind centered somewhere or organized so that from its centered enthronement it can order the building of all sorts of bodies?

Or if all of the bodies are not built out of a central mind, what bodies are thus created? Is the human body the only kind that is especially presided over by intelligence that works from its center?

All bodies are built by the power of the intelligence within the germ cell of that seed fully empowered to within the body. A seed of anything has intelligence produce the individualization of the thing of which it is the kind. There is, therefore, no more occasion for a special providence to preside over building a man than a cedar tree.

There is a potency in the mind present in the primary egg cell of a human to unfold an embryo, infant and adult, the same is true of the seed of the cedar for its purpose.

Each individual has many of the same principles of mind that all the rest have; that does not justify a conclusion that a common center of control is ordering each thing. This idea is thoroughly defeated in the fact that notwithstanding the extent of generality

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there is that which is special in each subject that makes him individual; this demonstration produces final conviction that the Universal Mind is the sum total of the individual expressions of mind; each thing is a unit, an integral part of the whole.

If Mr. Burbank has occasion to modify the product of a fruit or vegetable he needs this lesson to cause him to look to the God (mind) within the seed of the subject he would improve—if he were under the old superstition, which I am sure he is not, he would try to change the mind of God outside of the subject.

If one is under the old superstition, he prays to mind extraneous to the individuals involved in a change, and asks that erratic, whimsical intelligence to be pleased to correct the inharmonies present or anticipated. If one is scientifically informed upon this fact that Mind present in a primary cell is building an individual, the plan of which may need modification, or if the building has been completed and needs to be reformed with improvement, one directs thought force to act upon the intelligence within for the purpose. You can change the mind of God through prayer but only the individual mind present in any subject which, it is desired shall be changed.

We have now declared and ultimately will abundantly explain and prove that the subject's own mind is building the individual thing throughout the universe; that to modify the result something of mind must act upon the mind that is building the object.

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Now let us see what it is, in the mind of the individual, human or other cellular creature, that must be impressed in order to produce a change. Let us suppose a seed of any sort—all things human, animal or vegetable grow from seeds—and we say that it is going on to develop a specimen of its kind, possessed of form and disposition too, perhaps, with some features perfect and others imperfect. Why does mind in the thing produce that particular fulfillment? Because of the *image* in the mind. This is an essential point, to know definitely that to change anything you must change the image in the mind of that which is being built.

You might ask too; why does mind build anything; that is, if image directs the building, what is it that causes it to build the thing that is in picture form within it? I reply, it is inherent in mind to build into form the image it holds and we call this inherent trend of mind; *Impulse*.

Supply mind with image of the perfect and an impulse to build, the fulfillment will not be short of the ideal.

Can we demonstrate that the image dictates the creation as to its form and other attributes? I wish to refer you to plate number one for a foundation of our New Psychology, which claims that all facts and forms which unfold from within the body or within the life with all of its affairs and phases, have their sources in imagery.

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In plate one, we have in the top line the primary egg cell of the sponge animal in a series of positions and *shapes* taken as it has occasion to move about. The second and third lines are different shapes of the one primary cell of the parasite crab and in the fourth line is the primary cell of the cat, while in the bottom line, left hand corner, is the ovum of a trout and following it, the chicken and then that of the human.

If in the place of the ovum of the sponge animal we had placed that of the elephant and in place of the crab, that of the camel the appearance would have been just the same or we could replace all of these with so many kinds of plants and grains magnified and photographed as these are and the appearance would be just the same.

Follow up the complete individualization of this set of primary eggs or any we might substitute, we realize the great unlikeliness at the end.

The materialist has exhausted every resource to explain why there are such unlike results from identical beginnings, and has failed.

He searched through chemical analysis and his researches with the microscope were most painstaking with the highest potency of instruments, proved them all alike and no distinguishing marks in reactions chemically or forms microscopically to give any classification of species. Darwin and Huxley became exhausted and gave up, saying that they had come to a most vital point upon which the whole scheme of their

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evolution rested which they could not bridge except with an assumption.

I am perfectly willing to have all of my teachings stand, or fall if they must, upon this serious declaration; *I have a complete, unbroken line of demonstration from the beginning of every subject, upon which I write or speak, to its conclusion and there is no place where I bridge over with assumption.*

Just think how anxious the world has been for the solution of the problem of evolution when it accepted this at the hands of recognized leaders.

These leaders said, after all of the means of studying matter had been exhausted. that the reason there are such unlike results from similar beginning is that in each primary egg there is the individual in miniature, the individual that is to be. They admitted they could not see it but they said it *must* be there for there is no other way by which the mature individuals could differ from each other. They should have said, "if there is not a physical form present in the egg in miniature of the sponge, cat, trout or man then our whole system shall topple over."

After one classifies himself as a materialist, he can only see physical things just as one who takes the suggestion "there is no matter" can no longer do any justice to the claims of the physical.

A man stepping out of doors early in the morning looking into a tree in his yard, saw among the top

branches what he supposed was a squirrel. He returned within and got his shotgun with which he fired away until his ammunition was nearly all consumed and still the squirrel was unmoved. Finally his wife came out.

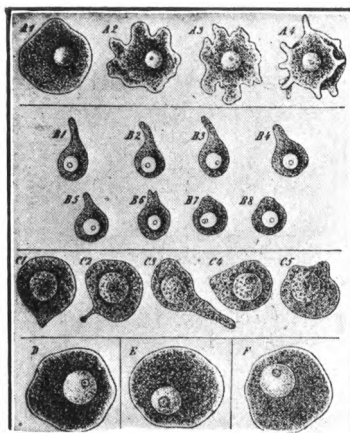
When she discovered there was no squirrel and the tree top shot all to pieces she was about to tell her husband that he must be hallucinated. She looked into his face to disclose this opinion when she discovered a hay seed on his eye lash.

That hay seed, auto-suggestion of materialism, or an opposite one, renders it impossible to see the truth.

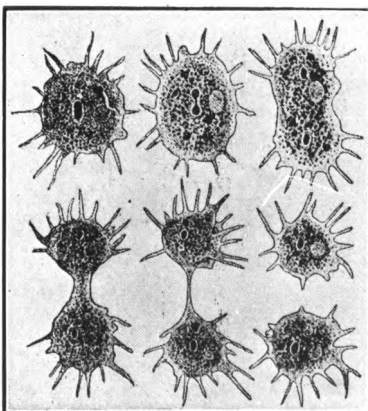
The different results from primary eggs which have similar physical properties are due to the *image* which is individual, present in each one.

The image is a working plan and it is inherent in the mind which has the image to also possess the impulse to build the appointments of that image, design or plan into form.

One surely realizes ere this that mind, not matter, is master; that mind, not matter, is the builder; that mind, not matter, holds all potency. Lest the fact go unperceived by some, I will say that since image and impulse determine what shall be the manner of the thing developing from the egg, this enthrones *mind* in the cell a supreme builder. There is no property of matter as such to hold image, impulse and life; mind is using matter through which to manifest these features. Therefore, *Mind is the Builder*.



Number One



Number Two

Cell Studies



WE WILL now consider some of the most important features of cells,—cell life, cell structure and cell organization and thereby become informed upon the history of the primary cell.

Plate number two exhibits that lowest form of cell animal that is adapted to practical study, the amoeba.

It is not only an example of all animal, simple form of life, but is typical in many respects of all cells including cells of every sort of tissue in the human body. In the upper left hand corner of the plate we find an adult cell known as an amoeba; an animal that lives singly, never becoming a complex organization, nor a multiple number, except for purposes of reproduction which it does by dividing itself in the middle. This is an important cell because our former evolutionists said, the amoeba was the parent of every living thing.

The cell, at which you are looking, has a body and a nucleus—some cells also exhibit another spot in the center which is known as the nucleolus or germinal spot. The body of the cell is all of that portion around the inner ring, the latter being the nucleus. The body is a protoplasmic substance that acts upon the food, which the cell accepts, in such a manner as to prepare the vital elements of the food for application in the nucleus, the life center of the cell. I am speaking of the amoeba but only in those respects in which it is

like any individual cell in the human body. The amoeba (or cell) wraps its body around the food, which it makes into body supply by absorption. The cell through nutrition and elimination develops, increasing in length; presently it becomes smaller around the middle as with elongation it develops two nuclei or vital centers. All of these changes are pictured in plate two. Ultimately the subject separates in the middle and we now have two cells where we formerly had one. This is cell reproduction by division or fission and is the only method of cell reproduction.

That which is usually called *new cell* is really a result of the preceding cell dividing. Cell immortality is true as a principle but could only apply to cells that live—all cells present date back, but dead cells of every sort are being swept from the body constantly.

We began in the picture with a single amoeba and at the end have two, each living its individual life and preparing to divide.

When the human body was discovered to be of cell structure it was soon noted that each cell of brain, bone, blood, muscle, nerve, membrane, skin, systems and organs and the secretions of the body has its parallelism with the amoeba—even suggesting that any animal body is, physically, like a great complex organization of amoeba; each cell having an individual life yet living its life with regard to the interests of the community.

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For a whole generation recognition was given to this fact of the complex organization, the body, being made up of an aggregate of physical, individual cells.

Not until within this decade, when your present writer showed the psychic equality of any cell of the human body to the intelligence of the amoeba was there any understandable statement published that every cell of the human body is an individual intelligence. Therefore, precisely as the aggregate of the cells, physically, comprises a physical body so would the aggregate intelligence of the cells when organized, comprise the mental and psychical result known as human; also, since mind in the cell (see my chapter on image, impulse and prophecy in the mind of the primary egg cell) builds and controls the body of the cell, the aggregate mind of the organization of cells must control the physical of that organization.

A more complete description of mind processes in control over the body is given in my book. "New Psychology Pearls," in the chapter entitled, "The Human Tower of Babel."

The amoeba chooses its food; it flees from its dangerous enemies; it plays and it fights; it creates a shield to protect its body if acetic acid is present in the water in which it finds itself; creates a gas and inflates a portion of its body to elevate or lower it.

You are distinctly informed upon the cell intelligence; that is, I mention partially its scope when I

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describe the amoeba. I would add that each cell of each tissue has as perfect a range of intelligence for its purposes as the amoeba has in the fulfillment of its life.

We gave some idea of mind present in the primary cell, particularly relative to the imagery and impulse—and this should be borne in mind now when we discuss the multiplication by division in the primary cell.

Plate number three shows the fertilized ovum of the human.

In the same manner as other cells divide, this cell applies food, develops and becomes two, the two, four and the four, eight and so on. When this multiplication has gone on for a time, the cells are found taking positions relative to each other, as if some design was being followed and in a few weeks of this marvelous multiplication, one can recognize that the human embryo is the design; that a human being is the image in the first cell and each division of that cell. Desire for food and impulse to fulfill the image are sufficient to produce the multiplication of cells and their arrangement in that order of the human body. In order to a fulfillment of the image in the first cell, many forms in many kinds of cells must be developed. After several series of divisions of the first cell have occurred, we find those cells working together with a result, the creation of a number of membranes that enclose those working cells. Later, in the embryonic

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development, we find those membrane cells being re-arranged into various systems—the skin from a certain membrane, bones from another and internal organs from certain others.

The source of all the different kinds of tissue cells is of course in the primary egg; that first cell has the potency of all other kinds of cells ever found in the body; it is the parent of all sorts and in its evolution we have the evolution of each human being, a discovery of practical value whether one understands the evolution of Man or not.

This primary egg with a potency of every sort of cell found in the body is the only cell which produces other than its own kind. Each cell of each tissue is definitely appointed to be faithful to its kind and it cannot produce any other; to this there is no exception—nerve cell produces nerve cell only; bone, muscle, blood and membrane cell, each producing its kind, just as the amoeba produces its kind and is never anything but an amoeba.

There is no precedent in the amoeba nor any cells of human, animal or plant of a cell unfolding from or into any species unlike itself. Faithfulness to species is the first law in multiplication. That law of itself defeats the theory of man's ancestry being the lower animals. However that never passed beyond theory. These days we demand knowledge—we must relate facts, not theories.

The Psychic Center Controlling Cells



WE MUST now consider the varieties of cells, their minds and their bodies.

Where our friends of the Darwinian trend of thought said hypothetically: "In each primary egg there is the thing in miniature which will ultimately be enlarged upon," we say, the *picture* of that complete individual is in the mind of that egg. Where the *materialist* endeavors to conceive of a quality of *matter* to build its miniature form into the full and complete, *we* realize that the *mind* in the cell which holds a working plan can apply food, multiply cells and arrange them in such a manner as to make the plan into a perfect structure.

The primary cell, best known as the parent cell, forms varieties of cells, and imparts to each one the image of that complete individual, also, the image of its own specific kind of cell. One of the later Darwinius said that he believed a cell of nerve, muscle, etc., becomes like its predecessor through memory. Memory not being a quality of matter would necessarily require a conception of mind in the cell, yet if this writer conceived of it, he seemed to consider mind with only one faculty, that of memory. The cell does have an image of the thing it is and the subject of which it is a part; it is possessed of impulse to apply food and

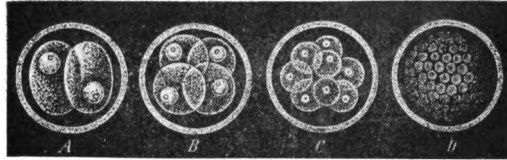
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reproduce itself also to be its part in comprising the aggregate body for which it also works.

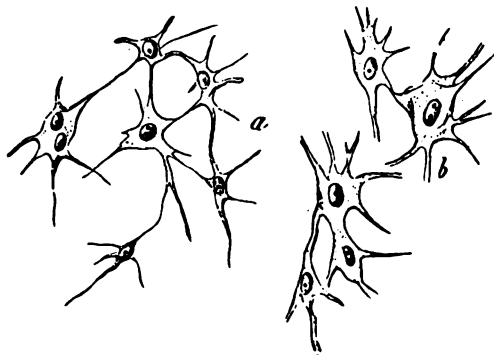
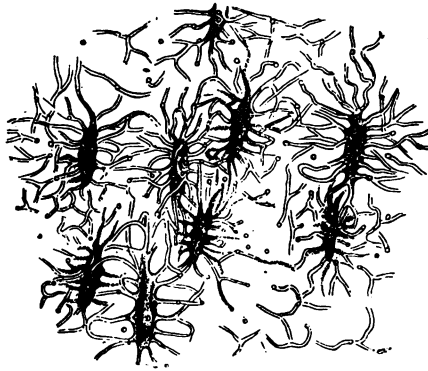
The ideal, of course, is the harmonious working together of all of the varieties of cells that constitute the body. The human body should be the highest manifestation of harmony because it is the most complex and most highly attuned creation.

In plates four, five and six we have illustrations of bone, enamel of the teeth and cartilage cells, bone in its cartilage stage. If we went on to show muscle, nerve and brain and spinal cord cells, it would only illustrate to you different shapes adapted to their places and purposes. They are all cells with nucleus and body and they are intelligent; they all multiply by dividing as shown in the typical cells already illustrated.

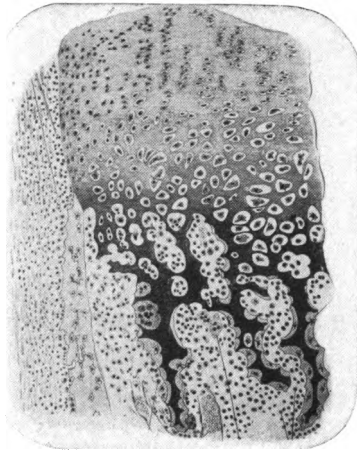
My chief purpose at present is to cause my student to conceive of the completeness with which cells comprise the body and that each cell is an intelligent individual, which is, through its mind, in communication with a center in the organization (in brain, spinal cord and other nerve centers) therefore indirectly is mentally in communication with all other cells of the body. I wish this to be particularly impressed upon each one for it is to be the privilege of "Mind the Builder" to show that the objective mind, which one uses in choosing thoughts and images, controls this psychic center to which all of the cells report and from which they receive their commands.



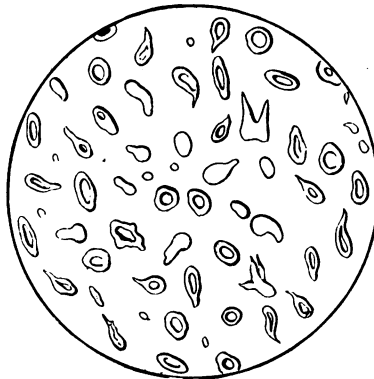
Number Three



Number Four and Five



Number Six



Number Seven

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Control of the body to preserve or regain health is the definite end of this book. I illustrate cells of the enamel of the teeth so as to convey the lesson that to the very utmost of the body, the teeth, nails, hair, marrow of the bones, the perriostium, blood, white or red corpuscles all are cellular and that intelligence, the soul, is in all of the cells; and *that department of the mind, with which one wills and chooses and forms conclusions, controls, directs and compels the soul.*

Plate number seven is a demonstration of the conscious mind's power over the soul to cause the latter to make organic changes in the cells of the body.

This picture shows that all of the blood cells are deformed. To be deformed they would have to be abnormal chemically. They could not become a source of food of a wholesome sort for other cells, nor could they travel normally in the body.

The normal human blood cells are practically round, those in the picture are all sorts of irregular shapes. The man from whom these cells were taken had pernicious anaemia; worry, which is a state of the soul in emotion of depression, caused the change in the blood. Worry is, as stated, a soul condition but the individual permitting and choosing thoughts; harboring ideas; interpreting the details of life pessimistically; fixed the soul attitude.

One other organic change also on the pathological side, is that reversal of the chemistry of all the cells

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of all organs and tissues of the body as when a paroxysm of fear, worry, grief, jealousy, anger or hate takes possession of the soul; everything in the body and its products become poisonous; the tissues, that are normally acid, become alkaline in their reaction, and those which should be alkaline, become acid; there could be no more profound, organic physical changes than these, yet they all have their source in the will mind that sets the soul expressing destructively. Practically, all disease has its source in wrong emotions, but all emotions are created or permitted by the will of the objective mind, and all could be prevented by the proper exercise of the conscious, directing mind which is placed as a sentinel over the soul. There can be no physical change organically or in function of a cell without first changing the image over the cell.

The soul is the controlling power over the cells because soul intelligence is in the cell and the image in the cell determines what the cell shall become and do; the objective mind controls the imagery of the cell.

Therefore man's will, volition, is supreme over everything he is or may become, be he an optimist or a man of doubt and fear.

We have, commencing at the egg, followed its division into cells that become so arranged that they form the complete body of the infant; we followed this up further, showing that all cells more or less rapidly go through the process of growing in elongation and dividing in the middle, so that every cell becomes two.

