

Daily Life Psychology

Revised-Enlarged

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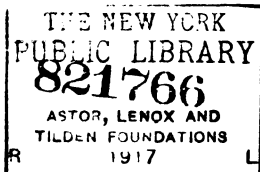
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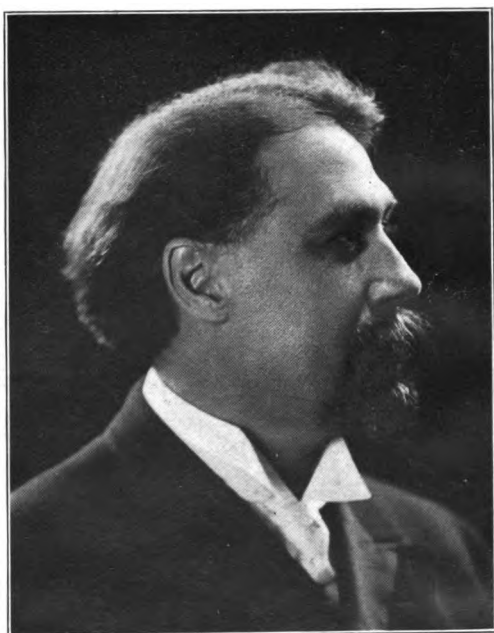


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Salesmanship Suggestions



PRINCIPLES of salesmanship are employed by every human being—everyone has something which he wishes another to appreciate to sufficient extent to take it into his possession. We are so accustomed to the association of counters and shelves and stocks of goods with men who are hoping to distribute to consumers for a price that we have not analyzed salesmanship very broadly. Only for the fact that I know that everyone who pays for our literature reads every word of it, I would feel that the title would cause the reader to pass by it unless he is a salesman.

There are many people who put such a shine on what they have for sale that they wonder that the majority of people pass over what they have and will take the article with less polish. There is the young man, for instance, who has his college credentials showing the heights he has scaled in a department of engineering or construction; he wonders why his offer is rejected in favor of one who has no record of years in the technical study, no diploma. In his own estimation, although the other man has been over the course many times and has placed the materials in their proper relationship to each other, his acquaintance with what books and teachers have to exhibit, together with his degrees should cause him to be preferred to the other man. In a situation like this, one should see the keen distinction which makes the practical man in demand while the one overfilled with theory may not receive favorable consideration. If you get our practical key you will be able to apply it in business psychology or any other purposes of thought, with the result, the solution of your problem.

The vital distinction referred to above is this: The man of practice has used things through which he expressed himself—he has put his soul into actual work. He has used a technic through which there has been an outlet of expression for innate knowledge and power and from experience in detail he has taken the essence of experience—he has become possessed of wisdom. He has wisdom, he has a created self at the foundation of his services and no one can defeat him in the competition. He has man for sale for that is what he supports his undertakings with. The man fresh from college has technic, it is unused language and he must use it and through it supply an outlet of expression to the real self, then he will have something to offer in the way of actual service. In his imagination he has built buildings to correspond with the lines he has drawn on paper, but his images have not been objectified—he has only stored pictures within himself and the world says: "Objectify your pictures, your technic and let us see whether your pictures are images of truth or fancy, only." The proud young man wishes to begin at the top in building because he thinks he knows the technic called for in high execution. Those who wish something built require that one shall have builded from the beginning, upward. One will not be a disappointed salesman of service if he will begin his actual work at the foundation. He may scale the ladder rapidly but he must use each round.

One obtains engagement through suggestion. One's suggestion is not sufficiently strong when he suggests: "I have memorized the history upon my subject; I have drawn pictures, made designs according to the rules of architecture and draughtmanship; I have passed examinations upon all the phases involved in buildings of the nature called

for in my specialty and I have the certificates of graduation in all these matters; I can tell men how to do everything which plans and specifications indicate should be in a result."

It is a much stronger suggestion one gives when he can point to a career in having done the things from their beginnings to their completions. In one instance the suggestion is, "I can do for I have seen pictures of just how it should be done," in the other instance the suggestion is, "I can do, for I have done." There is all of the difference in the world, in the practical world, between where one simply has lived in imagination or has lived the life, the details, the facts.

Mental Suggestion in Selling Goods

I have explained so often to my classes that all one needs to do to convince himself of the existence of telepathy and that it consists in carrying the image to another's subconscious from one's own subconscious is to think toward another person or animal just as if he were going to say the words as well as think, only he omits the words in speech. One may use words in speaking to describe the picture he has in his mind or he can think in words and not say them. If he thinks in words the picture goes from his conscious mind to his subconscious and from there is carried by ethereal waves to the subconscious of another.

A pupil of ours has written recently that he was in an office of a friend where there was a cat lying asleep. Recalling my formula he looked toward the cat with the thought in his mind, described by these words: "Your ear will twitch as if a fly were on it." In a few seconds after he pictured that with an attitude of suggesting to the cat, the ear twitched, the cat remaining asleep. It was twitched by the involuntary mind which receives telepathic communications and also controls both voluntary

and involuntary activities of the body. He repeated this performance as was noted by others present.

Anyone could practice freely in such experiments. Suggesting to one who might be reading or in any way in a state of pre-occupation or abstraction, that the finger will twitch, that the hands be changed in their position, that the eye will squint, or that the person shall take another position, or if one is asleep, the thought: "You will wake up;" any such suggestions will be fulfilled in such a manner that one would know it was in answer to his mental suggestion. Out of hundreds of experiences of this nature I became positive of my ability to think toward one who needs cell changes of any sort—whether those cells are in the brain or spinal cord or are cells of a voluntary organ, it would make no difference I could cause the change for the subconscious of my patient controls the cells in every respect and it also obeys the suggestions it receives, suggestions that are consistent with the standards that are held in the subconscious of the individual in whom the change is desired.