We have noted, too, that this law is absolute over every cell that it divides and therefore its division must result in its multiplied self. You could not imagine anything possessed of two halves, separating its parts thereby becoming something else. Nerve could never become muscle; bone could never become some other tissue. This being a law one must realize the necessity to have cells with which to carry on a process of repair or restoration. If one is to cure tuberculosis of the lungs, there must be lung cells which can be stimulated to multiply and it is only a question of ratio—can the rate of multiplication become greater than the destruction at the hands of disease? We do not count tuberculosis incurable, neither do we say it is curable in all instances; I should want to know that there are enough parent cells, which would, under suggestion increase rapidly enough, to overtake destruction.

If all the cells of an organ or tissue are destroyed, one cannot cause the part to grow again, if there are parent cells they can be caused to multiply and replace the part or if the parent cells are diseased a new image of health can be impressed upon their minds, then they choose and apply a normal food and in a few series of their multiplication, will become healthy.

We speak of an individual having normal or abnormal desires for food. Desire must be of the mind—matter could not desire. Then if the desires for food are erratic, the cells become trained to desire that

which is not wholesome food. Cells often become so wrong in their desires that they crave poisons, and use the toxins of the body; toxins do not make good cell bodies. It is impossible for one to have one code of standards in his conscious mind and still maintain another in the cells of the body. They all seem to be watching the choice that the objective consciousness makes so they can follow copy. A man is training his cells all of the time. Alcoholic desires, or food combinations put up particularly to act upon the palate which may become very degenerate in its standards of satisfaction, are taken as precedents by all the cells of the body.

Going back again to the newly fertilized egg; it is possessed of mind and in this mind is a desire for food. It has found its normal location, the first residence of the man (very beautifully illustrated in this book) and in this environment a food supply is provided by the mother's body. The cell desires for food and its ability to apply the food are proved by the marvelous rate of cell multiplication. See plate number eight to form some idea of the rapid rate of cell reproduction when food is accessible. Observe the different stages compare a few days with four weeks, eight weeks, and think how many pounds in weight have developed in fifteen weeks, beginning with a single cell. This demonstration should encourage one whose cure may require cell multiplication. Heretofore when repair has involved rebuilding tissue, the patient has felt dis-

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couraged, imagining it must be a very slow process. It is true that some kinds of tissue can be replaced more rapidly than others. Nerve cell reproduction is not as rapid as muscle cell, for instance. However, with parent cells and a knowledge of the power of suggestion and how to use it to create and intensify desire for food in these cells, any structure or organ can be built again in a reasonable length of time.

Let our attention be given to plate number nine; a cell is intuitively locating food, moving its body toward it; preparing its body in shape to close around it; enclosing the food in its body then absorbing its nutritive properties and eliminating the waste—there is cell elimination in health, commensurate with nutrition. That which takes in must also eliminate is a law, physically speaking or speaking mentally or spiritually. This picture is of an amoeba and it is typical of the cells of the body.

I wish to remind you here that the cell locates its food, discriminates between that which is good food and substances that are not food. Mind in the cell would be finally proven by this if there was not plenty of other evidence. From our objective standpoint we ask: how can a cell perceive its food, its enemies and friends, etc.? It has no eyes, no feelers, no fingers. You are now ready to accept the presence of intuition, an innate power to intelligently perceive beyond the senses, and in no way dependent upon them—in man's instance his perceptions are limited by them.

The cells of our bodies have that heritage, perfect knowledge, each one for its purposes and possibilities. This innate knowledge upon the subject of food and enemies accounts for the cell and system rebellion in the introduction of poisons into the body which the human may choose to take. The intuition of the cells or their aggregate intelligence in the soul can only rebel and prompt the consciousness—cannot compel the volitional part of the man to obey. The amoeba can live up to its intuition but the cells of the human body that know just as perfectly as the amoeba, have to yield to the standards which the conscious mind forces upon them. One chooses wrong standards of eating and drinking; receives prompting from within that they are erroneous; he can heed intuition or he can force it into silence and make his cells accept that which is not food and after a time these very cells demand the food and drink standards which they originally repudiated. The soul is controllable by suggestion and by suggestion it can be trained to desire, even to compel a destructive practice. The bodily processes are automatic—they continue to operate as set to motion until an equally great force of suggestion shall establish a different basis. Herein is our remedy, suggestion. When the automatism of the soul is supporting disease, reiterated new suggestions involving harmonious conditions of the cells, the soul's servants, must be given.

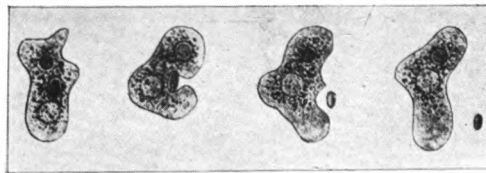
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The body is a great community of intelligent individuals; each cell, indeed possessed of deific knowledge, creating an aggregate, or an individual of innate perfect knowledge, for the purposes and possibilities of the individual. Yet this innate perfect is bound in all of its infinity to respect, even to wait upon the approval or direction of the finite form of mind, the objective, or exterior form of consciousness.

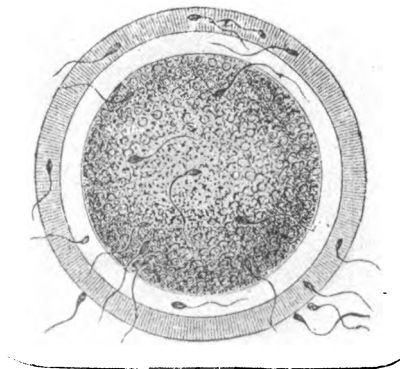
Why is it so? Because man is living this present life to form an individuality. If he could not choose if he could not look out upon the objective life and world and be free to interpret it as he chooses, he could not form an individuality; he would be universal for his objective experience is forming in a peculiar fashion, that plastic self, a spark of the universal. In all of his peculiar, personal experiences, he can express perfection if he heeds those promptings of the innate self. The purpose of the New Psychology is to cause one to hear that inner voice upon all subjects. It is a science, which no other teaching has approached for all other teachings have led humanity to look without.



Number Eight



Number Nine



Number Ten

The Source of Body and Soul



N PLATE number ten the large ring is the feminine egg cell or ovum with its different membranes. This should not be thought to be flat but rather spherical.

The human organism functioning through the ovary produces or ripens, ordinarily, an ovum about every twenty-eight days. Chemical and microscopic analysis demonstrates this to be a typical cell with body and nucleus. Psychical analysis discloses an intelligence for its purposes and an impulse to unite with its complement, the masculine cell, which it intelligently seeks. In its soul are the impressions that species has stamped upon it; and the predominating thought emotions of the woman's ancestors, and those of the woman have impressed it also. Not every variety of human cell would have occasion to be thus impressed; the egg cell has the purpose of perpetuating, not its kind of cell but human species, therefore general and specific characteristics are present.

The other little bodies in plate ten are masculine cells, each one intelligently seeking the ovum, making movements with lightning speed, endeavoring to win in the race. The first one of these that penetrates the inner membrane fertilizes the ovum and blends with it so perfectly that it loses its physical identity quickly.

Forty-nine

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Chemical and microscopic test of this cell discloses no variations from the typical cell, but psychically it contains the individual impressions of species, ancestry and those impressions that the peculiar habits, appetites, disposition and predominating emotions of the man would create.

In this union, we have coming together two similar clumps of protoplasm, chemically constituted of the same elements; surely there is nothing in the matter of these two tiny bodies to hold a potency of all that is known to be in a human being. Yet it has been recorded that this union of physical cells constitutes conception. *I declare to you that there is nothing in this bringing together of two bodies of matter, whether of similar or unlike elements, to constitute a basis of conception of a new individual; and that we must consider each of these a spiritual (intelligent) individual and their union out of which a man shall unfold, is a soul union. That the mind in the cell must have a physical body in order to manifest itself is already taught. From the instant of the union of the two souls there is to be but one body. Conception, through which a new being is formed, is a spiritual union, therefore, conception is immaculate.*

The instant that soul in the vehicle, the masculine cell blends with the soul in the vehicle, the feminine ovum, individualization begins. A potency of a new individual existed in the parents before this occurred

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but their union is essential to the expression of that fulfillment. This is the law of the beginning of a new individual, a law that never had an exception.

The blended soul present in this primary cell is the soul that remains present in and constructs or evolves the body which is ultimately born as an infant; is the soul that continues to abide in, reconstruct and use that body until it becomes untenable, then it moves out to go on to live and fulfill its myriad prophecies that the mundane life does not make possible.

Immortality of the individual is scientifically proved in the New Psychology.

I can go back the remaining step—we have thus far taken the masculine and the feminine cells as we find them seeking each other as the masculine and feminine elements do in the vegetable world. I have proceeded to speak as freely upon human ovum fertilization as I would upon botanical fertilization, knowing that no true modesty hesitates or blushes at these subjects but only indecency and degenerate thoughts create a self-consciousness that causes one to avoid studying and teaching this subject.

The question is quite reasonably asked: since man and woman bring these two souls of two cells together and these two souls become one in one body, did they create the mind and the matter, each in the cell he or she supplied for this union? Permit me to build this up for you.

MIND THE BUILDER—SOUL-CULTURE

Let us suppose I am sitting at the table. I have no orange but my neighbor has. I may or may not take objective notice of him and his fruit, yet presently I discover an over supply of saliva in my mouth. If you read this carefully you will probably discover your mouth in a similar condition. Saliva is made of cells, my salivary glands performed the function of secreting saliva. My soul or subconscious mind was affected by the image of an orange being eaten and prepared to treat the orange—with the secretion forming in the mouth, the gastric secretions occur too—through imagery and telepathy.

If saliva is cellular its cells have minds as well as bodies—all cells are entities.

Again, did my body and soul bring into existence either mind or body in the cells? No, my soul, using the organism of the body only, made the cell. What is it to make a cell? To cause mind to function in the office of a cell and gather to itself a body suitable to carry out that office.

My soul out of my soul center, appointing a spark of itself to express as a salivary cell, used matter adapted to serve as a proper instrument as physical salivary cell for that purpose; matter which was present in the body.

There is no instance where something is made out of nothing, creative power consists in the power of mind working from within to put matter into shapes and conditions in which it was not previously existing.

MIND THE BUILDER—SOUL-CULTURE

Then my soul did not create the mind in the salivary cell? No, it appointed it to create the cell, fulfill its purpose as a salivary cell. There its office ends and the cell can be swept from the body as an eliminant.

The functioning of the woman's organism in response to the command of her soul builds an egg.

Precisely as the soul stamps images and impulses upon all cells for their purpose as they serve the body, the woman's soul stamps upon this egg every sort of imagery and impulse involved in supplying its part in perpetuating human kind.

Does that signify that she brings into existence either mind or matter in that ovum?

As to the matter, she only reshapes that; to the soul she makes upon it the imprint of species, ancestry and her personal qualities, and leaves unmodified, because she must, the innate in spirit or soul—that which is universal, inherent in mind—the image of the perfect and as it takes individual form the image of the perfect for that individual. This is correctly stated as the image of God because it is the innate perfect that comes over from spirit in its universal and perfect.

There is a masculine cell now to be considered but it need not be examined in so much detail for the distinguishing feature in its creation is chiefly in the brief time necessary in its formation. We may say there is a moment when the element as a cell does not exist but through imagery of the mind, emotion of the

soul and functioning of the physical organism, the cells are quickly built, with all the impressions and impulses stamped upon them to become, each one a perfect part in joining its complement to build a man.

Our objective standards of thought upon time, and space limitations; upon beginnings and endings, upon growth and decay, make it almost impossible for us to conceive of some most vital truths.

We are taught to consider any great change in a thing as if it were ended. Even that which is called death is considered the end of individual existence whereas the individual moves out. The body undergoes changes but every atom of it goes on forever—the matter used as a body had no beginning either.

I have gone back to the beginning of the individualization of each one, in soul and body; I have shown that not so much as a cell can come into existence except from a cell strictly of its kind or primary cell that has the potency of a variety of cells that become integral members of an organization of an individual. I have scientifically shown that there is no evolution, the higher from the lower species but each thing must have been preceded by its kind.

It would sometimes appear that I had done all of this to inspire the question, "Where did the first parent of each thing come from if there is no descent of one species from another?" My reply is an intelligent one but it involves much training of the consciousness,

MIND THE BUILDER—SOUL-CULTURE

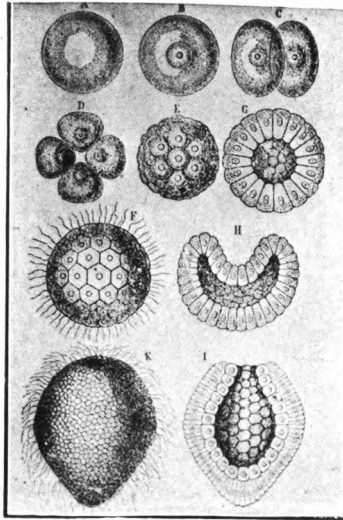
training it, almost, if not quite, to the standards of soul or spirit which comprehends there is no beginning and there is no ending.

My answer: *there never was a time when the parent of any subject that exists did not exist.*

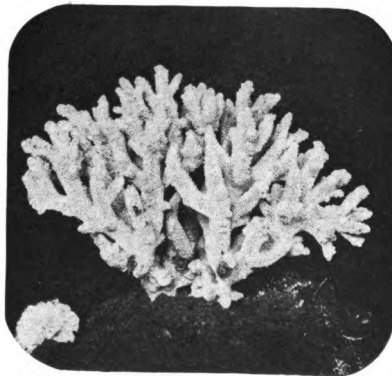
Appreciation and depreciation through effects of environment and other elements upon all embodiments are evident changes but that man is an improved monkey; or going back other billions of years, an evolved amoeba, involves a principle whose precedent is not found in the universe nor any member of it.

This is not a debatable subject, I have the demonstrations that prove to my satisfaction and would be ample in any instance where one could live it all as I have lived it; that each thing creates its kind whether it is a thought taking form in a cell or a thought sent out into the world, freed from a mind in a state of hating or loving.

You will not gather figs from thistles and billions of years intervening will not gather men and women from monkeys, apes and orangoutangs; but there is a law and possibility of the ideal, of each thing, which being known to man, enables him to produce such perfection in plant and animal that they seem to be new species and will enable the man to manifest his own innate knowledge and power so that he will seem to have evolved into a God.



Number Eleven



Number Twelve

Community Interest Observed by Cells



IN PLATE number three, we illustrated the multiplication of that cell which is the result of the two cells, masculine and feminine uniting; return to that picture and find the primary cell of the human dividing into two, the two into four and so on. Review plate number eight and realize that cell division has gone forward, so that in fifteen weeks there is a great organization of intelligent individuals, each one lending its body for all the purposes of that organization; each cell holding in imagery the perfect body and persistently keeping itself in line.

Let us study a lesson on the community interest, and possibly become capable of perceiving our relationship to other human beings and all other embodiments.

A leading thought in the lesson is a monumental conception of the New Psychology which has solved the problem of man's social relationships in this attitude; an individual's best interests are best conserved through his best consideration of and service to his fellow beings.

In this connection, I introduce plate number eleven; upon this, you find in the upper left hand corner, the primary egg of the coral animal; in the same line it has divided once and in the second line, the pair have become four, then multiples of four. The third assemblage in the second line is the arrangement of cells

that is found when the subject is sliced open and the first picture in the third line illustrates the animal in definite outline, forming its cellia or threadlike projections all around its body, which aid it in locomotion; the second in the third line is a section of the coral animal, showing an internal form corresponding with the mulberry form of the interior of the human embryo at a certain stage.

The last line has on the left side the adult animal, by the side of it, is a section of the same, showing the layers of cells, with each individual cell free to move in and out, among or over its fellow cells. And these cells do carry on their work and their play, never getting out of line so as to deform this design, the perfect coral animal.

These phenomena are small items compared with a beautiful fact concerning the animal itself, which is made up of the multitudes of co-operating individuals known as coral animal cells.

Study plate number twelve, a most beautiful piece of coral. I trust I will make myself better understood than was the author after whom I read when I was a child—or perhaps he did not know what the coral is. Any way he conveyed the idea that the tiny but wonderful and beautiful coral animals made the coral. He remarked upon the marvelous result of such little creatures building the coral wreath and the coral island.

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The coral is not something built in the manner that bees and ants and wasps build their houses: it is comprised of coral animals' bodies. Each animal intelligently maintaining its relationship to all others in such a manner that the result is faithful to the pattern which the aggregate of their bodies is to fulfill. Their patterns are often taken from the sea vegetation in whose midst or near which they live, sometimes copying the bloom.

Moving in and out among each other freely, yet always preserving the form of their aggregate is only one phase of their social considerations.

They adopt the dietary essential to the product of bodies that will possess the characteristics best adapted to preserve the individual and communistic life. They separate lime from the water to supply a quality to their bodies, still they intuitively keep a balance in their food, which they make into body substance that is imperishable even as life passes out of it and it crystallizes into great fields or masses of coral. It is known that marble, limestone and other kinds of rock are created upon this same ideal socialistic basis.

I have a friend who owns a mountain of marble that towers now high above the level of the sea, a quantity sufficient to supply man's mart of building material for the great cities.

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Each tiny coral animal lives its little life to create a beautiful; imperishable body, which it leaves as a monument to the social principle, a tribute to love.

Tiny intelligent creatures of the sea gave their lives in ages of the past to create bodies of the properties to constitute this mountain of ideal marble, ideal in beauty, invaluable in its utility. Man should lay loving hands upon the products of the love life and labor of Nature's intelligent, if microscopic self and he should choose to go forward to complement the work of the simple forms of life, conserving and fulfilling in his creations the beauty present or in prophecy in each one of Nature's subjects.



Each wrought alone, yet altogether wrought
Unconscious, not unworthy instruments
By which a hand invisible was rearing
A new creation in the secret deep.

Omnipotence wrought in them, with them, by them;
Hence what Omnipotence alone could do
Worms did. I saw the living pile ascend,
The mausoleum of its architects,
Still dying upwards as their labours closed.
Slime the material, but the slime was turned
To adamant by their petrific touch;
Frail were their frames, ephemeral their lives,
Their masonry imperishable.

—J. Montgomery.

The Perfect Copy Within



LATE number one, top line, illustrates the primary egg cell of the sponge animal in various positions. That cell multiplies and ultimately becomes a complex organization, a multiple cell animal.

Plate number thirteen is a picture of sponges of different kinds and shapes. In the same manner in which the coral animals give their bodies in unison to constitute the coral pattern so also do the sponge animals. They do not build the sponge as something they make, they build it of their bodies. In the picture, is a flat sponge with prominences, another is easily identified as the toilet sponge; another the form of a tree and still another, cup shaped, known as Neptune's cup. One realizes that mind is the builder in all of these demonstrations and that nothing less than perfect knowledge for its purposes could have qualified the microscopic animal for such results in its faithfulness to the organized body of which it is an integral member.