A student of our subject, under my guidance, more than a dozen years ago, wished to become especially efficient in telepathically communicating with others; really meaning that he wished to be able to impart strong impulses to another or to others. He knew too well that he could not force anyone to do anything against one's will, therefore, could not compel a man to give up drinking intemperately. He hoped to impart to the individual desire and aspiration to quit drinking. That change being in perfect accord with the drinker's innate ideals, when a suggestion was planted in his subconscious to desire to cease the inconsistent practice, desire disappeared for that is the seat of

appetite. The operator referred to was successful in the direction named and in the experience he disclosed the fact that he could cause individuals to aspire to become expressions of their innate ideals in many other directions. I suppose one could plant in another an impulse of desire that would not be in accord with his innate ideals but the operator who learns through our teachings how to do these things also learns that "each thing creates its kind;" that a thought sent out is a boomerang that returns with scientific accuracy and destroys or builds the sender according to which kind of thought went out, constructive or destructive. One's creative intelligence within shows that it is under the law that one would not volitionally choose a pattern for another, which he would not prefer for himself.

The operative pupil, referred to, became a traveling salesman and after a number of years he and I met. He declared that his success was greater than that of any other man in his line; that he supposed it was due to two things, particularly. One was that he knew he was intuitively guided in all matters. He seemed to like that better than to interpret that it was all due to tact as usually described. He felt that his soul knew all matters pertaining to every situation and impressed his conscious mind for all the purposes, including speech and silence. The other item to which he gave much credit was his telepathic preparation of his customer. He thought over the list of calls in the evening which he would visit the following day. He pictured the men and their surroundings if he had known them objectively. If he had not seen the people he knew that his subconscious held the pictures of them all and in either instance, with objective knowledge of them or without it, he thought toward his soul to prepare these men

to be sympathetically receptive to him and his white lead which he was offering. Previous to going to sleep he commanded his soul to carry upon ethereal waves the telepathic communication while he slept, to each person to welcome him and his product and to interpret the truth as to their best interests, relative to placing an order. He informed me that he had given at no time a command in the form that would tend to compel them to do that which in actual truth was not for their best interests. He knew very well from our study that no man can calculate purely from an objective standpoint and know what is best but that in everyone's innate self there is the perfect knowledge of the future and out of that one could be impressed what to do. He hoped to liberate each man to know what was best according to the perfect knowledge within.

I noted here the great distinction between this man and his standards and the men I had known at times who had the only standard—to unload goods on overpersuaded or deceived customers; but one idea possessing them, to send orders to their house. My pupil would know that if he sold to a man something the man did not really want that some one would unload on him something which he did not want. You may not reap where you think you are sowing but you will reap what you sow. He who finds fault will be found fault with unjustly if his criticism were not warranted or given in the right spirit. He who deals in untruth will be lied to. Hypocrisy is well nigh universal because of this law.

The agent I am describing said further that it was, to him, always a good omen to be requested to wait in the outer office for a little while before he could see his possible patron, for right there in the man's own quarters he could enter into splen-

did rapport with him and in his thinking toward his soul with regard to what the patron would do he thought of the virtues of his materials and planted in the individual an impulse to be free to be himself in dealing with the representative. He informed me that when they got to talking over the white lead the patron declared for all the leading virtues of the lead just as the agent knew them to exist but had not had to speak of them audibly. In most instances, he said, it seemed to him they only had to go through the forms outwardly of that which had been lived by both of them in spirit beforehand. I declare all of this is legitimate, is not controlling another against his will nor his interests for it will not succeed where the man has dishonest purposes or is dealing in materials that he must misrepresent in order to sell. A man with such purposes telepathically notifies his customer of the truth and a salesman dealing in treacherous goods must talk loudly and rapidly and extravagantly, giving the patron no time nor quiet in which to receive from his soul the truth which is recorded there. He often gets the truth afterward but he has signed a contract which holds him to the order. When one is dealing with the truth, let him use the silence, telepathy and the passive mode but if one is dealing in the untrue, which he cannot afford at any rate of temporary success to do, let him see to it that all is completed by rapid fire and much noise.

I once knew a man who could appear before a large assemblage of laboring men and by enthusiastic and flattering speech make the men feel that about every earthly need of theirs could be met if they would purchase a certain set of books and also a certain set of lectures. The speaker was full of sounds which he uttered in a manner to benumb men's minds so that intuition had no instrument

of outlet or was silenced by the suggestions given, under mob psychology principles like the celebrated evangelist practices, and the overwhelmed men rushed to sign for that which in a few hours, when their innate knowledge and the truth which had been implanted telepathically in their souls could act, they knew possessed no such benefits. The man who did this left town quickly but he carried a solid contract calling for immense sums of money. The world looked on and said "he is a wonder of success." The world did not look far ahead for his soul registered the most destructive imagery possible and the soul's imagery is its working plan, compelling into the individual's life the literal experiences at the hands of other members of the human family and also the deterioration in health conditions of the body and the God within plants in the perceptive departments the erroneous standards which make it impossible for the deceiver to see the truth. He must become robbed more greatly than he has robbed. This is law, it is not the punishment from an angry God. It is cause and effect and it is a great error to call any man a success who gains at the loss of another when he has practiced intentional deception to reach his ends. From soul to soul, truth is carried and when the objective performance is not in attunement with the truth, one's consciousness will not remain at rest very long for there will come up before it incessantly the confusing, conflicting waves. The "*shrewd?*" man spoken of received a large portion of the money for which he did not give value, and he knew the men would never receive the value for their outlay, presented a sorry picture of humiliation, disappointment and illness in less than a year after he made this noise that put men's intelligence to sleep.

Yes, when one has the truth, let him use telep-

athy to aid another in interpreting his true interests. It is no risk to leave it to the silence when one is dealing in truth, love and sympathy.

Reminiscences of Practice



HAVE been implored to write more and more upon features of my experience and through this beseeching I am made to believe that I am responding to a need and therefore I should not feel that I risk being judged to be one who desires to talk about himself. The world is growing to believe in the practical possibilities through suggestions given under scientific conditions and will perceive the error in connecting our actual scientific teachings with the theological methods that are alleged to have monopolized the whole truth upon the subject of healing. Through our formulas we actually do something for the needy person whereas the institutions referred to impress the mind of the sufferer to think he is being assisted; this attitude causes him to help himself just as he would help himself if he let go to a belief in a charm. There is but one power that heals or builds the individual and that power is the soul of the individual. Healing or building will take place to the extent of the soul's expectancy, the expectancy created by suggestion. Many persons have believed in the healing power of the bones of saints—they expected to be healed when in the presence of that power; their own souls healed them because of their expectancy. An average person could not reach soul expectancy under such circumstances nor does an average person reach soul expectancy under the situation, the teachings of theology. The sum total of heal-

ings by either of the treatments, the bones of saints or theological formulas, constitutes a multitude but nothing should be called scientific when it fails nine times out of ten. Practical psychology is the only source of the teaching of a scientific formula for creating soul expectancy, and, therefore, is the exclusive teaching upon scientific healing and culture.

I have devoted my writings more to the exhibition of the principles of practical psychology than I have to the phenomena, the wonderful results of practice because if the world becomes informed upon the principles we believe it will apply them to all things, minor as well as the greater things. I could write the true history of our wide experience in a manner to cause the interpretation that practical psychology with its formulas is to be applied chiefly in instances of supposed incurables. My real desire is that all men shall know the correct principles to live; I wish them to know that mental attitudes are working for the individual who holds the mental attitudes, or working against him if the mental picturings consist in destructive ideas.

Immediately preceding this writing I was visiting a former field of my practice and while there I met a patient to whom I gave suggestions six or seven years ago, suggestions that were appropriate for her at that especial time, the early stages of her prophetic motherhood. In addition to taking care of the especial and immediate inharmonies I gave her suggestions that her child would be born in the normal way, without important pain or other disorder. I did not give her suggestions that she could not feel pain—I never treat diseased conditions, giving suggestions that the patient shall become insensible to pain; that would be only slight improvement over the mechanical or chemical

methods that force a deadening influence upon the nerve centers. I always give the suggestions that the normal condition shall occur, the obstruction be removed so that the occasion of inharmony shall cease to exist.

Normal childbirth is birth without shock or important suffering. I mean, really normal, not medically speaking; the normal as nature would manifest it if it were liberated to do so. Our suggestions should be given in the earliest part of the period, as many months in advance of the birth as is possible for the suggestions will make it certain that the soul will accept the good picturing and shape all of the conditions favorable to the natural course.

I had learned, long previous to seven years ago, not to give suggestions to produce anaesthesia but to give suggestions to destroy the fears and all of the wrong picturings from the various sources from which the patterns of a woman's experiences could become supplied. Neighbor women, with the kindest intentions, will try to upset any complacency that a prospective mother might indicate; they will supply the argument and point to actual demonstrations if necessary to the fixation of the mother's fears. Our suggestions destroy all such impressions—they have destroyed them in several instances when the firstborn was to arrive at a mature age of the woman. The argument of physicians had to be neutralized in numerous instances of the sort.

In the case which I began to describe above I suggested that nothing could take place to interfere with normal, and virtually painless childbirth; that features associated with the experience would be normal. The mother assured me that my advance commands were fulfilled in complete accuracy; that no important pain was experienced,

no after shock, no complications although the boy was very large. I saw the boy and he supplies every indication that he never gave anyone pain.

I have given careful consideration to that which medical teachings impart to us upon this subject—I have also given much attention to the Biblical suggestion upon the subject, especially the curse that was put upon woman because of the part she took in the transgression in the garden. Modern theologians interpret that as purely allegorical but the damage has been done in teaching the civilized world that woman must bring her young into the world through travail. I would need just this one example of the influence of suggestion to be fully assured that suggestion is the key to the soul expectancy and that whatsoever one expects in his soul his soul will create. This is so well supported too that we will, if we think, have to concur in the idea that this ridiculous teaching—ridiculous yet effectual because associated with religious teachings—has caused women to build bodies after a fashion so abnormal that in many instances suffering would necessarily take place. The races of mankind to which this teaching, this destructive suggestion has not come, experience no such thing as painful “labor.”

As a result of my attention to this subject I am sure we can correct the situation in many individual instances and through changing our terms and our standards women will become generally liberated upon this point. “Labor pains” is an expression indulged often by members of the profession as well as by the layman. They refer to expulsive contractions but one cannot use the word pain without suggesting pain and the term should be changed. Involuntary tissue is contracting in the instance, but, normally that would not produce

pain. Soul expectancy fixes the experience, not nature's mistake nor nature's curse.

From dependable medical history I have the following. A young man had a hemorrhage from his lungs occurring on his birthday. This came again on his next birthday and on each succeeding anniversary until this had happened ten times. He died from the effects on the tenth occasion. The practice of our psychological methods is based upon what we denominate, *post passive suggestions*. Meaning that the suggestion is not to be fulfilled during passivity but at some future time. In the analysis of the above phenomenon we disclose the law of suggestion (the introduction of a picture into the soul) and soul expectancy. There may have been organic cause justifying the first bleeding of the lungs which became associated in the man's subconscious with his birthday. The subconscious is not like the conscious which forgets—the former retains the pictures as they are related to each other and will produce the fulfillments in the corresponding relationship. The association of ideas was sufficient suggestion to cause the soul, the subconscious, to repeat the experience and yet there was no picture to call for the discharge of blood from the lungs on any other date and the phenomenon appeared only on the date called for in the images in the soul of the young man.

I wish to use the impressive lesson in the above to show that there is no mystical conception necessary to be connected with our suggesting on an occasion when one is passive, that at a definite future time the individual's soul shall manifest certain things through his body, or upon it. It is a natural phenomenon, a natural mode of preparing for a phenomenon, to give a woman the suggestion that throughout her period of gestation she shall have splendid health; that there shall be

freedom from sick stomach; freedom from mental depression; will have nervous poise; that there shall be no chemical upset such as excessive sugar or albumen; no inflammation of kidneys; that all of the states and functions of the body shall experience a tonic influence under the circumstances and that her health in the future shall be more perfect than ever. All of these and any other suggestions that seem called for, the soul does fulfill with absolute faithfulness under the *post passive law*. I have known great difficulty to be experienced and sometimes failure in attempts to turn the child's body by mechanical means when it was discovered that the position was one of the unfavorable ones for birth. Suggestions should be given in the early periods that the normal positions would be maintained at all times and these suggestions have been followed with perfect obedience but in an instance in which this natural process has been neglected and it is disclosed that one of the undesirable positions is present at the last, commands, suggestions, may be given with success if the mother becomes passive. The suggestion, that called for the literal and complete turn of the child's body has been fully responded to under my own practice. In obedience to my suggestion there were the cooperative workings of involuntary organs and structures in the bodies of mother and child. I know I have conveyed telepathic orders to the soul of an unborn child and caused it to manifest motions in its body in obedience to the telepathic command. "Labor" is a subjective phenomenon under nature's decree and many an unnatural objective force has been used with disaster defeating all that nature would perform triumphantly if consulted.