The sponge animals of the species here illustrated, form of their bodies these patterns and partake of the proper food that maintains the toilet sponge consistency while others reside in deepest seas and select food that will constitute a substance of the same analysis as glass.

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The intelligent selection of food and holding the image of the pattern are two communistic interests in which the individual can best preserve, and express itself are the features which mind as a builder would here illustrate through the sponge animals. I would remind the reader of a cardinal instruction given in my "New Psychology Complete" which is this: the question one should ask of himself relative to every proposition is; "What relationship has the matter to my self-expression; are the opportunities of my expressing myself in fulfillment of my innate possibilities enhanced or prevented by this proposition?"

This may seem to be a selfish question; it is not. *for one can only serve his communistic or social interests the fullest when he is expressing himself the most perfectly.* Indeed, that question is the true test, it is the question every coral animal, every sponge animal asks and always receives the answer; "*do and be that which is your own best expression for through that ideal expression of each one, we produce that result, the ideal organization.*"

Since you have found pleasure in considering these bodies made up of co-operative animals, which are themselves comprised of multitudes of still smaller but intelligent individuals, which co-operate—each serving the best interests of the number and the collective number serving the best interests of each, I anticipate for you much more intense satisfaction in considering the

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human body, your own particularly, in the light of these illustrations of the coral, the marble and the sponge.

The cells, each a live intelligent individual, have resulted from that splitting up of the primary cell; and having the same parent and growing up together seem to have a reasonable basis of such congeniality and co-operation that they can form a unit and a harmony. In one of perfect health this is certainly the cell condition.

All of those identifications I formerly had of the body as a mass of bone and muscle and streams of blood and strings of nerves and coils of tubes have been lost to the idea of myriads of intelligent entities that give their minds and their bodies to organize the most complex, but the highest type of co-operative institution that intelligence can conceive.

The human animals (cells) give their bodies to constitute the body; they work for the body; each kind normally chooses the food and exercise to develop a body which in the most perfect way serves its purpose in being part in normal tissue of its kind.

In man there are nerve and brain centers. These are composed of cells whose bodies are in every way adapted to mental work—not like nerve and muscle and bone that have to take part in a supportive way, physically. These are the cells or the colonies of cells psychically equipped to receive communications from

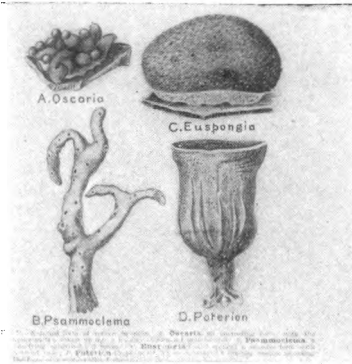
MIND THE BUILDER—SOUL-CULTURE

all of the cells in the body, directly through the nerve cells. The brain and spinal cord and nerve ganglia are the psychic centers with physical construction and relationships provided in every essential way with means to transmit orders to every cell of the body, and to receive impressions from each one. Telepathy, not "nervous reflex" is the method of communication. The nerve cells are equipped to interpret as sensation and they can translate a muscle cell condition or that of any other tissue, therefore they are the message bearers of all cells.

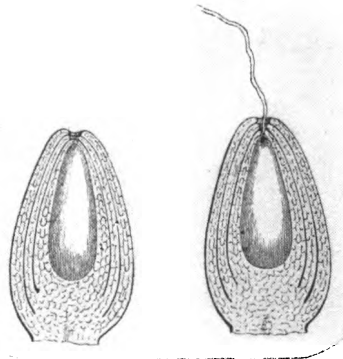
It is easily comprehended that the billions of intelligent individuals, the cells, would have a center to which each one directly or indirectly reports. See my essay on "Human Tower of Babel" in my book "New Psychology Pearls" for a clear detail of telepathy between cells and the organizations of the systems of cells.

I do not care to repeat in this book that which is printed in detail in my other permanent books; I do wish my reader to understand something of the mental, psychical and physical relationships through which the thoughts of the conscious mind affect the subconscious mind and cause it to affect the bodies of the cells, therefore their unit, the body.

Your thought attitudes, to which you consent, which you desire to hold, are the source of your buildings—this is law.



Number Thirteen



Number Fourteen

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I suppose that everyone realizes that when he voluntarily thinks, he thinks with his brain. He has a profound subject which he revolves in his mind, reasons upon, in such an instance he feels that he is working with the fore part of his head; he believes he is wearing out cells. It is well known that images are held and ideas formulated in this portion of the brain, also, that there is a brain center for each kind of performance or each system or function of the body.

The imagery being held in the brain which is the psychical center to which the cells of the body report, and from which they receive the impressions which control their physical states, through controlling their minds, places that center in supreme mastership over the body. Every one knows that he can treat the imagery that comes before the consciousness either of two ways: he can entertain it, or dismiss it by calling in some other thought.

It should be apparent to every one that the volition has the deciding, the choosing power, regarding thoughts. A thought can be neutralized by dismissing it, or it may become a design for a building by being harbored. The treatment of thoughts is a process of forming conclusions—the conclusions one forms with that department of the mind which reasons inductively and deductively and chooses, being also the psychic center, brings the designer (the objective image forming department) and the builder (the subconscious executive department) into that relationship, which must

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result in a building, a result in perfect harmony with the thoughts chosen or permitted by the volitional department. This is the point where the finite in man dictates to the infinite in man. If the finite department exercises its senses and reason or intellect to originate designs, in as much as it is then only a finite architect, the builder must execute after a defective plan and produce inharmonious structures. We see these results in man's body and every other phase of his life, as disease or inharmony.

The soul possesses a department of innate perfect knowledge upon all buildings that pertain to the individual's life and can therefore prompt or impress the designing department, finite objective mind, with perfect ideas, supply the Vision and receive the approval of the will of the finite mind and receive back to itself (the soul) the design with the command to build after its appointments.

My most supreme lesson is to teach the man to pray with his own conscious mind to the innate department of his own soul to receive all copies for the details of his life's affairs. I know of no way to state it more strongly; I showed in these pages where the designer comes in touch with the builder, I exhibit the intelligent brain cells as the organ of conscious mind; I also demonstrate that they constitute the soul center to which all cells report and from which they receive their commands.

The Soul in the Seed



GRAIN of corn or wheat or a bean interests the chemist and food specialist purely for its outside, material value. With a keen edged knife layer after layer is shaved off and each one magnified by the microscope and a careful record is kept of the cell structure of each layer. In these outer coats we have the dead bodies of cells which fulfilled their office in life to prepare food for an innermost cell which in principle is immortal. After these outer cells have executed their life function, they leave their bodies compactly arranged to protect the inner cell, which is not to die but is to continue to perpetuate the corn, wheat or bean.

In cold climates there is a quality in the chemistry of these outer layers of cells different from the same seeds where it is warm the year around; this and other local features affect the quality of these subjects from the food standpoint. The food chemist has observed that after removing the coatings of substance more or less hard, that down deep in the center there is a tender heart, very different in its constituency in every way.

Another individual comes with his chemical and microscopic laboratory and examines just as carefully, the texture of layers, etc., for he too wishes to know all about his grain from the standpoint of utility. This

examiner wishes to know many other things; he says this particular quality of grain is of a certain good class for food but he wants seed to plant. There is much about this grain that he cannot disclose with his agents of test; somewhere in this grain an impression is carried which he cannot see with the microscope; he cannot make up his report on reproductive value until he knows about the surroundings under which it grew. He says that he knows the grain of wheat which he is examining, could never develop into rye or grass but if it has grown up among such things, the succeeding grains may develop many chemical qualities and even the reproduction standards of neighboring grain, or cheat. He wishes to know, since this particular grain of wheat grew as beardless wheat, how many generations back was it a bearded wheat. He says he cannot tell from his microscopic and chemical test, just how nearly ready this grain may be to return to renew qualities in its ancient ancestors, qualities that reduce the utility of the product.

Some one informs him that all of the history and prophecy of the grain are in that heart which he calls the germ, that softer portion so well protected by the outer. He then turns his most powerful instruments upon this delicate particle; although he finds life, it may as well be a dead thing for all that his standards will disclose. But he is persistent and declares: "Since I know that individual and ancestral impressions are in the grain, I must record the particle rela-

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tionships in different grains produced under the various circumstances, and after I have these complete tabulations, I will know the history and prophecy of every grain hereafter."

He does not know the sort of defeat that awaits him any more than does the medical man who considers man physical, therefore, if he tabulates his physical conditions in one instance, every time in the future that he finds those conditions he will know the same order or disorder exists; therefore, since he uses in the first instance a treatment that is followed by certain changes, he can consider that he has a scientific discovery.

Now the student of a grain of wheat tabulates every chemical feature and microscopic, as well, and especially of the germ by which he thinks he will disclose history made by past generations of that grain and the history it will make.

He, in other words, imagines that he can read the potency of that which he not only does not perceive, but that which he has not conceived of as existing, the soul of his grain of wheat. It has not been a possible thought of this man with his standard which is one of the two most usual; one that God from his throne on high grows wheat after his own notion, the other, wheat is chemistry with ability to grow more wheat because it is matter that can take up matter and develop roots, stem, and leaves, and bloom, and seed.

Such an individual could not conceive of an *image in that grain of wheat's soul*, an image with detail of

fulfillment not fashioned after its own coarser outer body.

He, with all the world of materialists, agrees with the psychologist on the one point, that past history and prophecy are in that grain of wheat. The physicist looks only to the matter and its particle arrangement, saying not only that matter is supreme but that matter is all. The Psychologist says, mind is supreme and matter is its agent of expression; that there are various spiritual phases of a bean's life as there are those in a man's; that a grain of wheat has a disposition; it has image and impulse for its future fulfillments and a potency of mind and body to that end. These individuals are saying to all mankind and being answered at least by Mr. Luther Burbank; "you have studied my body enough, come, study my disposition from the standpoint of my species and ancestry and my environment; study these so you may know the images within me, out of which I build the bodies of my successors and shape their images for them; I have an ideal not yet fulfilled because environment and all haphazard situations have dwarfed or distorted me; I have been treated by man like the hog which is valued for its fat or I am chosen for my flower at the florist's estimate who pampers his pets; give to me my liberty to express all of my self in every phase of my nature so that I may attain my ideal; learn of me, learn of my nature; but this you can never do by searching in my body, seeing it, as if it began, and ended in matter."

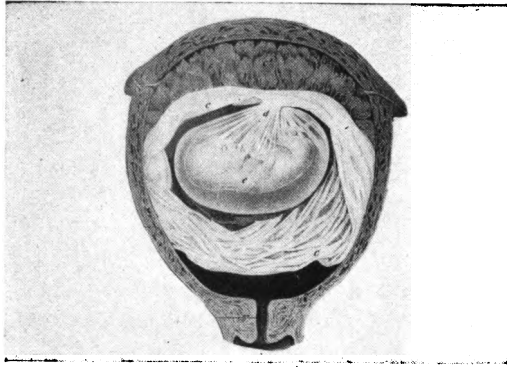
My reader, what think you; is mind the builder?

Truth



TRUTH is within ourselves; it takes no rise
From outward things, whate'er you make believe,
There is an inmost center in us all,
Where truth abides in fullness; and around;
Wall upon wall, the gross flesh hems it in,
The perfect, clear perception—which is truth.
A baffling, and perverting carnal mesh
Binds it, and makes all error: and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us. * * *
Therefore, set free the soul alike in all,
Discovering the true laws by which the flesh
Accloys the spirit! * * * I go gather
The sacred knowledge here and there disperséd
About the world, long lost or never found,
And why should I be sad or lorn of hope?
Why ever make man's good distinct from God's,
Or, finding they are one, why dare mistrust?
Who shall succeed if not one pledged like me?

—"Paracelsus," Browning.



Number Fifteen



Number Sixteen

Nature's Wombs



IN PLATE fourteen, we exhibit a seed pod, which is cut open, leaving the tube like connection attached to one side. One sex element exists in the seeds developed up to a certain extent in the pod; these seeds are approaching the time when they will close over and become very solid on the outside. Before sealing up if a certain thing does not occur, the chemistry and microscopic formation of the outer body and the germinal center may be as usual but the image in that germinal center will not be complete; if that certain experience is omitted, there will be neither a picture of the subject, nor impulse, nor potency to reproduce its kind.

This experience is conception, a spiritual union in which the absent element (imagery and impulse) complementing those already present, are carried into the heart of the seed, every seed, and help to fashion in that germinal spot that individual which remains there in prophecy until that occurs which shall liberate all that is pent up in that outer shell.

It may be the honey bee or the humming bird that passes from flower to flower that fulfills the office of carrying the physical element, that is the instrument of the soul, spirit, intelligence, mind with its image, impulse and potency essential to the fertilization of

these seeds; or this element may be carried to the tube from other flowers, by the wind. It matters little as to this however for our lesson is two fold; first, mind with its imagery must join mind with its imagery; second, God or mind does nothing except through a physical instrument. Since this latter is true, gross man has thought the instrument itself was the power.

Plate fourteen is a picture of one of nature's wombs in which a seed is built. A grain of corn in its outer part is another of nature's wombs, in which the unfoldment of a new individual life begins—a tiny beginning in a tiny place perhaps but that is born there which may tower like a tree and reproduce itself upon that tree hundreds of times. There is knowledge and reverence for a subject that grows out of knowledge of it concerning another of nature's wombs, that which receives and makes possible the development of the seed (the primary egg cell) of the human. I choose to call plate fifteen the first residence of the individual.

I have yet to find the person whose reverence was so low that this study could make no appeal to him. Motherhood and the true in woman rise in the respect of every beholder of this picture, which I have exhibited at the hundreds of lecture courses I have given upon *Mind the Builder*. A mind is degenerate with impure thoughts if it is disposed to condemn this study. The botanist may teach pupils of any age, concerning nature's wombs of flowers and their fertilization and be approved, whereas, in the past, some who

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approved of that told untruths to their children, as long as they could mystify them concerning the source of young animals and babies. That knowledge most vital to the young is withheld from them in all of the sources from which it should be imparted, and the instruction, in all of its unclean interpretations, is passed out by older boys and girls who are already addicted to practices consistent with the information which they delight to give to credulous youth.

Every parent, teacher or custodian of a child should take this book, go over all of its pictures and history of masculine and feminine cell; the primary cell and its multiplication; its evolution in the fifteen weeks; then plate number fifteen, man in his first residence. Supplement this with facts of anatomy and physiology that I can scarcely introduce into this book "Mind the Builder." After this lesson of the man, compare his unfoldment with that which I have shown in the various microscopic animals and subsequently, plants and grains.

In plate fifteen you see the child development has reached about the sixteenth week. The original single cell has divided and every particle into which it has multiplied has partaken of food as the amoeba does, and has taken its place as membrane or body according to the appointments of the mind present.

One of the most impressive lessons on the chemical and other organic changes which cells undergo, under control of the mind, is in the instance of the child

unborn or in its infancy becoming thoroughly poisoned when the mother passes through some untoward emotion, as anger, jealousy or fear. That the imagery of the conscious mind with its interpretations which cause emotions in the subconscious and thereby affect the bodies of the cells of her own body, I suppose is easy for my student to understand, and also, that the body of the developing child would on account of its relationship to her, both physically and psychically, be affected as much as her own cells, but it may not usually be clear to one that the mother after the child is born continues to affect her child by her emotions, except through creating her milk cells into poisons and injuring it through its food. I wish to assure every one that telepathy is the basis of interchange between mother and child until the latter has acquired objective language. After that, telepathy is used to a degree, but before that the mother's thought life is the source of the child's imagery and it has no more resistance after it is born than before. She places her images directly in the child's soul and it orders every cell to become organically consistent with that image. I heal diseases of children and adults because by my constructive, friendly thought I command their souls to create the organic changes which are essential to the patient's cure.

The original image, as it came over from spirit, may have ceased to be the source of the body and character building very quickly, after that spark of the universal

began to be treated by the father and mother. The mother of the usual sort with fears predominating has made much impression unwittingly upon the soul of the new being.

Her thought attitudes, her conclusions create the expectancies in the child's soul; she stamps upon it the impression that its grandfather having had diabetes at fifty-five, so also will the child. The child and man may never be aware of the grandfather's history, nor that the mother had any such positive attitude, still the soul will go on and create his body in such a manner that he will at that age develop the disease; and this we have called heredity—it is thought force, the power of imagery and the power of the mother to stamp the image of form or deformity, order or disorder upon the soul so that at different periods throughout the life, these things will be developed as pictured.

Old medical teachings to the mother cautioned her against sudden frights lest she mark the child's body—modern psychology teaches that the mother's thoughts, conclusions and emotions should all be constructive upon all subjects for by her attitudes she is making the impressions upon her child just as if it were so plastic that her attitudes are as veritable commands which will be fulfilled at the time in her offspring's life as her conclusions mature.

The mother's ability at this period between conception and acquisition of objective language, to impress the desirable and expunge the undesirable is almost, indeed is absolute if she is psychologically trained.

See my chapters on "Heredity" and "Habit" for additional instruction upon this subject.

I wish in connection with plate fifteen to convey an everlasting and profound conviction as to the all power of a suggestion when it is accepted.

Everything in this situation is perfectly normal up to the present time and probably will be natural up to the time when the child is to be born. Pain is unnatural and it is just as unnatural whether felt or not. To be under anaesthetic and not feel pain at this time is just as unnatural as to have it and feel it.

What has suggestion to do with it? So much that only for a suggestion, a conclusion of the human mind which has become the law and expectancy in the human soul there would not be pain at childbirth.

What is that accepted suggestion?

The destructive suggestion connected with the mythical story of the Garden of Eden, the forbidden fruit and the serpent; according to this story, on account of her part in the "temptation" a curse was put upon her by the supreme power that tempted her, so it is alleged; the curse, that in travail should she bring forth her young. As a result of that accepted suggestion, woman has held the essential imagery to cause her body to develop in a form that pain must occur.

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Woman stamps that upon her child before it can think for itself, while it is still a part of her body and thus female bodies continue to be fashioned—they must have pain. Every woman believes in her soul she must suffer at that time and it is a most difficult auto-suggestion to even modify in its severity.

The so-called uncivilized races who have not heard this story do not suffer pain. Study my various books that show the power of standards, particularly that one "The Valley of the Ideal."

There is remedy for this; it is in the hands of prospective mothers to change their standard upon this subject for their daughters and their bodies will be fashioned for the fulfillment of this natural office in the natural way. All offices of nature's reproduction elsewhere are with joy and man and woman should apply the New Psychology to remove this curse from woman.