If a woman can become freed from the influence of the erroneous picturings given to her ances-

trally and by acquisition through misinformation, then through suggestion become liberated to perform according to her innate guidance, there will be the minimum of suffering and no mutilated body for herself and no deformity or disorder for the child—these are some of the blessings that practical psychology brings to womankind. There is not an item of guess in any of these things for I have personally demonstrated every feature described. I learned many things through successes but there was a day of mistakes through which I learned, too, and I wish I could give to all the world the benefit of both sorts of my experiences. Some will take the instructions given in the above, others must continue yet awhile to perform under objective force. Nature's mode is inflexible—it is **PASSIVE EXPRESSION.**

Mothers, Babies and Suggestion



THE wonderful experiences I have had relating to mothers and their children need to be stated mildly lest they prove too great a test of human credulity in its present stage of understanding of the all controlling power of the mind present in the body.

I realize fully that I must keep ever before my student's mind the fact that there is a definite mind which belongs to each individual which has omnipotence and omniscience, too, so far as the individual has needs or possibilities. This becomes most essential for there is a theological claim that not only does MIND do everything but that there is nothing but MIND. This conception of indefinite mind contains no helpful elements except to the extent that one has the hallucination that it is meritorious; while if one realizes that the controlling power over a cell is the mind in the cell, over a seed is within the seed, and in the same sense it

is present in and is the soul in the man controlling the man, one is likely to look voluntarily toward his soul for the creative power which he wishes manifested.

Many of the marvelous results of suggestions have taken place as the result of cultivation through treatments which I have given, while there are many instances, too, where our teachings have been observed by the individuals who desired certain attainments. All of my storehouse of experience in this direction was stirred recently when I saw the beautiful child, now three years and ten months old, whose picture I have shown many times during the last three years when I have used the stereopticon in connection with my lectures "The Personification Of Thoughts"—the infant picture being shown as an example of perfect form. Few of us can conceive of the joy this little girl is supplying to the world. We would have to appreciate what it could mean to a father and mother, who, above everything else, longed to devote their lives to rearing a child, yet, upon three occasions had their glorious anticipations answered in a lifeless body being born. I have never seen such impressive evidence of the Father's forgiveness (by which I mean the forgiveness of the God within) as in this instance for this little girl, now almost four years old, is the most perfect specimen of health and beauty of body in addition to the happiest disposition and brightest mind I have ever seen. By *forgiveness* referred to I mean to indicate that in the souls of the parents there were present some pictures which were fulfilled in the creation of bodies that were untenable. Where the pictures came from is of little importance to us. They could have come from ancestry on either side; from some prenatal picturing impressed upon the embryonic life of either father or mother; from either

parent having had the description of such an experience coming to other persons who had had children stillborn. It is so usual for people, when describing unhappy experiences in the presence of children or others, to fail to close the matter with the declaration that those things do not happen without a cause and that the cause may be overcome. A boy or girl may be very deeply impressed with things of this nature and can store away in their souls the thoughts which become their working designs when they come up to the subject in later years—yet the whole matter may have been forgotten by the conscious mind. To become free from the picture from whatsoever source it came is what I mean by being forgiven of the inharmony presence: Forgiven by the innate self and have only harmony expressed by the Kingdom of Heaven within.

I do not know that either of the parents ever became conscious of just what was wrong in their architectural plan; they did become convinced that there could not be an inharmony unless there were a wrong image and they set out to command their souls to cancel the working plan which contained the undesirable item. They learned from our teachings that one may know from results that there is some element wrong in the pattern and yet not be conscious of what the picture is; that one can command (suggest—scientifically, pray) that according to the perfect knowledge possessed by the soul itself concerning the error, it shall neutralize the wrong and create after its own perfect pictures. They believed in the whole-hearted way that they could objectively, voluntarily co-operate with that phase of the subconscious which is the seat of the ideals (pictures of the perfect) and by suggestion cause that creative power to build after the perfect. Their purpose was a noble one and they used

the scientific mode of attaining its fulfillment.

Persons with less greatness of mind and soul would not have undertaken to build the true when the trend of the wrong sort was so strongly established. I have observed that people will pay almost any price of suffering or inconvenience in doing physical or athletic forms if there be much reward offered but I have been impressed that the majority of people who should change trends and conditions through change of mental attitudes have absolute unwillingness to modify their thought processes. I know only too well how much easier it is to let the mind go with any impulse—follow the current and never make the exertion to go against the current. That is the evident source of the stultified lives—it explains the fifty per cent man where he should be the hundred per cent. With the formula for changing the cause and creating the desirable effects as we teach the laws and formulas no one has any excuse for remaining below par in any matter of health or self-expression. If he remains less, then it is from lack of aspiration and steadfastness.

I gave the mother referred to above only one formal treatment to aid her in getting a right start. This was about seven years ago and it occurred in Los Angeles. However she attended to the study in the lectures and our books, as well—above all, she lived the life. Not only in form but in spirit, she entered the silence to impress her soul to cease to use her body in wrong functioning which made it impossible for her child to live; she also commanded it to perform in every manner to build the body of a perfect child through the correct performances of her mind and body. She also commanded the soul of her developing child to destroy any patterns of the imperfect which might be present within it, patterns or images that could

have come from the paternal source. The unwise but bigoted persons who assume to teach upon the subject of healing who inform their satellites never to deal with the negative side are just about as intelligent as an architect would be who would instruct his builders to ignore any old buildings or debris that might be on the building site, telling them only the one thing, namely, to build. There is a negative side to all reconstruction, there is always a pattern to destroy as well as a new one to insert. Jesus tried to convey the lesson of not trying to build a new building on an old one but to remove the old. Perhaps a new idea would come to one who would read again his parables on putting new wine into old bottles and patching old garments, etc. This pupil of ours built a new mold so as to make sure of the desirable pattern. When I have come to realize what depths of grief were experienced by these parents and then, with reversing their thought trend, the heaven they have reached I am filled with somewhat conflicting feelings. I recall some of the things that people have exaggerated into troubles of a vital sort—entirely unwarranted, the attention they gave to certain conditions. Then I think how magnificent is a really great human soul, think of the petty, two by four minds where I have hoped there was something in keeping with the possibilities of that greatest individualized form of spirit, the human being; I must then encourage the sweep of my mind to review the high attainments of those who have nobly aspired, though beginning with a poor instrument and many other adverse factors, but still have transcended all and many who have had better equipment at the initial but were devoid of aspiration after the real, the worthwhile.

The mission of practical psychology is to show people that they are entitled to the greatest to

which they can aspire, also to teach the formulas for attaining the unfoldments. I saw the little child mentioned herein in a city in which I treated a woman who had been married sixteen years, living all of that time under the information given to her by their "family physician" that she could never become a mother. I disclosed the fact that there were no anatomical reasons for this nor did I believe there were any physiological ones. I did believe that the situation was wholly a psychological one, a demonstration of the power of suggestion when the suggestion was given by an accepted authority. I gave her formal suggestions neutralizing the former pictures created by the "no family" physician; convinced her in mind and soul that she had a right to aspire to motherhood. This was my treatment eight years ago—their present happiness is centered in their "great boy" six years old. I sometimes feel that our Detroit friends ought to consent graciously for us to visit some of our former fields once in a while for we are sure to find that wherever our thoughts have taken form, ~~by~~ whatsoever manifested and in whomsoever personified, only beauty is there, only blessing has been experienced and advancement realized. After looking upon the fields in which we have planted, reviewing the harvest gathered by others from the seeds we have sown we must come back with the courage that can attend only upon conscious success.

The mother of the sweet child to which I have given much thought in this historical essay began her reconstruction the same year that Mrs. Lindsay began singing and playing the piano at the lectures. I had the well warranted acknowledgement upon the part of this mother that Mrs. Lindsay's part in the result was very great. Music, which was associated with her joyous beginning

of her study, treatment and practice, had continued to be a part of her psychical experience in every self-treatment, every time that she had entered the silence; she said that during the embryonic period of her child whenever she thought of the child she became filled with the sense of music. The little girl has given evidence of her musical gift. We wish the world could understand how we may be ideal fathers and mothers, creating bodies and minds and shaping souls in the most literal sense even if we are not the cause of the beginning of the new individualization. At heart every woman is a mother, as to the manner of expressing the maternal quality, there are some whose self-expression would consist in interpreting and leading lives of many into best expression without being the physical parent of any. The sole outlet for the innate parental self is not in bringing children into the world—it may be met fully in helping the self-expression of each human being and each thing the life touches.

Believing in Prophecy I Saved Mother and Child



WONDER why it so often happens that people who have a dominant fondness for intensely wonderful conceptions seek and deal in the false. Truth is far more intense and one has a powerful instrument of helpfulness when he possesses the truth and wields it, while he produces no permanent harmonies with a deception. One possessed of our interpretation that each individual is innately a prophet, carrying in his soul at all times the pictures he will build into objective experience while he is yet in his present form of body, and the images that tell about the people, things and conditions that will

touch his life, may look within trusting that his conscious mind will be impressed with guidance based upon that innate knowledge. Falsely interpreting that prophecy has been and is something known only to an outside intelligence or intelligences, one does not look within to be told of things in advance nor does he hope to be guided by the intelligence that, it is alleged, foreknows. False beliefs and theorizing have held back the race for it holds in restraint and limitation the individual who has the belief in a lie. The assumed investigators of prophecy, like the so-called investigators of telepathy, have fixed a standard of objective test—would wish to weigh, taste and smell telepathy and foreknowledge to prove that they exist. No success has attended where subjective phenomena have been looked at through a telescope nor required to manifest through a megaphone.

If one accepts that standard that prophecy is complete so far as the soul in its innate phase holding the copy is concerned and that to the extent that he could render better service thereby, he shall become conscious in advance, he will be made conscious accordingly. The soul in its innate phase holds the perfect knowledge of that which is to exist in one's life and world and the innate subconscious self which holds the knowledge can impel the conscious volitional department to make plans in best reference to all circumstances as they will exist in the individual and in his worlds. If one believes that, he will experience most certainly either the instruction pushed up into his conscious mind or he will be impressed, when making his plans, to decide with reference to that knowledge of the future.

In memory one holds none of the people nor things which he has experienced—he holds only

pictures thereof and yet how potent is memory! Darwin declared that a cell repeats itself in its successors because of memory. One cannot be justified in declaring against prophecy, making the excuse that, at most it could only consist in pictures of things not yet existing in form, no, not while we know of the potency of memory's pictures. All that ever does take form is in fulfillment of pictures—prophetic pictures. Destroy a prophetic picture, annihilate an image then you prevent the materialization. By heredity we mean the handing over of images. If one does not destroy the image he will build disease or deformity as called for in the transmitted ancestral thought. Since we know that suggestions can cancel images we prevent the undesirable that may have been impressed in one's soul by heredity, prenatal impressions or wrong diagnoses or erroneous auto-suggestions. Planetary trends are picture impressions in one's soul. We know we can reverse the impellings of planetary trends, not only for any year but for all of the life. We know we can, by suggestion, emphasize all the good and desirable tendencies impressed upon human souls, from any sources whatsoever from which the pictures may have come.