Heredity



CONSIDER the man physically and you find all of the usual properties of matter; consider him psychically (spiritually) and you find him possessed of all of the general attributes of universal mind, that is, the same things that one finds in all embodiments, below or above the amoeba; analyze him fully and you discover that there is a phase in which mind manifests, not found in creatures either side of the amoeba except in man. This which we often call man's exterior mind, objective mind or conscious mind—the department of intellect, reason, sense and volition, which is peculiar to man, is the source of his immortal individuality—that is, he exercises this department to impress the plastic self for permanence, and, since each one sees life and interprets it differently from another, he does create impressions upon that which life's experiences form, that permanent self, unlike every other individual.

Returning to the physical, I said that in this he exhibits matter, which is possessed of its usual properties, even form, but each item that enters into the structure is of individual form, extending to the very cell and the aggregate of cells.

Examining again the psychical man, we find not only all that is present in universal spirit, but much that is strictly individual and he even manifests the universal

elements in an individual way. To illustrate; all expression of the universal even through that which we call innate in the individual is art expression. One could name all of these arts and find their number small as compared with the number of mankind.

I wish to say therefore that each one who expresses his innate self, although expressing a widely distributed form of art, expresses it (if naturally) in a peculiar manner. It is this which makes you, you; and me, me. I might say, too, that in the application of the unnatural methods of education, this is the very thing which is assailed with every effort to destroy it; the methods of objective training from earliest childhood are adapted to repress all that innate individual expression—a direct destructive assault upon individuality, through creating echoes and copyists; attempting to fit all of a single class into a common mold.

Looking once more at the objective mind department, we find many varieties among any number of people whom we observe. There are those who have one faculty exalted and developed. Again; some who show the least sort of development in each faculty, and others, who have lost the objective outer organ of a faculty, who seem to have keener perceptions in that faculty than other persons. For instance; I knew a blind woman who could perceive things with a higher degree of perfection than those whose eyes served their usual function. In any instance, this point I am now seeking

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is apparent; that as the form of the individual is peculiar, extending to every cell that enters into his make up; and his manner of expressing his innate self—his psychical department, is peculiar, so is the range and quality of his intellectual or conscious mind unlike every other. Nothing that one expresses is duplicated in another and all effort to make him conform to a copy must fail in that purpose though it may succeed in preventing him from being himself, thus spoiling his life.

Finding the three phases of each person are and should be peculiar to him; where do these impressions come from that mark his body in all of the properties of matter, the soul in its trend, and the volitional department of mind—what or who made these marks and when were they made?

Suppose we examine a feature that is considered well classified in the realm of the ordinary physician. Let it be one who has tuberculosis, one of those cases we formerly said was so easily accounted for, where the immediate parent, say the father or grandfather had that same disease. Would the physician hesitate a moment to declare it a clear case of heredity? Then if you ask him what he means do you think he would have any other reply ready except; "I mean direct transmission of the disease; and the disease itself being caused by germs, the transmission of the tubercle bacillus."

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Let us carry along with this another mark upon the body. I have observed three sons in a family each with a dark pigmentation on the forehead and their father had the same discoloration in that location; one of these three sons had a son who developed this same kind of a spot and the three sons and grandson developed these at the same age—they were not apparent in the skin until a number of years after childhood. Is our physicist going to say a dark piece of skin was transmitted directly, the same as the tubercle? I, myself, would say, one came precisely as the other.

I have known many instances of things not taking form in the body, in a manner to be seen, yet present in child and, in parent, as in these citations. Upon all of these subjects, I only wish to supply a basis of our proper discovery. There is the "family cough," the cough that never produced any result though it developed in sons and daughters at the same age that it had in parent and uncle or aunt.

I knew an instance where a wart on the face occurred in three generations, perfectly corresponding in each.

I was interested in a physical manifestation though not something organic in the ordinary use of that word in this form: a grandfather had a peculiar manner of "blowing his nose," blowing until he produced a certain sound which seemed to be the crisis. This was exactly copied in a grandson; not appearing in the father; it was observed in a brother of the youth's father.

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Is our physician, who so readily said the tubercle bacillus was handed over from parent to child, prepared to say a wart and a snort are literally carried over as physical transmissions? There is a law of transmission and it must be the same in all instances—has your student, working from the standpoint of things physical solved our problem of heredity? Has he not practically said it is law when it hits but when it misses it is not explainable and he does not explain the wart and pigmentation coming down generation after generation—he simply says that it is heredity; “now do not ask me any more questions, can you not see it is heredity?”

If a psychologist were no better prepared on his science, than we were when we called these material studies of ours, sciences, he would receive no hearing at all. It is expected of us that we prove our claims, so I, at least, do not make a claim until I can turn the strongest light upon it and be sustained.

Come with me now, physician and other investigators, and we will go back to our microscope and put on its slide, the tubercle, present in phthisis and all other forms of tuberculosis. For you who find it difficult to study with the microscope, we will make a photograph of that which is brought to our vision by the microscope, put the photograph in our stereopticon and magnify it enough, millions of times to make that bacteria look as large as a hen egg.

I would have you then study the subjects I have so clearly demonstrated in this book, the masculine cell and the feminine ovum; carefully consider them before they unite, then you will be positively certain that no germ of any sort accompanies either of these cells as they unite, therefore could not be present in their union. Should tubercular bacteria, or any other thing usually present in any disease, become associated with this blended cell or its multiplication, that would be infection; no one would call that hereditary transmission.

Sometimes I have realized that some members of my audiences were holding their breath and the most intense quiet ever known was being felt when I was at this point in my lectures. Some were actually afraid that I was going to declare, that in no manner, nor in any form is there anything that is in parent or ancestry carried over to the child. To the majority of mankind, when you destroy the physical basis upon which they have endeavored to rest upon any subject, you completely demoralize them.

I find my students very deeply impressed when I have shown them that a wart and a blotch of the skin and tuberculosis all stand upon the same law; and by the time I have shown them that all heredity, as such, can do, is in some way impressed upon, is a presence in the primary egg and that nothing could be in the primary egg that was not in one or the other of the two elements composing it and our examinations show-

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ing conclusively that no germ nor other matter could evade us, their whole basis of physical transmission as such is completely swept away.

It has been a satisfaction of my life as a psychologist never to have been a destroyer. I have always refrained from taking away from an individual so much as an opinion in which he found pleasure or satisfaction, it mattered not how erroneous to me his position may have been, until I had every means of launching him out from his error and obtain anchorage in the truth. I would not destroy for any man the erroneous physical basis of effort to heal disease if I had nothing which is demonstrably true to give him in its place.

Did you ever stop to think how small an amount of character or intelligence is really necessary, in order to find fault, criticise and tear down? Ranting against a known evil or attacking others' beliefs can be done most extravagantly by those who have nothing to offer in the place of that which they destroy.

The whole medical world saw the folly ages ago in their teaching physical transmission but no one saw any solution of the subject. The result has been a division in the medical profession, some thousands treating all statistics upon "mothers' marks" negatively and others, using the data to prove that some way the immediate parents or ancestry could affect the offspring upon an unknown principle but upon the same principle that the embryo may be impressed by the mother.

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God (spirit, universal mind) species, man as ancestors, remote and near, immediate parents, all have had access to and made impressions upon the imagery; have all participated in creating the images present in the mind of the masculine cell and the feminine ovum which unite to form an instrument for the expression of that soul that united these two elements.

Universal qualities of supreme mind impressed the image of the new individual with pictures of the perfect in every respect; placed therein designs which we denominate the innate ideal, designs which are there forever; a copy of the perfect, which the conscious mind of the initiate into the New Psychology may aspire to receive for the Vision, after which to build or rebuild the perfect.

That image of the perfect should be followed by species, ancestry and parents; not asking what were the markings, defective or desirable in the predecessor, but what is the pattern of the perfect in this new individual.

Ancestry knew nothing of the perfect in each new individualization, so ancestry expected to stamp its predominating tendencies upon its successors.

Ancestry could have had this standard; "no subject whose imagery I affect shall follow copy of my errors but the innate shall dictate the imagery of all my descendants." That no auto-suggestion held in any generation would compel the imagery of the perfect to be enthroned up to the birth of the child. His trend would

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be toward the perfect. Then if parents continued to hold the standard for the child, "only the copy from the perfect which is present within him shall be followed in his building," this would plant him right in the world. The child's ideal teaching, then, would be to look within for the guidance out of the department of innate perfect. If I may mention it; all the superiority of Jesus consisted in his looking within for all things of the highest. The acme of slander is in distorting his lesson, to teach that one must look without for the perfect, for anything the individual is to become.

Hereditary transmissions can only occur as impressions made upon the image in the mind of the primary cell.

Any form of body that can be impressed upon the body image in the primary egg, can be built by the mind of the cell and its multiple; it creates and arranges its cells, and this arrangement or rearrangement can take place in fulfillment of dates or periods with which any image is associated.

The body may be formed and in every other way constituted to favor any disease; the cells may function in such a manner as to invite infection by creating food adapted to supplying every feature essential to the development of a disease.

The desires and appetites may receive any trend or impulse through the influence of ancestry and parents, who have the power to impress the mind of the cell

which they form for the new individual. Disposition may readily be determined by the ancestry or immediate parents. None of these individuals may have any especial thought concerning the new individual, yet mark every phase of its being with the predominating things they live. The thoughts held at the time or just before and following conception may make some impression upon the new individual but it is very slight as compared with that catalogue of things in which the parent predominates. "Living the Life" tells in the new being which means that the character already built, rather than a transient thought, affects the imagery which shall be built into form by the being.

A man who cares as to what his children shall become; their dispositions, and tastes, must look further back when he is choosing their mother, than to the period of courtship. The things she manifested, the predominating emotions—the predominating things of every sort in her life ordinarily will tend to appear in the child. I use the word, *ordinarily*, because the extraordinary in this form may occur in a woman, through suggestion given by another or her auto-suggestion, expunging all those records which she has made as impressions of the undesirable things, made in her soul.

The woman contemplating motherhood must not think, that even if a man has become free from the desire for liquor to which he may never return, that it would guarantee that his children would not have

strong desires for liquor. Nor should she consider that his reform, though complete upon any subject, would assure one that his children would have an average chance as if he had never done those things.

One ceasing to use an image does not destroy it. A plan placed away in the soul's files may not be used again by the individual but when he creates in that cell a copy of himself as he was predominantly at some period of his life, the child's soul will build according to that plan.

To marry a reformed individual, either man or woman, is just about as dangerous for the fruits of the marriage as though the individual remained at the standard that was habitual—I really think it may be more unpromising, for with the hideous thing apparent, the mother might treat her child's imagery in such a manner as to create a repulsion for the undesirable thing.

However, this is a most optimistic situation. If disease and all sorts of things come over by actual transmission in physical form, I am sure there would be little remedy—no one could know what to do. In our dismay we would pass laws requiring medical men to examine the body of all applicants for marriage license. To realize the foolishness of this, one need only recall that there are a thousand things dormant in mind, soul and body of which the physician sees no evidence on any occasion and not one time in a thousand does he correctly diagnose that which he does see.

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Since we know that transmissions in the sense of heredity are through impressions upon the image of the egg; whether that is to take form as body in the arrangement or chemistry, or function of cells; or in disposition, desires, tastes or habits; one may take up thought attitudes and psychological practices to prevent the undesirable impressions and produce the desirable ones in the imagery of the cell; ever praying for the innate ideal of that individual's own soul to take form.

No informed mother will endeavor to affect her child's body to be like a picture she may possess. She may affect the body and reproduce a beautiful photograph but it would not harmonize with the soul and mind that are to use the body. Let a mother look upon all beauty—love the beautiful in all things but never aspire to build a certain body image into form. Let her live the suggestion constantly: "if the picture of the perfect which I know is in this child's soul shall be fulfilled in all of the developing body and that same perfect self shall design and build its character and its mind."

Mind is the builder; it controls the image and creates the cells to fill out the forms involved in the image; it prompts the thoughts that take form in deeds that build character; the will of the man should co-operate with the builder within which is the Divine architect, Mind.

Habit and Character



IT IS somewhat startling at first to realize that we do the great majority of things that we do under no other excuse than that we have done them before; and that we perform them in the manner we do because we continue to act unconsciously according to the way we originally practiced consciously.

Man in every respect that he is spontaneous, is an automaton and his automatism is fixed when he voluntarily chooses the thing (or permits it) and goes through its performance in detail. It would impress us at once, upon realizing this fact, that the spontaneous, involuntary, automatic, objectively unconscious performance becomes permanently established by repetition of the thing chosen and its manner of performance becomes attuned at its introduction. How important to choose to do only that which one would desire to continue and to voluntarily do that thing perfectly!

In every course of action or thought the standards of the voluntary become those of the involuntary. The thing chosen and the manner of its performance while in the department of volition will determine how expression shall continue when the subconscious or psychic department takes possession of the subject.

After that period one need give no more voluntary thought to the subject; it will go on without being directed by the consciousness.

This is the most fortunate principle in man when one has chosen the desirable and practiced expressing it perfectly. Nothing could be a greater calamity than to have done the undesirable and set that copy indelibly as the design over the soul to be automatically, spontaneously carried on from within.

What is this called which one does, in thought or action automatically, spontaneously, involuntarily, even unconsciously so far as the outer will is concerned? Habit.

Habits are those things that go on because they were first chosen or permitted. What is it that causes habit? The practice or permission of the conscious or outer will mind. Why do the practices of the will mind create habit? Because the images created by the objective mind, while treating an action or thought, are impressed upon the soul; that which is impressed as image upon the soul becomes the design whose copy it follows in building conditions or prompting thought and actions.

Again what is habit? Habit is the spontaneous expression of that which the volition chooses or permits. Practically; what are these repeated practices involving, thought or action, or both? They are auto-suggestions, and auto-suggestions must go to the soul and after that they constitute the soul standards and

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they come up in form and action spontaneously the same in kind; the soul is the field in which our seed thoughts are sown and life is the harvest.

Standards of beliefs and practices are auto-suggestions; auto-suggestions are expressed as habits; habits are the spontaneous expression of the soul; spontaneous expressions of the soul are expressions of the individual out of his acquired self; the possessions of the acquired self constitute *character*; *habits are character expressions*.

Thus man builds his own character out of the things he has chosen; his character is his spontaneous life, therefore, man is his own builder. Literally, he is his own designer in his conscious, volitional department and through auto-suggestion, he passes these designs over to his soul or subconscious department to have his design built into permanent expression.

Man's virtues or vices; his health or disease; his disposition toward happiness or misery; his temperance, intemperance or abstinence; his desires and appetites; his standards upon all subjects have been first auto-suggestions.

You may readily see why it is so easy to put on habit and why it is so difficult to dismiss it.

It is a law that an auto-suggestion shall promptly take form in the soul. That which is built by the soul is presumably for the permanent man and one's soul deals with things chosen by the will just as if it were building the man after his own idea. Anyway the soul

takes charge of the design and one must use the formula and principles of our "Perfect System of Healing and Culture" in order to remove from his soul that which auto-suggestion has made a part of himself; has made into character.

Habits, like clothes, may be put on at will; but they can only be taken off by that process which will remove the design; the images, from the soul that are involved in the habit and place there the desirable plans.

Analysis of this subject of habit is equivalent to analysis of the acquired department of the individual. Analysis of the individual has been given in many places. We disclosed the fact of the innate ideal within him, in his soul; we described that exterior mind where sense reason, intellect and volition are and now we are studying that middle stratum, the acquired self, the department of character, the seat of desires and habits, the controlling power over the body. This middle stratum or acquired self is in the subconscious department of mind, subject to being treated by the outer mind through auto-suggestion; it is the veritable dump ground for the conscious mind's conclusions; that outer finite self that assumes at times to be capable of itself to form the plans of the desirable. This middle stratum is also subject to the images in the department of the innate ideal and from it could obtain the designs and push them up into the conscious or volitionary department, there to be performed and become the basis of character and habit. The acquired self is made pre-

dominantly of the errors of choice by the conscious mind under the dictates of sense—sensation. Man's character usually exhibits, therefore, sense, sensuous, sensual habits, things to be enjoyed chiefly for their play upon the sensation. To have in the department of the innate self the potency of the perfect is of no consequence unless character partakes of the elements in that department. It is only that which one makes into character that counts for anything.

You can easily understand me now when I say that only the spontaneous man is estimated. You do not consider that one has any asset in good manners when only by his observing thought and care can he exhibit them. If he is in a state of abstraction and has occasion of test and he is discourteous, all of his formal thought exhibited in your presence after that would be considered something he has put on—whereas spontaneous courtesy comes from within and you esteem him accordingly. If you find one is compelled to watch himself all the time in order to tell the truth, you have no respect for him for truthfulness. You say, the right sort of man is spontaneously truthful.

Why enumerate illustrations, you already realize that we classify the individual by his spontaneity.

Every demonstration in music or other art is judged upon this same basis. Until proper art is the character of the individual his most perfect imitation will curse him. He must live it until his spontaneous expression is the beautiful art so that he will not be a mechanical,

an objective, an imitating performer. It is quite impossible to create a profound conviction in another of being that which one is not in his character.

The very best performance, the most perfect rendition, of that which should be in the character but is not, will always fall short of the blessing and pleasure to others. Why cannot one be deceived; why can one not receive as much blessing from a well performed thing, which has not its source in character, as he can from one who speaks or acts genuinely? Because soul looks to soul for life; one who only mechanically performs, not having lived it, conveys no life through it. He must first live life into it. One cannot be deceived because the pretender telepathically conveys the truth to others, the fact that he is pretending.

With all we say about character which clears up our understanding, the world some way has believed that one's character is what he is; which is true, and that some way one is born with it; God made it and its possessor must abide by it—regret it if it cause him pain and be thankful if he can manifest good to a passible extent.

The New Psychology, showing so definitely how character is built of the thought conclusions and the things one chooses must supply comfort and reassurance to all who would care to scientifically build character is built of the thought conclusions and the self, the workings and states of the body all upon the most harmonious basis.

How Habit is Formed



HABITS are of the mind and soul—that is, they are mental and psychical. Habits must manifest through the body of course; but that is because it is the instrument of the intelligence that uses it. There are many habits that pertain to the body in acting upon and over the body; there are other habits that are exhibited through the body in which the intelligence carries the entire body into a performance. A surgeon sharpens his knife—acts upon the knife itself; he cuts with the knife and thus manifests through that instrument. Credit and blame are often extended to the instrument in such a manner as to cause one to think the instrument is the man. When this is the attitude then material standards are adopted with the hope of changing the body, just as the surgeon might have a new weld or new temper put in his knife because the wrong limb was amputated or because an unnecessary operation was performed. For all corrections, we must look back of the instrument to affect the intelligence that controls, builds and directs the instrument. Habit is a thing voluntarily chosen, or by the voluntary mind permitted, or approved. The majority of things we are and do outwardly, need correcting and although they have been named, habits, by many teachers, no one has taught a scientific formula

for overcoming the undesirable nor for their replacement by the desirable. You note that I do not condemn all habits. Many have heard so much against habits that they never suspected that the best we are is our code of habits, as well as the worst.