The history made or, if you please, the things of experience go down in the picture form as memory records. Those pictures are causes which affect our entire instrument, the body. Those changes are in myriad forms—chemical and in rearrangement of cells, for example. Every region of the body bears witness to what one has experienced. The hand and particularly the palm has been studied statistically so that it is as a printed page to an initiate. Also, through the research, it has been demonstrated that the hand discloses the future thus showing the parallelism of pictures in memory with those in prophecy, as are, according

to our practical psychology, memory and prophecy parallel phases of the soul. Memory is the perfect record of objectified history, and prophecy, a perfect record of unobjectified pictures. Along with the markings in the hand, and no doubt, upon other regions of the body, in which we see that which one has become and will become, we also find that recorded which he could have become. We have the confirmation of our teachings that in each individual there are innate possibilities or potencies of the perfect in some line of self-expression. One's soul holds the prophetic knowledge of what degree of these potencies the individual will actually express in his objective life. The soul in its innate powers impels one's consciousness to express the perfect, but since former teachings have shown usually that we must look without for the source of superior knowledge, for the greater part, we fall far short of our potencies in their possible expression. No one would say that the soul limits, no, not when it incessantly prompts one to seek the highest. It does foreknow just what heights the objectification will reach with one's limited aspiration and simply records in prophecy the fulfillment as it will become of record.

Previous to one's understanding of these teachings he may prophetically have been tending to a certain degree of excellence but because he chooses to believe in the great self and looks within for instruction and guidance he may reach the hundred per cent where he was, in prophecy, looking to the fifty per cent. One changes his prophecy from one period to another as our principles have always exhibited.

Prophecy Comprehends Literal Details.

Through our psychical laboratory work we disclosed the absolute detail record in the phase,

prophecy, the same as we find the rule in the phase, memory.

There are many ways in which the soul has impressed the conscious mind with the details of prophecy. Among the usual means is the dream, the cards, crystal gazing, palmistry, spiritualist mediums, automatic writing, clairvoyance, looking into the coffee or tea cup to note the arrangement of the grounds and by far the best mode, the readings given by an honest psychic who has no interpretation of the source of the information except in human souls still in the body, souls with whom the psychic comes in rapport. The psychic is best because he is, if a good psychic, a medium, between the soul of the person from whom he is obtaining the prophecy and that individual's conscious mind.

This latter agent, the psychic, was a part of my office equipment for more than two years during which time I sought only to know the extent to which one could become conscious of the prophecy held by another. The conclusions of twelve years ago, based upon the laboratory research under my own direction, have been sustained by the daily experience and observation and fortunate is the individual who will accept the conclusions and go on from this point to experience in his life the benefits which will come to him. The merchant who adopts our standard that the soul foreknows all things one is yet to experience, may let go in trust, objectively, and will be guided when he is making out advance orders and will order the proper supply to meet the demands of trade. He will not work on occasional "hunches" but will be inspired in all details. One will not go aboard a ship that will sink with him and drown him. He will not arrive just a little too late for his advantages. Indeed one can live an inspired life and

thereby become warranted in his optimism and his poise.

In the early part of June thirteen years ago among the new enrollments of patients was a woman who had many of the inharmonies in body and mind that have been usual to those who are preparing for maternity. Her sorrows amounted to serious griefs and she was in the direct need of relief. I helped her through teachings and treatment to take a constructive attitude of mind and to become free from the physical ailments.

A few days after I began her treatments the man whom I was developing as a psychic had a psychic picture which he described to me. He looked toward a screen upon which it seemed he could always stage his subjects, seeing people, their motions and expressions in more accurate detail than one would see looking at photographs, ordinarily. In those two years and more I kept book copy of his descriptions which I supposed were prophetic since I had given him suggestions that he would obtain fore-picturings of my experiences and, as was my rule, I wrote the details given me in the instances I shall here relate.

He saw the picture of the woman referred to above and present in the same picture was an infant and a can of Eagle Brand Condensed Milk. The psychic immediately guessed at the interpretation and I corrected him for doing so for I knew his reasoning was not any more dependable than was any one's else. If he had had a psychical impression of the interpretation I would have recorded it and depended upon it.

On another occasion he saw this same woman and baby having, apparently, a most joyous time together. Of this I made a careful record also.

I was to have charge of this case all the way through and on the morning of the first day of

September I was called at six o'clock by the maid who said that she had found my patient unconscious and that there was much else to be alarmed about. I called my assistant surgeon and instructed him to hasten to the bedside and I would arrive presently. Before I was ready to go I received the telephone message from him that my patient was dead and no doubt death had come because of the loss of blood. I gave the instruction for him to proceed just as if there were overwhelming loss of blood but life still present. No, we have never denied a condition nor refused to take objective means to help correct any disorder. Saline injections have saved many a life. It is splendid not to be a fanatic but rather to be situated to do things of common sense: Our religion is COMMON SENSE.

My assistant called another physician from across the street and when I arrived after a journey taken in as calm a state of mind as one could possess if the whole world were well and happy (for on the way I was recalling the unfulfilled prophecies concerning the woman and her infant and was sure we would save them for my soul knew the truth and the psychic had dependably read the truth) the physicians declared that they felt foolish to be working with the body and were doing so because it was my case and I had requested them to do so. They were ready to quit and in the absence of the prophecies I would have agreed with them for I could find no evidences of life. The surgeon threw the body of the child upon my hands with the declaration: "The baby is dead, too." I asked the doctors to continue their efforts with the mother and I would take care of the child. The baby made an outcry before they had produced objective signs of life in the mother.

My friends everywhere have questioned my war-

rant in taking such positive attitudes upon the matter of trust of the God within. I wonder what they would think of me could I doubt when experience has given me these evidences? I wonder what would come to me as a consequence of my unbelief when from New York to California and Washington there are scores of persons whose very lives remaining in their bodies is due to answers to our prayers, prayers that were directed to the Kingdom of heaven within—directed to that phase of our own beings which is the seat of all sufficient power for our needs and supreme knowledge for our purposes. It has been a long time since I have had to act in these matters on faith for long ago all of that which I now claim and teach has transcended faith and has become knowledge in the objective as it is knowledge in my own innate phase.

On the third day the nurse called upon me to instruct her what to do; that the child was no longer content with sugar and water. I was going to commend a certain milk which I had known to be good elsewhere but I turned to my surgeon and asked him his preference and he assured me that Eagle Brand of Condensed Milk was more dependable than the one I proposed, owing to certain local conditions in that city in which I had limited acquaintance. I so informed the nurse. The mother said she wished to use Mellins Food and only under protest carried out our request. It was the only occasion upon which the E. B. C. M. was used and it was an impressive experience with which emotion of dispute was associated and it was also the fulfillment of prophecy. The mother supplied an abundance of food within a few hours and always after that.

When the baby was a week old I called about ten A. M. and the nurse had everything in the nursery

clean and beautiful and the shades so fixed as to provide for a rich and mellow light. She said "I will let you in unannounced." In whatsoever respect my memory may cease to serve me in time or eternity, I doubt that there ever will be any effacement of the details of the beauty, in any degree, of that wonderful picture, the mother and child in the ecstasy of their enjoyment of each other. I have seen many impressive pictures, such as the mother and child lying peacefully side by side; this time mother and child were active, theirs were laughing faces, and, O, the music of their voices as they talked to each other in their play. Thus was the second prophecy fulfilled for surely the mother and child were enjoying each other in the most literal manner. No one should fail to note that with all of my knowledge of the soul power and even with the advance information that all things will be well I do not permit any objective performance to be omitted. The soul for the most part inspires the conscious mind with what it should use the body to perform. Folding the hands and waiting for one's own to come will be fulfilled according to the fact of indolently waiting; results will prove that "one's own" consists, under those circumstances, of the refuse, the cast off things of people and the universe. One may receive inspiration from his soul in every detail as to steps to take to earn and build a home but if one waits for his soul to deliver to him a home without his objective execution to produce it, he may get a home but it will be the curse of his life for the only way to really own anything is to grow it, to build it. No one knows how to build unless he has inspiration for objective calculation is not dependable—he needs the guide of his soul all of the time. I did some objective manipulation of the "dead" body of the child—I did more by

telepathic suggestion, commanding the soul to set the heart and lungs into motion. One must work as he prays, to get scientific results.

I learned many things from this case, some things I have not told except where I thought it would help some one who would give suggestions to a prophetic mother. I have taught always that no one can do any harm through giving suggestive treatments except by giving the wrong suggestions. We are liable to forget how literally the soul carries out a literal suggestion and we also forget that it has the ability and disposition to respond to the commands.

I suggested to this patient that she would experience no pain in connection with this birth. The suggestion was obeyed literally.

She felt a little misery about four A. M. and sat up in bed a moment and decided that she had a slight stomach ache from something that she had eaten and so went to sleep immediately. She never became conscious again until after our efforts at restoration, described herein, had taken place. Instead of the "labor," meaning repeated contractions and expulsions, complete relaxation took place, with the result of excessive loss of blood and no closing of blood vessels. The result was, complete depletion and nothing for the heart to act upon.

For more than ten years I have continued to suggest in such cases: "Everything shall take place in a normal way and there shall be no shock and no important pain; that contractions shall take place in their rhythmic way, with complete rest between contractions."

There is a glorious young girl, now just entering into womanhood, who is a prophecy of great blessing to the world and there is a glorious mother who has continued to bless many lives and what-

soever either of the persons has become or will become the credit is all due to my absolute knowledge that there is the innate power of complete foreknowledge present in every human soul. On the occasion mentioned I also knew that the medium through which this item came to my consciousness was dependable.

May you let go more and more to your soul, so that it may make you conscious of all things in advance in which you would be better for knowing but in any and all instances hold the attitude of trust that will enable your soul to impress your conscious mind for all decisions and making of plans.

Suggestion the Key



THAT suggestion should be the key to the action of the subconscious, that phase of mind within the individual that performs automatically and, often to the individual's objective phase of mind, unconsciously, is as reasonable as for temperature to be the key to the action of water when it is to become slow in its ethereal vibration and congeal as ice or rapid in its particle vibration and expand and manifest steam.

A suggestion is an image, thought, idea or working pattern introduced in the subconscious; the subconscious takes the architectural plan and creates forms and images in every phase of one's being and life to fulfill the appointments of the picture pattern.

The subconscious controls the motions of every cell of the body and will order each one into the position called for in the picture held in the subconscious. The subconscious controls the chemistry, the composition of the cell's body and will

change the ethereal vibration of the constituent elements of the cell chemistry to fulfill the picture in the subconscious. The subconscious controls every organ and does so by controlling each cell of the organ, therefore, organs and systems become that which the soul expectancy (subconscious expectancy) calls for.

The subconscious phase of mind in the individual is the phase that communicates telepathically to another subconscious phase of mind, therefore, when a working plan is present in a subconscious phase of mind calling for fulfillments in other persons, or by them, the results to the lives of the persons involved are due to the pictures and expectancies in the soul of the individual or individuals; suggestion is the key to all of the subjective phenomena that have their source in the subjective because the soul has all potency for the individual's purposes and that which it believes (expects) it creates.

Many things that are not true are made to influence the individual in all of the phases of his being as if they were true; a thing is not true just because one believes it, but believing it, he may make it so. One may receive an untrue diagnosis calling for disease of certain description which may not exist at the time; accepting the image as if it were true, the subconscious proceeds to make cell changes to fulfill the inharmony in the architectural plan, the untrue diagnosis. That is how thinking may make a thing true which under law would not be true, the law of health. One may be ill but becoming convinced that he has taken the remedy his subconscious acts upon the image and impulse of healing and restores harmony; that is how thinking will make a thing true. This is far from making an individual accept the delusion of being well while he is diseased. We have explained

why even the presence of a potato may become the excuse for one to believe in his soul that the rheumatism will disappear and he experience the change into health. Incidentally, we have explained why one believing in a drug remedy or in a theological formula may undergo the change called for in his mental picturing because his mental picture goes to his soul as a suggestion. The belief in witches did not make those accused as witches do the things it was feared they were going to do, they could do nothing; the persons expecting in their souls that they were the victims of witchcraft scientifically commanded their souls to create the conditions in their lives that they pictured. All kinds of material treatments wear out the same as all the theological ones because the suggestion loses its force and the virtue not being in the things nor the formulas, healing fails.

A woman visiting a tropical country was eating a certain fruit that grew there and was drinking milk at the same time. The combination had proved fatal to the natives and they were horrified at the act which would surely destroy the life of the lady who had done many happy things for the people there. She assured them she was enjoying the food and that they need not be afraid. When she ate and continued to live and be well they ascribed to her an especial God quality and held her in reverence accordingly; their belief in her enabled her to create their soul expectancy through which they demonstrated many truths that became true through thinking.