When you see how a habit is formed, you can go back over the course, uproot it, and replace it.

Children, and grown up folk as well, do many things because other people do them. Almost any single thing can be used through which to illustrate the whole realm of habit.

One chooses to smoke a cigarette—finding a shortage in individual love for the good and true and beautiful; an adaptability to become an echo rather than a voice, this person, male or female, chooses to do as the rest and to smoke a cigarette. It is an unnatural thing; it matters not how degenerate the individual has previously become in thought and action, although it is best adapted to that sort of an individual it is not harmonious. The fact is, that only a code of low habits in thought and action, can make it possible for one to choose or consent to smoke a cigarette even if he, or *she*, is with others who do it.

Being neither food nor drink, nor air, nor clothes, it is repelled by something from within even though the outer will has chosen it. That protesting power is the innate intelligence. It makes its standards known by impelling but not compelling. It prompts but does not control the outer volitional department.

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Choosing to smoke is voluntary and the contrary prompting within ceases and the acute illness first experienced disappears. It may be more or less difficult to pass over these stages but the repetition of any practice has but one end, that is, to impress something within that is involuntary, something stronger in its demands than is the outer volition. It is discovered presently that some power demands a continuation of the practice with an insatiable desire and appetite. This is felt in the body but there being no power of chemistry to desire, we look to the mind, to discover what mind it is that creates this demand. We at once disclose that it is subconscious and even when one wishes and wills outwardly not to do the thing that has been done, this subconscious demand becomes stronger and stronger, overwhelming that which chose the practice in the first instance.

We observe that the same principle is applicable to all forms of bad habits or evil practices. I doubt that there was ever a child who at the first received drugs of any sort without repulsion. The drug standard has to be driven upon each individual even if it is shown to be essential afterward. I have seen many instances where it was necessary to give some whiskey, some morphine, some cocaine and even a cigarette, after beginning to treat the habit to which the patient was addicted. It is not a proof that drugs afford the proper basis of therapeutics, because some people recover with their use and who would fail to do so without them. A

habit becomes a vital part of the individual—that is the sorrow of it when it is an evil habit. The habit may be essential to his existence and at the same time be so destructive that it will cut the life short. Readjustment in curing habit is most vital. To compel abstinence, which is not a cure of habit, may be most dangerous.

No proper cure or readjustment can take place except through psychological processes in correction of any bad habit. If one is to treat habit safely in himself or others he must know the psychology of the subject.

That psychology is shown most clearly in this lesson. I have shown that it is an impression that is made upon the soul—that the soul is the seat of habit; that it compels one to continue to do that which he has chosen repeatedly to do.

Cure depends wholly upon withdrawing the images and neutralizing the impulses which are being fulfilled in the practice.

Suggestion, either auto-suggestions or suggestions given by another, is the only possible remedy, for that is the only possible process that can affect the soul to give up one standard and take on another.

Suggestion given by a second person, while the patient is passive, constitutes the only scientific method. However, thousands have cured themselves by their own suggestions after I have taught them that the volition can choose new standards and place them over the subconscious, and bind new habits of the desirable sort, upon that department.

Personification of Thoughts



OUR mind reverting to the preceding pages will be impressed with the supreme power of the image; you will realize that a thought is a seed and its reproductive potency is as great before it has taken form in matter in bulk to be perceived by the senses as afterward; you will be fully reminded that all forms have been preceded by images, therefore a mind that is now creating images is fulfilling the first step toward perceptible facts and forms.

If an animal of any sort were entirely cut off from all imagery from the instant of its birth it would grow into the literal fulfillments of the images that had become impressed upon the primary cell from which it evolved and those conveyed to it during its embryonic life. You must know that this is purely hypothetical, there is no possibility of any live thing being cut off from telepathic images—not an amoeba nor so much as any cell of plant or animal body could be completely out of rapport with minds of other creatures and their images which would modify form and action.

The chameleon has a power common to all live subjects; it changes its cell condition and its pigmentation instantly by calling to its imagery department a picture, usually suggested by environment—hiding, although lying exposed upon a lady's green dress copy-

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ing its exact shade and as perfectly blending with the blue which she may afterward wear—or it may choose to copy her gold ornaments or other jewels. All creatures follow this same principle, even man himself; however almost all other individuals have to unfold, grow more gradually into the new form or state.

An animal, bird or fowl moves into a new community and proceeds to become naturalized; very soon it has a new coat. This is not produced by environment rubbing off, attaching itself to the individual; it is an unfoldment from within; a new image impresses the minds of the cells which constitute hair or feather. Mind is the Builder.

All live creatures are constantly building new conditions and forms out of the images conveyed into the local mind; images are the creations of a mind functioning in thought.

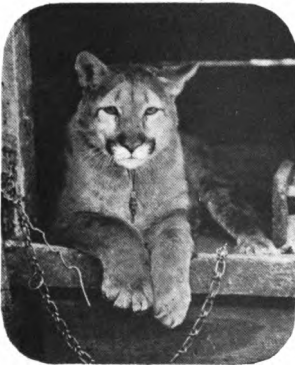
All forms are materialization or personification of thoughts.

Man is the highest individual order and he alone is capable of choosing the thoughts which he makes into a person. Imagery involuntarily is thrust upon every other form of life and the subject has not the power of selecting the images after which it shall build.

Mind, not matter is the builder, but one who accepts the standard that matter is the builder will create with his mind just such a result as that well pictured in plate number sixteen.



Number Seventeen



Number Eighteen



Number Nineteen

The thinking mind of a human being, permits, consents to, approves of or chooses the thoughts which he personifies. He can neutralize (when he knows how) the inharmonious plan involved in the imagery of those in most perfect rapport with him; they cannot affect him with their word pictures nor telepathy.

Any man or woman, who is not possessed of personal charm bears irrefutable evidence that the thought life with its predominating emotions has not been true and good and beautiful; any man or woman beautiful in personality carries in the presence that evidence, pure cause and effect, that a thousand million men and women judging and testifying opposingly could not shake; that evidence, the positive certainty that the thought and emotion and act, the life, predominates in the harmonies—the true and the good and the beautiful.

This could not be true if man were built of beef-steak and potatoes—in that event he must make matter of first importance and look after the quality of his food—he would live a chemical life, a material standard, a drug standard.

In plate seventeen we have the two standards (the builder is the same in both instances) side by side. Florence Nightingale, the grand character of history who loved; and Bridget the Bruiser who has many descendants with their standards similar to hers, that is, that man is his body. Those who hate and lie and steal and dissipate, because their thought must take

form and action, develop personalities similar to that of Bridget the Bruiser.

No one would claim that the difference in the food comprising the dietary of these women accounts for the difference in their personality.

Of course dissimilar imagery, the personification of different thoughts, creates the difference in the results.

Sometimes a human arrives at the conclusion that, antagonism, warfare and destruction (evil) predominate in this world—he declares there is no such thing as the “all good,” even doubts that there is any good. *I know that good predominates.*

The thing of beauty and love illustrated in plate number eighteen is pronounced “a savage beast;” his savagery is an exceptional state for only predominating benign imagery could take this lovely form. The misapplied good becomes evil but outside of man there are few sorts of creatures whose minds are filled with images whose prophecy and fulfillment are hideous.

Plate nineteen showing the hog, calf, rabbit and man at certain stages usually chosen to prove the descent of man from the lower animals, really demonstrates that there is an architectural principle and plan utilized by nature in all of her organizations. Up to a certain point the primary egg cells of all of these subjects could proceed along the same lines, roughly speaking. Accuracy compels us to admit there is not a correspondence between any two cells of either pair of these animals.

Diseases as Habits



ANY forms of disease recur from habit and habit is the largest factor in the symptoms or manifestations of diseases. In chronic disease every feature is maintained by habit.

One should recall the things we have said about habit. Habit is not something pertaining to matter. Where there is habit, intelligence has been impressed by repetition and in response to repetition has continued the same demonstration.

Habits within the body, since the body is made up of intelligent cells, must be cell habits, therefore when something continues to be manifested it is due to the fact that image and impulse have been conveyed to the mind of the cells which automatically repeat the phenomenon.

In chronic disease of every sort there are many conditions that no longer have any aggravating causes. While the acute stage existed the cells began a consequent practice which they continued after the cause was left far in the past.

Tumors, sometimes through obstruction and pressure, cause cells of various organs and systems, sometimes of heart, stomach, liver or kidneys or nerve centers to perform very erratically and other systems and organs

through their cell sympathy or adjustments become deranged until the whole body is in a most inharmonious state; the sufferer has all sorts of chronic diseases.

A surgeon should remove the tumor; usually this is not only the quickest but the best way to deal with a tumor. The surprise always is, why do not the disorders disappear which were caused by this foreign body? Because there is nothing in a surgical operation to remove the images from the minds of the cells; nothing to train them out of the habits of inharmonious sort. There is usually another operation and still another in the effort to get rid of conditions that were thought to be dependent upon the original tumor.

It is most surprising that they do not study man, a little at least along with their study of the body. Just a little intelligent observation in the proper direction would show that even a mechanical condition could set up all sorts of psychical manifestations.

It is most essential to recognize the fact that the cells produce in their bodies and with their bodies that which image and impulse in their minds would warrant and habit rules them in their actions therefore determines their states and the state of that organ, system or body that they comprise.

This analysis demonstrates chronic disease as practically a psychical condition of the cells, primarily. This is true even if an organic state has also developed which is consistent with the states of the minds of the cells. The chemical and other forms of organic states

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of the cell bodies can only be corrected through an affect upon the minds of the cells. The cell minds are controlled out of the soul center; the soul center looks to the volitionary department to originate or approve of new images and pass them down. We disclosed elsewhere this truth that the voluntary mind has no ability of itself to create proper images for the body but it can receive those images out of the innate department, approve them, then pass them down to the soul in its building department and thus modify conditions through supplying new images and impulses to the cells and send them to forming new habits.

Chronic disease is a psychical condition, primarily; a condition of habits of cells; its cure must be through psychological processes, precisely as the cure of habits which may pertain mainly to desires and appetites.

Mind is the Builder and must be consulted and its formulas applied if a new form or condition is desired in the body.

The New Psychology, treating as it does with the laws and formulas of building, will prepare its student for destroying all old imagery that is undesirable and equip him for selecting the imagery to constitute the thought life, the personification of which will give to him the body of health, the countenance of beauty, the magnetism of charm, the mind of keenest perception and a character most superb.

Soul Culture



Soul-Culture



THE compound word, Soul-Culture, is made up of "Soul," which brings us at once to the religious phase of man, and "Culture," which belongs to the mental and physical. I will use these terms to comprehend all that man is, and since *I* am defining my words I cannot imagine the presumption of student or critic who would insist there is something yet in man beyond and over all that of which I speak. I have defined Psychology as the science of the Soul, then proceeded to show the relationship of man's will, reasoning or sense mind, and his body to the Soul. My books, "The New Psychology Complete," "Mind the Builder" and others are faithful to that order, definition, and relationship. All of my lecturing, writing, and suggesting have been preparatory to a large conception of the whole subject of Man Building, under the title of Soul-Culture—Soul, the religious side, and Culture, the physical and mental. I am now preparing the simplest demonstration of the science of cultivating the mind and the body into harmony with the laws of the Soul so as to perfect the powers of the individual up to the fullest possibilities, potentially in his Soul—spirit department.

I have many ways of knowing that if a man were brought to the perfect demonstration of his potentialities, he would have attained the heights of ideals and

nothing more could be desired. This potency is within him and its manifestation is dependent upon himself. How he may attain all is fully comprehended in Soul-Culture.

By potentiality, I mean an inherent presence that is intelligent, powerful and is under impulse to express a perfect body, perfect mind, and superb character. This expression is dependent only upon permission. Think of it! a deformed body, or diseased; an inefficient or uncontrollable mind, in the presence of a supreme power and intelligence which is under the impulse to bring all to perfect standards, and only awaits permission. Permission of what? The permission of the individual's mind, for man can *will* to hold images in his mind of all sorts of diseases, all sorts of fears, and all kinds of limitations (this is set forth in "Mind the Builder"), and these are hindrances to the expression of potentialities.

In the grain of wheat there is a potentiality of roots, stalk, branches, and fruitage, all up to the perfect, and there is an impulse in the Soul, in the single germ cell of the wheat to unfold. That which we call cultivation is giving permission.

A great student and scientist, among other wonderful achievements, has shown a thornless and spineless cactus, and yet he does not claim to have added any potentiality to the prickly and fibrous cactus we find

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on the desert. Indeed, he studied the inherent presence, the nature and possibilities present, and proceeded to provide an environment which would permit these potentialities to be expressed. He added nothing to the cactus—it needed nothing but liberation. As if to answer prayer and aspiration, after he had worked a long time to show the smooth, tender, edible cactus, and had proved that the mean and useless desert product had in every cell of its structure the potentiality of that beautiful, tender, and useful vegetable, a mining man in Mexico informs the world that there is a territory in that country where this identical cactus grows wild, abundant, and luxuriant, without thorn or spine; and is eaten by man and beast. Cultivation never brought anything past its inherent possibilities, but cultivation has caused the revelation of those, and we stand in awe frequently at the marvels.

The government in reclaiming the desert is providing the right conditions for many kinds of agricultural and horticultural products to show the powers and attributes present in the individual seeds and species. To satisfy the taxpayer that it is right and worth while to provide for irrigation of the arid region, the experiment stations point to a “common apple” or “scrub” fruit or vegetable as it has developed under the effects of the soil and climate of the redeemed district, and all of this shows there is even in the seemingly poorest specimen a potency, which under favorable conditions, can express all the properties of the best.

Have you ever seen the grand draft horse? Have you ever given attention to the handsome cattle, or the typical, beautiful sheep shown as prize animals? If so, did you think of the wonderful truth that the wild pony, the cattle of the range, and the sheep of the mountains, all held these potentialities?

If in flower, vegetable, fruit, grain, and animal there is a potentiality which needs only permission to express, which is given it by those who look into the nature (Soul) of the specimen and meet its laws of expression, and all that is divinely beautiful and great becomes manifest thereby, surely it is right to assume that in man, right within him, is also a potentiality which if his nature, that innate in his Soul, were understood, and the laws thereof observed, individual man and the human race would reach the typical heights, supreme and divine, in all the phases of man.

All of the different forms of physical development in vegetable and animal kingdoms were attained through permissions given them after the experimenters knew the nature of the creation. Is the *nature* of a thing some peculiarity of its body? Is there anything characteristic in chemistry, which being understood, would lead to a treatment to develop a superb organism out of an inferior? Chemical analysis proves practically the same chemical elements in all forms of structures, and if Mr. Burbank had devoted his study to the acid, alkali, iron, lime, magnesia and sulphur he would never

have brought about a single demonstration of a superior fruit or vegetable. He studied the life, the nature (the Soul), and he believed in the potentialities inherently present.

As the horticulturist, agriculturist, and the breeder of animals esteem the life, intelligence, nature (Soul), and all accept the spiritual presence as supreme over the matter or body, so does the Psychologist (Soul-Culturist) think of man as Soul or spirit which is supreme over the matter and is using the body organism as its instrument of expression.

If the body were the man, we would necessarily, when regarding him as a chemical mass, deal with him as we would with matter as we understand substance. Assuming some chemical element absent we would pour it into or upon the body, adding to it. We would not grant individual forms, functions, powers, or manifestations; we would attempt to fit all to the same mould—the same standard for all. You reply, “man has been treated by his fellows upon that basis. His diseases have been named after a classification of symptoms, and there is a catalogue of remedies where those symptoms exist. He has been treated as a chemical mass, and as a tree to be pruned and propped.” He has been treated, if he is to have health, as though it must be added to him from the outside, and if he is to have knowledge, it would be in the nature of something added; that there is nothing superior or supreme within him; therefore he must tap an outside storehouse in some way.

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The Soul-Culturist (Psychologist) is perfectly willing that man should be treated as the scientist treats his fruit or vegetable; know and recognize the inherent, the innate and provide for its expression, which is the unfoldment from within.

But this at once conceives of man as spirit, and the inherent in spirit is to be supreme over the matter in which it is incorporated. Then, if spirit, there are laws which it fulfills in all of its expression or being, and if it is supreme, it should, if liberated, bring all, including its instrument, to its standards and laws. This we know is fact, and therefore, we find spirit, even the Soul of man, operates under the law of *harmony* if permitted its natural terms. Giving the Soul its normal as to harmony, then providing it with its terms regarding the body, it would bring the body to the perfect standards of harmony too. Then, there is mind which reasons and comes in contact with the objective world through the senses—has volition—and can exercise the office of selection; This mind is also an agent or instrument of the Soul—if it is brought to the standards of the Soul, perfect harmony must be over the mind as well as the body. When the Soul's inherent standards are fixed over all, we find a unit of Soul, body, and mind. What is the attainment of physical health? It consists in establishing the Soul's inherent standards of harmony over all that the body is chemically, electrically, functionally, structurally,

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etc. How is this to be done? Man, having a department of free will, may think with his mind and perform acts which are not consistent with the Soul's standards, and so have inharmony, even disease in body or mind. Since choosing the wrong imagery and doing the wrong acts cause the disorders, then order can be produced and maintained only by his thinking and living in accord with the Soul's inherent standards.

But, you say, "having habits (thought and action long established), it is impossible to think and act so as to become normal—besides, if once right, could one continue so?" I am grateful for this question for it enables me to tell you what Soul-Culture is, and what it is for. As regards the health: since the establishment of the Soul's inherent harmonies would cause healing Soul-Culture has formulas by which these harmonies are brought to the mind and the body. Soul-Culture processes bring all the Soul's potentialities into expression, and the *harmonies* comprise just one form of these. Supreme knowledge and power are inherent in man: Soul-Culture must solve the problem and cause expression to the utmost.

This essay has accomplished its office if it has convinced you of the powers present within you, and I am quite sure our formulas prove effectual in bringing them into expression.

Intuition, Its Range and Practicality



WHEN an animal proceeds along its course of action, intelligently attaining its ends, even to perfection, that is by exercise of instinct. It is sometimes stated that progress and development are not possible in the animal because it has the perfection in the direction of its tendencies, being guided by instinct.

Degrees of perfection of skill have been attained by the animal under training that the animal had never shown before, all of which goes to prove to the Psychologist that there is in the animal this perfect knowledge, else practice could not make the execution perfect.

There is that in the animal called instinct which guides and preserves, yet in the domestic animal that safe dependence seems to be lost or depreciated. His association with man in taking objective training cuts him out of relation with his instinct, that in his wild state protects him.

However, when man has wished to know about constructive principles he often has obtained his scientific revelations from the animal. Inherently the animal is a scientific builder. That natural spontaneous impulse or propensity which moves the animal toward the actions which are essential to its welfare is called instinct, whereas the same powers, attributes, and prin-

ciples in man are called intuition. That instinct in the animal is adequate for the entire range of its deeds or possibilities, I think no one doubts, and that it need only answer to the within to meet all of its individual possibilities. Finding a corresponding quality, though under a different name, in the man, it seems only reasonable that the man should receive the practical value from his intuition that the animal does from its instinct.

Every one must perceive that I ascribe all superiority, and fix every hope and possibility, in the spiritual (religious) department of man. Realizing as I do, the supreme power, scope, and practical usefulness of a life wherein intuition has its liberty of expression, I could not stop short of giving you this Key and impulse to unlock the door of your Soul, from which perfect guidance should come. There are many such chambers—many directions in which the Soul of the man can demonstrate in a divine way, but in such a brief space I feel I must center upon the subject most needed by every one.

If intuitive knowledge is perfect, then any one being guided by it is safe. The voice of the Soul has been called "a still, small voice" so long that few people suppose it can be heard at all, except out of the department of conscience, and every one knows the perceptions of the holdings of that are very inadequate, which is no discredit to conscience, but to the conscious perception.

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In "The New Psychology Complete" there are practical formulas given for access to the Soul's perfect knowledge of the future (future of the individual's experiences while in the body), and "Mind the Builder" gives the methods of obtaining the Soul's expression in the healing and building way, while herein I want to make it as plain how to apply intuition in guidance.

It was not formerly comprehended to increase intuitive guidance, because it was not understood that there might be more knowledge and power present than were being used, and of course there was no supposition that man could increase his innate knowledge. It has been frequently said, that women are more intuitive than men, and some men more than others, but while every one thought it a blessed possession, they also supposed they had to abide by the degree in evidence.

I wish to be understood at the outset, I do not undertake to increase the intuitive knowledge or powers—they do not need it. I do give you a scientific method of increasing their expression. My books are all written for the average individual not the specialist, or even students. That which I say upon this subject can be fully understood and applied. You may need to read it many times before you realize it all.

At this time I know of nothing so much needed by every one as a safe and dependable guide. In the history of my office, covering a period of nineteen years, I have met with many people with mental unrest or actual upset, all sorts of unhappy emotions and strange

vicissitudes. I have seen marvelous demonstrations of the balancing, harmonizing power of the Soul, and of our methods.

What are the methods? The needy one sits quietly in my Morris-chair. I sit back of him with my hand on his forehead and suggest—pray in the form of command; that he will permit the harmonies of the Soul to become established in his body and his mind; that he will remain calm and peaceful, constantly looking to his Soul, trusting it to exercise its supreme providence over him.

You ask, what has that to do with the subject of causing intuition to have expression? The situations are parallel—literally this: the individual believes with his mind that his Soul has perfect knowledge inherently; that through intuition it can impress a prompting for guidance of a course of thought or action, or through inspiration can impress the consciousness with its full knowledge. (This idea is valuable to an inventor, musician, artist, mathematician, or other aspirants after superior knowledge.) One can sit passively while the command or communication (prayer) is offered to his Soul by another, or he can on frequent occasions sit quietly by himself first desiring this impression to be made upon his Soul; or best of all, he can *live* the one suggestion—pray without ceasing—that his Soul is the immediate source of perfect knowledge for his guidance, and his mind and body shall be in accord to perceive and obey the intuitive guidance.

The Soul's Picture Gallery



IN arranging my ideas, conceptions, and scientific revelations concerning the inherent Self, I can best present a description of that which has helped me to a great degree, under the term, "The Soul's Picture Gallery."

This imagery, or picture department of the Soul, like all other departments, is perfect to whatever extent it remains free from suggested pictures. Oh, when man has only his heritage, his spirit in its nativity, or he is developed in accord with spirit's laws he will be a veritable God! My scientific knowledge supports my intuition that he has this possibility of reclaiming his heritage, and climbing to a development in accordance therewith.

These pictures, native in Soul's gallery, are the Soul's ideals—ideals or ideas from some source precede everything that ever takes form or becomes fact, and I take it that it is the purpose, and should be the business, of this life, to make real the Soul's innate ideals.

The Soul has an ideal upon every subject that pertains to the individual's life, and these ideals essentially are present from the beginning of his individualizing. These perfect ideals are present in the individual whose life is unseemly as in one whose life is beautiful. In the latter more is permitted to become real; in the former the true ideals are repressed. Man's heritage

not ever being lost (this is consistent with potentialities already treated upon—never being lost, though repressed), all of his training and aspiration should be to come into his own, through expression.

Whenever there is a realization of something in perfect correspondence to that picture in the Soul all of your being declares it is right. In many instances, we bring into form an image, that grew up in the conscious mind purely out of sense desire, and we have difficulty in obtaining the inner approval.

No, we can not find peace unless we materialize, realize or personify; that is produce the fulfillment of some ideal inherently present or that which is in accord with the principles of that innate presence. I can hardly imagine a clearer setting forth of God in man than I am showing in this writing. In previous pages I have shown the potentialities of God in man, and now present the fact that the very images, ideals, that characterize all spirit, are present in the Soul of man, and the same essence is in the individual ideals. The reasonable question is, why then does a man ever depart from these ideals and potentialities? It is because he is possessed of a free will, which is a faculty of his objective or sense mind. He can exercise choice in living objectively in that attitude to his subjective to receive all impulse and guidance out of his department of perfect knowledge, or he can prefer the conclusions of sense, which are based upon the reasoning from sense data which, of itself, is undependable.

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But wherever we are, and whatever our false standards, and however defective our education and our acts have been, the ideals are still within, ready to be revealed, ready to fit as pictures to the fulfillment, whenever we choose to permit the delineations of these inner concepts to so fill our consciousness as to cause construction of perfect forms.

I know I am offering the remedy for all suffering, even to griefs and heartaches. Hardly within my recollection has there passed a week in which there did not come one or more persons suffering the most terrible agonies that can come to the human being.

Every man's occupation in life could have a perfect safe-guide in the ideals of his Soul and he can believe this in a way to learn to perceive the ideal as plainly as did a pupil of mine, who heard psychically the correct rendering of a piece of music she had been practicing. She had awakened early in the morning, but before taking up activities, she seemed to hear, yet better than her ears had ever heard, the rendering of the piece of music; she knew it was perfect. When she went to her piano she reproduced it, and again was perfectly sure that it was correct, whereas never before had it satisfied her.

She could have played it over the old way and declared it was correct until her Soul would have ceased to protest, yet she would have planted inharmony, for the appointments of her ideal would not have been met.

Many others have come to me with heavy disappointment, who said they chose a profession or trade that they knew was not according to their promptings, but they had determined to make it a success any way. Defeat came, and so they went to pieces, because they tried to fit an artificial in the place of the ideal. Many times they think it too late to begin, but I have treated and taught them to the full demonstration, that their gift was only covered up; the ideal was still there and could be realized.

But the suffering from these disappointments, so far as I have observed, is so slight compared with the agonies which follow upon the individual's final conviction that a certain man or woman is not the personification of the ideal companion, the individual held in the Soul; actually having to realize that the original of that most important picture has not been found. However, there were many reasons, on account of some grand traits, attractive personality, position, influence, or wealth, or other reasons, why the choice was very politic, and "marriage has always been called a lottery anyway." They, in other words, suggested false standards to the Soul, and overwhelmed it until it ceased to protest.

In "The New Psychology Complete" the portion given to the "Chemistry, Magnetism and Psychology of Love" is to instruct and save people from the auto-suggestion that because there is chemical and magnetic attraction between them they are therefore, adapted

perfectly to each other. I am sure the sensations that opposites in sex have felt when they were together have been the source of most of the determinations to compel the false to fill the true ideal.

Possibly you do not need these thoughts, maybe several thousands of my readers do not need advice along this line, but if you had seen the complete body wreck and insanity and moral depression in just one instance, where I have seen hundreds, you would justify my writing, if out of the multitude of readers, one who is on the verge of determining to force a substitution of a false for a true ideal, should by these burning truths be caused to decide to live and be true to his or her unfulfilled ideals forever, if they are not personified without straining. Straining, making allowances, holding fond hopes, self-deception, and a few other such efforts might cause a seeming resemblance to ideals that are in accord with the Soul's knowledge of harmonies, but nothing one can do creates the thing itself.

Just as the Soul has pictures, up to the ideal, upon everything else touching the human life, it has its ideal for its physical body. While the body is below the standard of good health there is unrest in the Soul—it wants its ideal realized in its physical instrument. Man has not asked for the inner standard, and certainly he has not asked the inner power to establish its standards. He asked me formerly, when I gave drugs, what I thought he might reasonably have as a body, and

then left me to add to his body that which, in my opinion would give him as good a body as I thought he could have. I had studied anatomy, physiology, and medicine; I had dissected bodies alive and dead, and according to that source of imagery I drew a design for my patient's body. If his color was not up to the taught standard, I gave him coloring matter; if lean,—well, I had learned while on the farm that if you made a hog take more food he would become fat—why would not a man respond in the same way? Of course, when demonstration went right opposite our medical theories, I explained that the patient must be an exception, for surely medical teachings could not be in error.

Yes, as long as I had physical standards, I consulted the physical, and when I became disgusted as does every physician, fortunately I looked beyond the instrument to its master, and there found the perfect ideals as to the instrument, the body.

In this busy, practical life, wherein we have fixed our standards at quick, physical, material results, unless we become thoroughly grounded in these principles, we will hardly persist in the formulas involved in the law of growth and attainment.

We conceive of a power being present that can create the body ideal, so we decide we will give it one day and night to reconstruct tissue or dispense with habits, and take on new habits and if all does not take place in the instant, our faith and our formulas are abandoned.

Scientific Prayer



THE chemist, who has thousands of times produced a certain chemical combination by certain procedure, is absolutely sure that his formula is scientific—he has accurate knowledge of how to produce that fixed result. No chemist ever lived who was more safe in his formula, and more inflexible in his attitude, than is the Soul-Culturist (Psychologist) regarding prayer.

He knows everything he attains is because of prayer, and that he attains and obtains nothing without it; he observes the phenomena that occur to people who do not know they pray, such as those who live in constant fear and anxiety; and he notes that they bring to themselves often the literal thing they fear, or if that is an impossible thing, then it is something else equally disastrous. The Psychologist knows this to be a clear answer to prayer, even though the recipient does not regard his mental attitude prayerful.

It is quite certain that though he does not voluntarily request the thing, he expects it. It is for us to show that *expectation* is the immediate factor in the results; that one can formally pray for one thing, but fear to a degree of expectancy, the opposite, and his fear be answered, while his desire is defeated.

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I do not give some distorted definition of prayer in order to make it cover our purpose—prayer just as it has been defined is our standard herein. However, we will see more in it than ever before. Prayer, in a limited sense, has been considered a petition, a beseeching, or entreaty for favor, and of more or less short duration in performance. The full conception reveals, that the predominant, voluntary mental attitude, and the state of the involuntary, constitute a continuous prayer, and that every life is an incessant prayer, and all the states of individuals are fulfillments of prayers. and this fulfillment is because the predominating mental attitudes are as definite commands (prayers) to the supreme power, which is the immediate executor, with power and function to create the thing prayed for. Every life is a demonstration of the science of prayer, as is every man a proof of the law of suggestion. That latter law is just as fixed, that a suggestion of disease produces inharmony, according to the kind of suggestion, as it is that a healing, or proper, developmental suggestion, produces harmony, for, in either instance, a supreme power, that obeys suggestions executes in perfect accord with the character of the suggestions.

In prayer, by which I mean not necessarily the formal prayer, but the predominating mental attitude, we do not have an evil supreme being that answers our fear prayers, and a beneficent supreme being which answers in giving the desirable or things hoped for.

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The Soul-Culturist (Psychologist) knows the same Divinity is the immediate creator and answerer of prayer, and that this supreme power is faithful to give the individual the realization of his mental images, although we are just as scientifically certain that it is contrary to the inherent nature of this Supreme Intelligence to do other than bless the individual's life, producing and preserving harmony in the three phases of his being; that is, in his body, mind, and soul.

We must, in order to be understood, speak clearly concerning this power that answers prayer, the pre-dominating mental attitudes.

First, let me call your attention to the fact that every man has faith, and no man greater faith than he who lives in terror and apprehension. He believes in the power of something that can bring him the thing feared, and he also acknowledges he believes it is the will of this agency to bring it to him. This power, as he interprets it, may be in one form or another, it is sufficient at this time to note that it is a concession that there is a power and a disposition in all instances where one dreads or fears, or lives the negative attitude. He feels also that his faith has become knowledge, as to the power and will of that agency of malignancy, when he has realized his fear expectations. The pessimist shows to have faith, so far as his life is concerned, only in powers that are adverse to his happiness or progress.

When the Soul-Culturist declares he knows the immediate power that touches an individual's life is a supreme power, with supreme intelligence, so far as the individual is concerned—with all the attributes conceivably Deific—let no man misrepresent or distort this declaration, nor draw inferences not comprehended in the definite statement, that the *immediate* power which modifies body, mind or character, or answers prayer, or controls or affects the individual, is his own Soul. I have not said there is no other form of this power's expression, neither have I said the power as it expresses through and over the man has not source or relationship, but this will be treated further under "Religion."

The man with his will, his reasoning, his imagery, his aspiration and desire, his voluntary prayer department—all comprehended by the term "Objective Mind"—need look only to his own Soul. The Soul has no limitation in its power to bring an individual to the fulfillment of his ideals, and even the ideals of the Infinite, which the Soul is; yet, it does not *compel* its fullness to be expressed, nor could it do so and still leave man's objective office of choice free. "Mind the Builder" shows distinctly how the images of the mind which an individual chooses to hold become prayers, commands, designs, which the Soul builds, so this phase of the subject needs no further treatment.

Prayer as a form, and praying as a duty, have had over-attention, formal and duty praying has never

brought anything of itself. My mission in this little thesis is satisfied if it burn into every one's consciousness that it is the thought lived, the imagery held—that is what a man is, or will become. It is not a spasm of anything, nor the flash of image, nor formal prayer, nor the incidental act, but the prayer one lives, that he is.

If the predominating thought is negative, destructive, or neutral, then deterioration is in all the phases of the being. If optimism; positive, constructive, voluntary thought predominates, that individual is building in all of the phases of his life, including body health, mental perception, character strength, occupation or business life, social life. Why is this? It is the law of prayer—what a man lives in his thoughts, words and acts, that, he is.

The exact laws of prayer being fixed, and therefore, dependable, we can now bring ourselves into such practices as will undeviatingly bring us the things desired, unmixed with the untoward.

Under the program of the average life there is much doubting, dreading, and fearing, and some little happiness, but most all with some alloy. With that program they have very imperfect health and powers. Could we find the individual whose thoughts are all sunshine we would unquestionably find in that one a state of perfect health. Since those happy persons are so few, we need some method of impressing the prayer answering power, to establish the body in health and

the mind in peace. Let us find a place of beginning. By analysis of the psychic and mental man we have disclosed that the prayer answering, or building department, is subjective; that it is susceptible to the impression of the prayers made to it by the will-mind or the suggestions given by another, while the aspirant is in the passive state. These prayers must be in accord with the desires of the one who receives the suggestions or prayers; there being two factors or states, each bringing its kind of answer, one or the other state must exist, either desire and expectation, or fear and expectation.

There can be no expectation in a degree to affect results in the absence of faith. We are bringing the object of our faith so near to us that we can comprehend its will and its power, and the law of its action, and therefore, I believe Scientific Prayer presently will mean: *we desired and we obtained the desirable.*

One can believe that his Soul is the supreme power in his life, then, he will live the attitude toward it so he will obtain that which he desires. Until that development takes place you should train into a passive, receptive state, while a second person presents, in audible and also telepathic form, to the Soul, the definite thing or change wanted.

In all I have said as to literal fulfillment of prayer, or the equivalent, coming in answer to the predominating thought, or to specific prayers presented in the passivity; while assuring you of the power in the

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supremest way, I was, of course, not forgetful that all must occur with perfect regard to all of the laws. Spasmodic praying, living an attitude, prayer in the passive state, none of these, nor anything else, can set aside the law that is in the nature of the things comprehended in that which is desired or feared. Neither desire nor fear would cause the body to go up instead of down if one stepped out of the window. Nothing in mind will set aside gravity law, but by co-operating with it, may have its agency. No form of praying or living a mental attitude can cure the body by setting aside Nature's process. By prayer we bring all that we are, to harmonizing with chemical and functional laws, then health harmony results. No prayer or living an attitude will bring a man business success contrary to the laws of business success, but through the right imagery or prayers, suggestions, he brings himself, and all else involved, into accord with those laws.

The true ideals, the true purposes, being held. causes one's telepathy to affect the best conditions of other men's minds, so they become agents to fill their place in one's business life. If you expect every man to be treacherous this is equivalent to a prayer that you may be brought into rapport with those who will betray.

Live an attitude of faith in man, and your prayer affects your Soul to commune and communicate with the worthy ones, and the worthy in all.

It is the Soul that answers prayer, for it builds, it creates; it is a divine chemist, a supreme machinist, it

is the télépathist that gives the impulse to another Soul to bring the mind and body in accord with you so each may fill his part in the other's life. The Soul inherently knows principles, it will give you conscious knowledge of those if you pray believingly, and live toward it as if you believed in it.

Oh, then you say, trust is another factor in getting what you desire! Yes I do not know of any power anywhere but that fails unless it is trusted, and of all intelligent powers, I know of none more responsive to faith and trust, or dependent upon them, than is the human Soul.

With absolute faith, perfect trust, and aspiration, all of which are attitudes and activities of the voluntary mind, "ask for whatsoever ye will"—your Soul will create it or bring it, consistent with the laws of persons or things involved in the fulfillment.

Healing by the Soul-Culturist (Psychologist) is by prayer, and just that which is comprehended in prayer only. He does not pray for a hallucination to such an extent that he will deny the body and all matter, therefore saying there are no inharmonies or diseases of the body.

The scientific Soul-Culturist starts out by admitting disorder, which is indicated by certain symptoms which may be manifested in body or mind, usually both; next, he believes his own Soul is able and willing, and the only power that can directly affect his body. He has accurate knowledge that the Soul can be treated to

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make the corrections, so he turns his mind, in an aspiring way, toward the Soul, desiring and expecting that through the processes, in which the Soul is absolute master, harmonies will be established. He knows he must live this prayer, which is a mental attitude of faith, trust, and aspiration, continually, for, an hour of absolute doubt of the good outcome, or a fear that other disorders will come, is an intense prayer of faith, which compels the Soul to create after another design. This is the way a Soul-Culturist cures himself by prayer. How he is cured by another through prayer is as follows:

He, as before, believes his Soul is the power, and he trusts his Soul, but he feels that perhaps with his diseased body, his mind is not capable of aspiring or desiring the proper change. He is not sure that he can present the right design or put the full impulse upon his Soul. He, therefore simply leaves it to another, who utters audibly, the prayer descriptive of the ideal desired, and this leads the mind of the patient to a conception of the right sort. The operator also telepathically impresses the Soul of the patient with the impulse to create the changes that will produce the harmony in body, mind, and Soul, perfecting all to the ideal. The Soul-Culturist knows that prayer and answer are on a scientific basis.

Finally, there is another thing besides faith, trust, and aspiration that is fundamental in prayer and fulfillment, which is the recognition of growth or un-

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foldment. Soul is an answerer of prayer but always upon the building principle. It pays no tribute to spasm, miracle, or a mushroom growth. It is certain we have great need to recognize the development into the harmonious states, rather than demand because one knows where and what the power that heals is, that it shall set aside its order of construction. This latter it cannot be made to do, for mind and body have to be cultivated into accord with the inherent laws of harmonies of the Soul before bad habits are replaced by good ones, and ill health by perfect health.

Again, you see the definition of Soul-Culture, which brings, by its terms, the physical in touch with the spiritual or religious man.

The Soul-Culturist voluntarily prays without ceasing; he prays for all he would have; his prayers are all constructive—holding not the imagery of things he would not desire to have realized.

Religion

"Not one holy day, but seven;
Worshipping, not at the call of a bell,
But at the call of my soul.
Singing, not at the baton's sway, but
To the rhythm in my heart.
Loving because I must.
Giving because I cannot keep.
Doing for the joy of it."



O SUM up what has been said under "Soul-Culture" and "Scientific Prayer" would state a clearly scientific position on Religion. The first definition of Soul-Culture, embracing the spiritual (mental) and the physical phases of man, must comprehend a religious interpretation. This is a scientific basis for the highest practical conception of religion, for it presents a method for the grandest development of the man's spiritual nature, and it is so scientific that the fullest attainment of man's possibilities may take place whether the man has a correct conception of a Supreme Being or not.

There is much good for the average man though, in this further setting forth, for I know many people are under the condemnation of others, and some condemn themselves, because they, not finding it possible to accept the forms, and certain prescribed theological interpretations, are not counted religious.

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I suppose it will be accepted anywhere as correct to say that if an individual holds religious attitudes and does religious acts, he himself is religious, whether he limits or classifies himself under certain creeds or not.

Let no one injure himself by passing false judgment here, declaring the above an opposition or antagonism to the creed—I have no concern with regard to such situations—my mission is to render man a superb service by taking him out of a state of condemnation, for no one can make any progress while the auto-suggestion of “being all wrong,” with no honest way of becoming right, is over him.

You ask why I am so determined to ease a man’s mind upon a subject that the majority of teachers devote most of their powers to cause him to become desperately uneasy? I reply, because a man’s Soul is the immediate source of his body health, mental power or poise, and the state of the Soul reacts upon the Soul itself. The mind, will or conscious department; that is, the conclusion forming department, suggests to the Soul, then, out of the Soul a man involuntarily acts; that is, without further consulting the will—after a conclusion is formed, the Soul impels the mind to continue to think in accordance with that conclusion, until a neutralizing conclusion is formed, and by re-iteration put over the Soul. Now, if a man suggests to himself condemnation, his Soul proceeds to condemn him in all phases of his expression.

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Every department of a man's affairs and all of his states are demonstrations of this condemnation. He does no correcting, he does no building while under an overwhelming negative condemning suggestion. His Soul is confused. If this negative suggestion pertains to something vital, such as a conclusion that his nature is not even in accord with his kind, then he is altogether destructive toward himself and everything else. A suggestion that a man is not religious is against the very nature of man, for he must be religious. He reverses all that he normally is when he comes to the absolute conclusion that he is not.

Never was there an individual who ever loved anything that had life in it, but that he was religious. The more one loves, the more religious he is, and the wider the range of his self-forgetting love (by range I mean the more capable he is to perceive life in its myriad forms, on into ideals, and the invisible), the larger is his religion.

Why is this, or how can it be? Briefly, but faithfully, Religion is an attitude toward spirit. an attitude in accord with the inherent nature of spirit. The inherent in spirit is to love and receive love. Never has spirit expressed its inherent attributes according to its nature except in a love expression. Creating is a loving act—all the laws of nature's expression are but varied forms of love expression. Man can have an attitude toward spirit which is not religious, and not all of man's expressions toward spirit are religious by

any means. Man is free to change his natural expression altogether. That is why I said any man who has ever loved was religious.

You anticipate me—you are saying: "Then according to the scientific religion of a Psychologist, or Soul-Culturist, man's attitude to man must be religious, for science demonstrates man is spirit." That is precisely what I want to state above everything else, that man's attitude to man is religious, and should become altogether religious. It is man, he is the spirit, that needs man. Man needs all the encouragement of appreciation and praise—the inpouring from another's Soul; universal spirit has no such need. He needs the faith and confidence, he needs the love of fellow spirit, and the equal need is that he *give* all of these.

Let all who love, really love, be lifted up for, no man can ever again say you are not religious. If you could not accept the published theology of others, no longer count yourself an outcast. There is not that in published creed which would keep one from being somewhat religious—there is not that in them all which gives to the adherents a monopoly of religion. The religious nature is the primary nature of man.

To understand the "Soul-Culture Religion"—the conception that man's attitude to man is religious—I will recite some history and our interpretation.

There is a story of a young sculptor, who was so weary with travel through the rough country, that he rested at the foot of a large stone cross, on the side

of the hill, and went to sleep, and while he dreamed, he had a vision fairer and more beautiful to him than it seemed possible for the Soul to conceive.

"I will tell my dream in marble," he said. "Here on the hillside by this cross I will place it, that the hearts of men may be touched by its beauty."

Not only the cross, but a spring near by, was the occasion of many visitors.

He had received from a great sculptor a gift of a flawless piece of marble. Just as he was ready with chisel in hand to begin, a man from below called to him, prayed him to come and help him raise his overburdened beast that had fallen. The sculptor, laying his chisel down, started to give aid, when he again saw the vision more beautiful than ever. He grasped the chisel and called to the man, "I work a great work and cannot delay."

An old woman came dragging herself up the rugged way, and said: "For the love of her who bore you, I pray you help me up this path."

The sculptor looked hastily away, making the same reply as before. When people asked him what he was making, he would reply: "I carve so fair that the marble will speak and none shall be told." He constantly refused to give help, excusing himself by saying he was doing a special work for man. Yet, each time he refused, some flaw would appear in the marble.

His execution progressed, and on the day his task would be completed an aged priest called feebly for a

drink from that spring; beseeching the kind service so that he might be able to drag himself to a cottage where a sick child lay to whom he would minister. As the sufferer kept pleading the sculptor said, "I work a great work, I cannot delay."

"What is your great work?" asked the priest.

The sculptor pointed to his marble—the form of a woman stooping in tender pity to raise the sinner prostrate at her feet—and proudly made reply: "I work the supreme work of love."

At evening the sculptor threw down his chisel. "It is done," he exclaimed. "With my hand I have wrought supreme love." As he spoke he stepped back to view his work. He stood by the cross to look upon it. But, brushing his hand hastily across his eyes, said: "What is this? Where is the pity, the tenderness so beautiful in the face of the woman?" The face was the face of stone. No Soul was there. Slowly he saw the truth.

In despair he hurled his strength against the mocking stone. Through blinding tears he laid his hand among the pieces of his broken love. All night long he lay in bitterness of grief, and when the day had come all was gone—hope, vision, the marble, even the stream and the sky, and he could only grope his way to the cross and cling there.

Every one was kind to him and brought him something, and presently he was able to understand all—individual need. From all distances they brought him

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their griefs, knowing he could sympathize and relieve. He became known as "Brother of the Cross."

In his old age he asked them to bring him a piece of marble.

"He is old and blind and will not know," they said, and gave him a piece of shattered Love.

Again, day after day he carved, joying in the feel of the marble under his hand, yet often stopping to give a cup of water to the suffering. Finally, there came one whose grief and suffering could not be relieved though the sculptor tried. The sculptor said: "I am old and blind, let me bear your pain."

The traveler laughed a low sweet laugh. "That is the one thing," she said. "The joy of your bearing has made me free."

"Ah! if I might see your joy," said the sculptor.

"You have seen it already—you have found it in every Soul to which you have brought comfort. I am Love." She led him to the marble, opened his closed eyelids, and lo! the face of the marble and the face of Love were the same.

In this touching story you have in its first portion, when the sculptor excused himself from the service of humanity and did the forms, the parallel with all who enter into form but not the feeling, though they may be classified as religious, and the world goes on in need, suffering and neglect; and those who could serve, but in delusion make excuse and point to the forms they practice, must come to the same despair as did the sculptor when he realized his life's work.

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In the second portion you find the Soul-Culturist's answer to "What is Religion, and how shall we demonstrate it?"

I desire to be understood, and I believe I will be, and not bring pain to any who have a religion involving many formalities. My attitude is not critical nor condemning. Indeed, my chief regret is that all the orthodox do not show a faith in the teachings which I myself had until it became more than faith—knowledge. If the professing world had faith in its own teachings it would teach spiritual lessons through physical healing by the very powers they claim to believe in. This would be a practical religion, and I do not believe in all the years of my practice there has been one individual treated but that was thereby caused to seek an understanding of the power that healed him.

I have not said this is the only religion; I have not said this is all there is of religion; I have not said ours (prayer) is the only method of healing. (I have said there is but one power that heals.) I have told you scientific truths, therefore, one can go, in perfect confidence and apply our teachings.

Jesus was a religious healer, not a theological one. He showed that healing rested entirely in the individual, and if the individual had the sufficient degree of expectancy he was healed of even organic diseases, just as all at this time who have faith and are brought into their right mental attitude.

Sing Your Own Song



CHANTICLER just as far back as he could remember, had always announced the approaching hour of sunrise, and as faithful as Chanticleer was to prophecy so was the gracious sun to rise. Chanticleer associated the effort of his song with the fulfillment of day so that he was sure that his song was the cause without which all the world would remain in total darkness.

All common creatures envied and ridiculed the proud, kingly bearing of one who lived only in the confidence of his vital, individual importance to the world. When the contemptuous, uncomely, brutish, covetous ones plotted against his beauty and led him into conflict with a violent force which they hoped would at least humiliate him (destroy his faith in himself), the first thought of Chanticleer was the gloom that must be cast upon the earth, since without his song the sun could never rise.

When his bodily beauty had been torn from him he seemed to emphasize more than ever that his purposeful life was not in the exhibit of his beautiful physical adornment but in his voice heralding the dawn. Then the merciless, selfish fowl mocked him, saying, "Gallus can only crow, he has no song; only the nightingale can sing; Gallus has no plumage, the golden pheasant has all of that beauty."

They endeavored to dishearten Chanticler by the show of the golden pheasant, but he only proclaimed the louder, "*it's my song that causes the sunrise.*"

Chanticler became all the more confident and persistent with opposition, then the evil ones plotted again. This time they would show him that he had no voice of song. They would entice him deep into the forest where he would hear the sweet melody of the modest nightingale. *Though they declared his voice coarse and that he had no song and that song was given only to the nightingale; that they scorned all of his pretensions, Chanticler was not changed from his purpose.* He paid all tribute to the love and beauty and grace in the nightingale's song and welcomed it as the sweet, soothing song of the night, a complement to his song that brought the day which dispelled the night.

In the parable of the birds and fowls we have all of human life; among men, the good who love and serve and forgive and their opponents, who would take the blessing at the hands of the loving and yet place every possible obstacle in their way; rob them of their confidence in themselves and their purpose; degrade and mar and mock and turn to jest all that is noble and beautiful in the teacher and in his teachings. In the day when Jesus was spat upon; when his motives were impugned and he shorn of his beauty so in this day envy, falsehood and ingratitude are extended by the multitude to all who would elevate, dignify and lead

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mankind to majestic thought, word and deed. The cawing of the crow and hoot of the owl and the shriek of the hawk to turn harmony into discord so as to prove that there is no music is like the human malignity that interprets magnanimity as pretense and spontaneous beneficence as shrewd calculation for personal ends.

It is never my preference to portray that misapplied good force which all evil is, but my disposition to treat all subjects with truth and justice compels me to display the opposition offered from many sources which impedes ideal achievement. The idealist who denies the existence of opposing factors misleads his pupils. The true idealist believes there is a predominance of good in each, therefore in all; he believes even if something within the man consents to commit an error that the error has its source outside of the man; that innate self is perfect in its ideals, therefore through forming acquaintance with error he compares that with the perfect within. This experience leads him to work more upon the principle of unfoldment from within and less upon additions from outside.

Enthusiastic Chanticleer, filled with a purpose and convinced that he was a cause in a stupendous effect, was never lacking in courage. Even if mistaken as to the real mission, since he had courage and confidence he was a great power. He was aggressive and progressive, qualities absent entirely from the blinking owl and the noisy, destructive, cunning, imitating crow.

The New Psychology teems with *practical* idealism.

I have this message for each one: *There is something for you as an individual to do; you have your song and you must sing it.* If you do not sing your song there is a sun in your life and a sun in another's, perhaps many another's life, which will never rise. You may speak deplorably of obstacles—if you do I shall try to silence you for all real obstacles are helps to the real end.

Crows, blackbirds, owls, bats, mocking birds quacking ducks, gobbling turkeys, clattering guineas and neighing jackasses are ideas or people that are rated as obstacles but are too unworthy and insignificant to be more than ignored—they are as the gnat which would tickle the elephant's hide. Then you ask what are the real obstacles that are worthy of notice that would hinder one from singing his song which are helps, not hindrances.

First, an imperfect instrument—the absence of the perfect instrument with which to express. An obstacle? Yes, that which holds the great privilege of aspiration, effort and training into fitness. To train mind and body to the perfect adaptation to innate commands and their fulfillments is the purpose of individual existence, therefore to sing one's own song is the purpose of the temporal life. Individual unfoldment can only take place through one's song being a service. One's own sun can rise only through his enunciating his prophetic song and yet he has no dawn

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until he creates sunrises for others. Let me say this a little more tenderly, yet convincingly, than ever I have spoken to you before; you have a song that you can sing and that you must sing and that I know you will sing. It is your own individual song and you will set it to your own music and you will compel darkness to disappear and cause the holy sun to rise, the sun that shall light up and give warmth and cause human life to fructify in riches.

Do not try to sing another's song. Do not wait for another to sing yours. The world has been haunted with echoes long enough—each trying to sing another's song.

I am fully aware of you to whom this message will come. It is not as if you had never desired and aspired to become yourself. I know you have launched out but without the rudder, the New Psychology principles, and the propeller, the New Psychology formulas. You floundered and foundered among icebergs or met with many a grinding amid the drift. You have had to steam against the current of common beliefs, run counter to conventions.

I know you have a glad new song, a song of regeneration through choosing the thought, word and action consistent with the image within. I know this song, this your own self expression has already inspired you to many noble purposes and deeds—I write to you now to tell you it is worth while to be steadfast in faithfulness to your ideals for you will reach a point where

you will see achievement in every thought, victory in every hour. I know you are endowed within; imbued from on high with power and knowledge of deific potency and portend. Believe then yourself that you are charged with a mission: be self-assertive; claim your kingly heritage; take your high place; there are such crowds still grovelling that there is much room for dignified, majestic man. Be proud of your body because it is the residence of your soul, but see to it that you choose the thought attitudes that will create a body worthy of the high esteem. Exalt your intellect because it is the sentinel over the soul and the soul's chosen instrument of self-expression.

Realize that all of your being is sacred, sacred to you. Remember that to ghouls there is nothing sacred, they deal in rottenness, and if you have something or are something more heavenly beautiful than usual these mixers with death will endeavor to contaminate your most precious possession. I warn you; to that grade of manhood nothing is sacred and they do not hesitate to degrade in your sight all that really is beautiful to you.

Chanticleer was assaulted by the ruffian that envied all that was beautiful and who was a natural enemy to love; yet the victim with torn and bleeding and soiled body arose to call into existence once more the light and warmth of day to bless the worthy and the unworthy. You simply cannot know me and remain discouraged or disheartened—you are sacred; you are beautiful.

Soul Tides



THE SOUL has its tides, its ebb and its flow, in which there are distinguishing laws of the Silence from which those who desire to obtain all the aids I can give them in applied psychology will find much pleasure and profit.

I have approached the ocean's side when its waves were beating high and I was at first uncertain which was taking place; the tide coming in or going out. I soon realized that as breaker succeeded breaker it was less violent and that the beach waves did not reach the marks of high water. From that moment my interest was attentively drawn to the surging process. Many are so accustomed to turbulence and violence that they think life must be going out when it is only peace coming on. All of our sympathies are held while we watch the change from intensest activity to the deepest passivity; ultimately we are impressed that a final thrill, a mere quiver has passed over the sea, when Ocean speaks in no uncertain language. One communing with her hears this prayer: "Oh! let this be the end, how sweet is this calm, this rest after labor, to be a recipient after being so intense a giver; I have been the burden-bearer; I have been the driving-power; I have been the benefactor; let me now be borne; let me be blessed in receiving; let me abide in this repose, care free, with all satiation."

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Just as the ocean seems to subside with a quiver we observe a stir and thrill. Although they cause no upheaval we know they went to her depths and put life in every mural atom. Motion is followed by motion and the sweep of expansion in each succeeding breath is greater and with impulse laden with impulse, force added to force, it becomes evident that as the ebb of the lowest tide was her former destination, the other extreme, the flow of the highest tide, is to be attained. Waves as high as mountains that burst with a deafening peal and roll with the noise of the thunder roar thrash and surge and leap and finally unfold, touching the mark on the beach higher than old ocean has ever been known to rise. There is a majesty in the great sea, whether at calm or when the billows tower high, that nature does not suggest in anything else. To call it the most gigantic power conveys little meaning—you have to view it as a creator of energy capable of vitalizing the whole world.

I think that comparatively few things are comprehended of those mighty depths; many of God's waiting secrets are there inviting solicitous inquiry. I know but one parallel to all of the significance, attributes and qualities of the ocean and that is the human soul. Of course, the ocean as compared with the universe is a mere atom; it is sufficient to be a miniature of the universe but it possesses all of the attributes and all of the powers for its individual purposes that are possessed by that of which it is the type.

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However, this we do know, the ocean is not unique in its tides for human soul follows its copy. Soul tides mean as much as could the ebb and flow of the sea. Probably if ocean did not work in unison with the celestial bodies there would be no seasons and if there were no seasons, the earth would yield no fruitage. If individual soul does not sympathetically vibrate with that in which it abides, the harmonies all turn to discord and there is no music, and where there is no music there is no love, and where there is no love there is nothing to bind the elements together.

I am ever endeavoring to impress each man with his kingly place, with his vital importance to the Whole; that he is needed by each and by all, and that as each needs him, he needs each and all. To be his part though each man has to have certain mental attitudes to permit the spiritual fulfillments to attain their possibilities so that he can give and receive to the utmost. Psychology abounds in this instruction.

The first indication of the ebb of the soul is in the inclination to seek no more of the actual contacts with people than are essential. One cares little for conversation of an objective sort. Whether in the midst of things or not, one feels retired from the world in a measure, and prefers that the world of things will not hold him.

Now one finds himself in the sweetest attitude toward all the world and even the people, but a longing for retirement from the pressure of things, even of

thought. I see in this the receding waters of the ocean that were tumultuous. And as one yields more and more of the objective self he ultimately touches the inactivity of the ocean in its lowest ebb.

The soul is now saying, for all of the individual, "Oh, this sweet release—I love to look back to the world of action as a recollection, but let me abide in this rest forever; there are sweet companionships here, without misunderstandings the objective creates and I have a sense of being cared for whereas I must carry such cares in the other state; I blend with the great center of harmonies—I have the same temperature, the same pulse with the Universe of Love; Music is mine—I am one with God; why cannot I remain forever in this freedom, in this kingdom of peace? I feel that I am drinking in great draughts of pure strength, and my perceptions are opening as if I were on the verge of obtaining all knowledge. I see people's lives but I also see their souls, their possibilities and their struggles. Ah, I see, too, their obstacles; I see they would be better if they knew how to be. I wonder if I am not the one to tell some of them how? Yes, there I see one who is almost into the Kingdom of Heaven, he almost perceives a truth, that he has within him the attributes of God.

At first I thought I had all strength and all joy, but now I see how I can grow, there seem to be no bounds, really, while at first glimpse of my expanded world when I let go of the objective I thought I had attained

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the ultimate of individual power and knowledge. I conceived of boundaries then, I see there are no limitations now; feed me, O companion souls, supply me, O God, prepare me with no man's strength, who has ideas of the worm of the dust, but give me man's strength who knows his God. I will go back to all of my work and I shall keep in me all of the love, all of the peace and all of the confidence that I have felt here and I shall breathe this same spirit into my servant, mind, and instrument, body.

Thus we see what occurs at the low tide that quickly turns one toward the high tide. It was a period of passive preparation for the greatest executive demonstration—a retirement from all except soul that prepared for the soul and body and mind, service to fellow man and self.

What really took place during this soul ebb? First consider what took place when majestic ocean seemed to go to sleep. When the objective, upper-self with all of the tumult, the turbulence and violence retired, with what did her surface waters with upper currents come in contact? With the *undercurrent, that storehouse of power*, a force so great that it is thought that all the marvels of the surface only hint at it, and in those moments of lowest ebb a mighty power and impulse from those depths thrilled and vibrated until ocean must act toward high tide again.

This is like it is with the soul when it sees it must be back into active life and demonstration, in order to

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fill the boundless possibilities through service. That is one driving force that compels the soul to go and take its place with its fellows again. This is also true that the attraction or other action of the heavenly bodies forces the mighty sea on its tides—it must answer to this heavenly impulse. When one gets out of the field of action and is in his ebb of peace he has a new viewpoint and becomes more conscious of just what his fellow man needs—he forgives and forgets the disagreeable objective in the man and sees his needs and possibilities through knowledge; has compassion on him and hurries to his rescue and his building. So the demands for self-expression like the impulse of the undercurrent of the ocean, send him back to work; and the needs of his fellow man, like the attraction of heavenly bodies acting upon the sea send or attract him into the best executive work.

Now we find our individual back at high tide, enthusiastic, persistent, determined, confident, firm, but possessed of the same sweet, loving spirit in all of his being that was promised while in that retreat, his conjunction with the center of Harmonies.

The adorable tides of the soul! Pray that they may come, enter them with pure health in all the strength of manhood or womanhood; go there for your music, for your painting, for your sculpture, for your mathematics, your literature or your acting, for all of the best preparation for usefulness and unfoldment.

One Hundred Sixty-eight

Psychic Pictures



WHEN a very small boy I remember that I sometimes drew my black hat so tightly over my face that all light would be excluded. Upon such occasions I saw the most beautiful colors and pictures which no child mind or adult could ever imagine. They came spontaneously and seemed to be collected in my little old hat. I knew at the time, since there were so many hats full of them that they were really not there at all. I did not seem surprised to find them, not even if there were streams of water, murmuring, birds flitting and singing, bees humming, crickets chirping and frogs muttering, all in my hat. I asked no questions, I loved and was happy, although I knew not what I loved nor what I saw nor sources from which came either my joy or sight or sound.

Is it not too bad that childhood must be introduced to pain? I wonder if it ever would know pain were it not that its elders introduce to it, Sin! I wonder if it does not have to have sin suggested to it before it knows or does sin, just the same as it is introduced to the rest of objective things before it expresses them? You know the child is born with organs of seeing, hearing, smelling, tasting and feeling, yet none of these function as such objective organs until the child receives from some source a suggestion definitely to exercise each sense. It is very highly probable that the

sweet, pure, innocent, loving child going happily about with its normal thoughts would never think evil only for the fact that some one suggests to it that its thoughts are evil.

The beginning of evil thoughts and acts is not from anything innate in the child, but in the suggestion of some one who is older. No one ever did a greater wrong than to suggest an evil where one did not exist. What must be the status in the chain of truth and justice then, of the accredited teachers who instruct mankind to believe that the "Sin of Adam" is in the child which warrants every one in becoming the child's accuser!

I am qualified to speak correctly when I say that because there is no objective unfoldment, not even of a sense except as it is first suggested to the child by an elder; it is a reasonable inference that it thinks no sin until it receives a suggestion that it commits evil. I know that I lived entirely in the beautiful, innocent and holy until one older than I said that my thoughts were bad. The saying began almost as far back as I can remember—back to the time when I was in the heavenly joy of psychic pictures. I am glad to this day that I had no younger brother nor sister, so much more fortunate is it to be the victim of evil interpreters than to be such an interpreter.

The moment one accepts the suggestion that his thoughts are bad, though they are not, he will then proceed to live up to the suggestion. I am helping

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parents to account for all forms of bad dispositions. Suggestions descriptive of bad imagery precede all facts, acts and forms.

Impugned motives is one of the 'most destructive forces acting upon character today.

Evil interpreters, whether they act on child victims or more elderly, hold within themselves the essentials to their own perpetual miseries. They seldom reform but are self-destructive.

Approval of the good and beautiful in a child does not produce a vanity nor other objectionable self-consciousness. It is when he is found so full of faults and constantly irritated that he becomes, unfortunately, self-conscious.

I loved to be alone to love the beautiful that came to me—in this I was so happy. Then I was criticised, irritated and punished for another's doings. I lost all I had ever seen in my hat and in the dark.

Not until a few years ago, when I was formally treating a man to develop him as a sensitive, did my pictures begin to come back. By my experience I am now made to know that even if in your earlier years you were defrauded of your birthright or exchanged it for "a mess of pottage," you can, through the New Psychology, reclaim your birthright. Psychic colors and pictures are creations of the soul intended to impress the consciousness with some information for guidance, comfort or prophecy. To be psychic is the greatest misfortune if one does not understand the

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subject, but it is among the highest spiritual gifts when directed and understood. It is the same as any other art—all art is psychic or of the soul and, therefore, subject to cultivation through aspiration and the proper formulas for exercise.

The time is coming when the child will be taught that his soul creates beautiful things that are to become patterns for his life and activities to fulfill. This teaching will supplant fairyland and all other fantasy. In the adult after thoughts have become impure, psychic pictures springing up before the consciousness constitute a phenomenon which may be interpreted as evidence of mental disease; they may be the occasion, through such interpretation, of the individual becoming insane. Thousands of people are kept in confinement as insane because such suggestions were given them.

Voice or Echo



THAT principle in nature which provides for individual forms is overwhelmingly convincing that individuality, its creation and preservation is an innate law over every expression of mind. In the study of cell life in the simplest form of animal or vegetable there is most apparent that wonderful faithfulness to individuality. There may be the aggregate of individual forms that comprises an individual, but that collective individual respects each integral member. The human body is such an aggregate. There is not a cell of any tissue but that has its life to live and is a voice which is heard.

Nature has that respect for all of its members to recognize every integral number.

Mankind is possessed of will and choice and therefore can depart from the natural. In a most unnatural manner human beings dominate each other so that among men there are many echoes but few voices. Objective methods in all departments of instruction tend to create copyists—mere imitators. Our theologies have led off in their methods, therefore it is not any wonder that parents and teachers have adopted the same.

The home is organized very early on this basis, one shall be the voice, the others are echoes. During the period of courtship there may be a mutual naturalness

in which each respects the other's individuality and encourages its expression. After the pair are united, a promised co-operative, complementary life becomes a competitive one. Each promises to help the other to express all that is innately possessed, but they forget that quickly in the presence of the tyranny which has been acquired through the principle, in all of the departments of theology and learning.

The psychology of this subject is the psychology of slavery, the process proving out which shall be the recognized voice. Copyists are created in the schools; and the victims enter upon art or professional study; if it is music or other arts the teacher demands that one shall be his disciple and that he discard the other teachers. If one enters upon the study of medicine, he must copy the thing just as it is practiced—schools and societies compel him to be an echo of something already said, never a voice to have ideas and create methods that could be inspired by his own soul. Social life is upon the same basis—recognized leaders, the rest are echoes. All departments of municipal, state and national government are upon the basis of a few voices and many echoes.

To realize that this is all unnatural, one need only look to the innate potentialities in each human soul. His highest right is to be himself. That he accepts the decree of a violent force which intimidates him is not any proof that he could not express an individuality. He often imagines it is the power that is

nearest to him physically that robs him of his liberty, his power to be a voice. If he works in some department of construction he thinks the people who employ him have made and continue to make an echo of him, so being a laborer he fights capital. The cause of his being an echo dates farther back—back to theology, parents, schools and government, and all other departments of competitive, not co-operative life.

The effort to be a voice over others instead of being an individual voice, permitting every one else to be his own voice, is the primary cause of human discontent. In this strife the modest, gentle and sympathetic subside which gives place to the vulgar, the vicious, the noisy tyrant. Human discontent is primarily due to the absence of each one expressing himself.

We mostly appoint our objective minds with the department of sense and intellect to be the voice and our souls to be the echoes.

The individual usually uses his objective department to compel the intuitive department to accept the sense voice and become its echo, and the great human disaster, inefficiency results.

My final plea is for the individual to study the science of man, the New Psychology, so that he may choose to do justly by his own soul and enthrone that department of innate, perfect knowledge and power and thus appoint the supreme Voice over his entire being; thereby he causes his objective life, its thought, its body, its deeds to be the echo of that Divine Voice.

My World, With Whom Shall I People It



WHO has not felt as if he had cast pearls before swine? Who has not felt that his exalted thought was despised and the sacred in him desecrated? Who is there who has not had that rankling in his consciousness which made him, at least temporarily, feel embittered toward and estranged from his fellow man? Out of the emergency created by the experiences comprehended in the above grew the conception of the "holy of holies"—a place sacred to the individual, a place which those who would desecrate cannot approach.

Every woman, every man has made exhaustive effort to bring another or others into relationships to herself or himself who by inherent law must forever be excluded; sometimes an interpreted duty prompts such an effort and sometimes it is only from policy—that which promises to prove remunerative. Individuals have attempted to apply the same standards of test, attempting to open wide the labyrinths of their souls to admit a pleasing or profitable associate that they exercise when selecting friends or contracting a business co-partnership; they do not realize that "my world" cannot open its doors as the business world may. The innate self, the "Valley of the Ideal" repudiates all such standards and one must suffer from the inharmony he has chosen.

Sometime in the past, I thought that if one indicated goodness and nobleness or was by blood or law related to me, something must be wrong with me when I could not force my heart to open to that one and find joy in the companionship and fellowship. In those days I lived almost continually under self-condemnation for I inwardly rebelled against taking into closeness really into my life, almost anyone I knew.

I could be friendly and genial to the average man or woman; I could do my part in our business interchanges; I could gracefully do almost all that man-made law required of me, but interpreting life at that time to mean that I ought to take a multitude into "my world," I did my best to defeat that which I now know is Supreme Law. I blamed myself and was shamefully condemned by many others because in the face of my strongest effort to prevent it, mankind felt it was kept aloof.

The great necessity of finding a solution led to aspiration; answer to my aspiration secured for me a peaceful adaptation to a law that needs only to be described in order to become acceptable to each one.

A human being has many fields of action and expression—these are as so many worlds. There is the business world, the occupation or profession which brings one into contact or association with others upon the basis of exchange of service; there is the social world with which one mingles to exhibit manners and dress and to say the unmeant things in a double mean-

ing way; there is a friendly circle large or small in which real heartfelt sympathy is exchanged, each having the interest in the other, leading to a desire to be helpful. There is the world made up of those of the same blood, the relatives. Finally, of the same class there is the individual's domestic world.

One could be with you as a member of any or all of the above worlds and each could live up to the exactions of them all in an objective way and yet you two may be as remote from each other as though you were of different species, so far as that holy of holies, "my world," is concerned.

All the worlds except the Ideal may admit its citizens purely from the standpoint of gain and they may serve in the objective way most successfully as those worlds count success; even as duty, policy, convenience and public opinion would require in the marriage relation. all may be carried on up to the requirements of any of those worlds first mentioned.

You must note that I do not consider that the marriage relationship can be upon an ideal basis when it is sustained only upon such terms, but law and society may be satisfied when the ties are none other than some physical convenience.

You may buy your way into or be voted into those worlds or be born into them or you may have a magistrate or minister to declare you in, but none of these count for anything when it comes to becoming a member of "my world."

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"My World" is sacred to the individual and its citizens are there because they are adapted by their individual shading, their innate individual harmonies to be one with all that is native to the soul into whose kingdom they are admitted.

All the prayers in the universe though mingled in an ocean of tears could not change this; certainly man seeking convenience or profit could not alter this law. Your kingdom of heaven, your holy of holies, your, "My World," is peopled with those whom you actually love and with whom you are in perfect harmony.

Are you finding the joy in fellowship in these precious presences? Are you communing with them? Are you permitting your soul to be the trysting place with your own? Are you glorifying in your outer expression the sacred of the inner? Is this sanctuary suspended through ignorance, doubt or the material beliefs concerning life? Are the joys of this life compelled to give place to an idea; that joys denied now are the seeds which shall bear joys when they unfold? Are you stultifying every grand possibility in your life by the determined effort to force one who is related to you by friendship, service, blood or so-called law into this, "My World?"

There resides in your soul, the innate part, all that is beautiful in the ideal but the conscious mind may ignorantly or by choosing, repress it. Your life and mine probably have had great millstones fastened upon them by our violent effort, our concentrated force ap-

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plied to compel those of our acquaintance to correspond with the ideal. It has been mistaken identity so often that the majority of humankind has become embittered with the world. They have decided so often that those who were members of their objective world were personifications of the ideals of "My World" only to discover there was no correspondence; the frequent disappointment has created the auto-suggestion: there is no one who is true and good and beautiful.

You may never realize this inner world of congenial selves until you accept the disclosures of the New Psychology upon the innate self, the attributes of the soul, telepathy and all.

Should you have all of this revealed to you so that you can choose your outward associates and fellowships and have the outward companionships chosen and built to complement and objectify all that is within and that can be directed by "My World," there will be no greater blessing possible in your life.

There is pleasure in hell as pictured by Dante compared with the suffering, degradation and ruin in an outward act or attitude which should be a love demonstration in accordance with the laws and harmonies of "My World" which is experienced from the standpoint of objective sense. This is true even if custom or state law, with its army to enforce its commands, would bind the situation upon you. If you are sure you have made a mistake—if you have taken a citizen of any of your other worlds who is not also a citizen of "My World"

and endeavored to establish relations that can only exist between those who are in each other's "My World," then you have made a mistake which can only be corrected when you cease to make such a pretense. One may be punished in an objective way if he does not obey the human agreements, called laws, but when he acts counter to the law of his being the consequence is absolute ruin through repression of all that it is innate in him to become. Expression is defeated.

Let every one first be true to "My World" and its people; the life of one who dares to do that will be a powerful saving force among men and will be filled with the harmonies.

What is it that you love in the one you love the most? Why would not some one else meet your standards, get as near to you, be loved just in the same way? Suppose you tried to answer these questions you would at once begin to name attributes that to you are lovable which are present in this person. Your listener would have to reply, "Why those qualities are in my friends, too. I know a dozen persons just like that." So this would stir you to more explicitly as you think, tell about your loved one; but try as you may, you find only common traits in this exalted character you love. Being nonplussed, you try to define to yourself what this is and again are forced to admit you have a large number of friends with qualities of the same name. Finally you must perceive this, it is not in the new, other, or

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only attributes possessed by your loved one; *but that elusive thing is the manner in which this friend expresses the attributes that are so general.* And there you have found individuality, that of which no language of the objective has yet given a description.

Science contributes the strongest evidence upon this point of continuation of individuality of a soul that has the chief purpose to form an individuality and the highest impulse to continue it, which are not met during the body's existence; and that neither his annihilation of the individual nor the merging of individual into universal are tenable even under present revelations. Science utterly disproves that attitude but sustains the conception of immortality.

Individuality being the most persistent factor in human soul, whose inherent impulse is for individual continuity, is sufficient to reassure every one upon the matter of living on as an individual; and in view of the fact that an impulse in a germ cell and an egg cell is sufficient to cause the soul therein to build itself a body adapted to this life upon this plane is ample evidence to reassure us that it can build another perfectly adapted to its place of retirement when the chemical body becomes untenable. Be at rest; Be not anxious concerning anything; Love a great deal; Serve all the time; Do not be self-conscious; Trust your soul; Seek success with content and you will live forever as an individual, exalted, greatly glorifying your source.

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