Perhaps by the time I have written another hundred thousand words upon *suggestion the key* I will have caused many people to place in their souls the suggestions that picture the desirable, also those pictures which will cancel the images present in the subconscious which call for in-

harmonies. Military Europe pictured war until the souls of human beings compelled them to attempt universal murder; civilians were compelled to visualize war and then there resulted involuntary annihilation. Suggestion is the one key to all automatic, involuntary or spontaneous action and nothing short of voluntary picturing of in-harmony can make disorder possible in the manifestation; nor can there be any formula for spontaneous goodness except voluntary practice of goodness: one becomes perfect in his practice because after practicing he involuntarily expresses as he has practiced. One has to practice a thing in a perfect way else he will not express it in the perfect.

Domestic Psychology



*H*AT institution with all originating efficacy, that which in its psychology gives trend to the life of every individual, that which constitutes first cause in human life, is the Home.

The word, *policy*, is used relative to manner of conduct upon the part of a state, a nation, a corporation, a home or other institution and we will also include a political party. Policy does not mean the things done but the ideas determining what the acts shall be. This warrants us in supplying a better word than policy, the word, *psychology*.

Speaking most accurately there is the determining power in the psychology of one institution that determines the effects, the results of all that takes place in response to a first cause. There may be provided subsequent causes from which effects will occur yet I would say that it is most probable that all seeming subsequent causes are

related intimately to the first, so intimately that they are first cause modified.

By far the greater part of each individual's effort is directed toward destroying or modifying results; we mostly fight effects and after we have, seemingly, completely annihilated them we are surprised to find another crop of about the same kind in evidence later. Almost all remedy, so-called, has never dealt with cause but with effects and even now with the advancement of practical psychology it is somewhat difficult to convince the individual that he can, through the proper use of Thought Force produce action upon Cause when that resides in the psychology of the home in which he grew up. If one does not get action upon the psychological source to make corrections that are anchored in his psychology which is a creation of his home psychology he will maintain *his* home upon a psychology that will bring *his* children into the relation to life that will render them the same results that he himself has experienced.

The subject of most importance to the world at any time is the psychology of the home and an assurance that one may begin at any time and place the home upon a scientific basis, irrespective of the wrong policy (psychology) of the home in which he or she was reared, is a most optimistic truth. If this were not possible I could only write in bitter disappointment. The situation really enables me to proclaim certain fundamental principles upon which the home may be built to succeed; perhaps will show, incidentally, some fundamental errors that have obtained in the average home.

There is the keynote in all of our own psychological instruction, the ultimate purpose of every sentence we write or speak, that thought which is well presented in the conception that our teaching

is the "Gospel of Liberation."

The keynote: **EVERYONE SHALL BECOME HIS FELLOW MAN'S INTERPRETER AND NO ONE ANOTHER'S RULER.**

This must become the motto or standard of the home, beginning with the husband and wife in their relationships to each other of every nature. If this teaching were comprehended and lived by human beings there would be no need of further teaching for it includes all.

I will endeavor to define what it means to become an interpreter of another. Ordinarily, we take account of what one outwardly performs and then judge him—condemn him on his demeanor; the correct attitude is to acknowledge there is a greater Self within him and seek to get into rapport with that phase of him, interpret his innate possibility, the form of it, and then get in line to help him express that; a very different situation from that in which one formulates a conception of what he wants to compel another to do or to be. This innate Self is the ideal which should be established in the outer life, objectified by the individual and should not be reshaped by any other person and in no true relationship does one wish to change another's innate model but to co-operate in every possible manner to help him build it into the outer life. This is a normal attitude between people whether they are husband and wife, relatives, friends or strangers. What could be more desirable than to read in each one his possibilities and aid him to attain realization? One who conceives of this can easily cease all tyranny or any other form of force and become helpful to his utmost ability in leading others to their glorious expression.

When each becomes the interpreter of the other the husband and wife possess a basis of an ideal

home—that which so often is a situation of rivalry for rulership becomes one of complement that presages completeness. A child born of such parents will never have occasion to recall any violent treatment administered to him to force him to do anything; he will recall the principle and practice of leadership and guidance into his best expression.

Marriage or pairing, the union of the masculine and feminine has the natural purpose of completeness in order to create; no high order of creation can result where there is variance instead of unity and there can be no unity where one rules another. Unity is the result of each integral member expressing itself according to its nature—being itself. Each seeking to aid the other to self expression, each seeking to liberate the other supplies the basis of unity. The product of marriage cannot be of the highest order where either masters the other. The product of marriage may be in the form of Ideas or physical offspring or both and either creation may be of the highest order when each lives the standard to aid the other in highest self-expression.

To be parents of Ideas may be the higher office in many instances and the husband and wife should be qualified and left at liberty to interpret themselves upon the subject as to what kind of fruitage their union shall produce. To reproduce their kind may not be the highest office of man and woman but whatever they are to create the best will result from each aiding the other in unfoldment of the innate possibilities and an eternity of disaster will attend upon the domination of either by the other.

Nature has paid such tribute to individuality, has taken such pains to exhibit individuality in all of her subjects that her example should have first place relative to the child or children. All effort should be made to cultivate its individuality, not to force it to become like any copy found in an idea

outside but help it to fulfill perfectly its own ideal within.

President Wilson has written a splendid thesis upon "When A Man Comes to Himself", in which he declares that coming through an infatuation, a hardship of any nature, even a dissipation, need not be regretted if the Self is found. I quite agree that if in the absence of any sorrow or experience one would fail of that disclosure that it is far better to have the experience. I cannot believe it is *necessary* for one to have a period of "sowing wild oats" and reap a diseased body, the instrument through which he must express the discovered Self. No such individual will attain the full expression of that which would have been possible had he retained the instrument in the perfection of harmonies.

The Self of which President Wilson speaks, is precisely the same Self that I am asking that every parent shall become capable of disclosing and enthroning in the child; discover or interpret its spiritual gift almost at its birth then use all of the wisdom that can be attained to follow the child in unfolding its art.

Never was there one born who had not a greater possibility in one direction than in any other and anyone qualified to be a parent could perceive an objective evidence manifested before it is three or four years old indicating its gift and beyond all of this the parent should be in rapport with the soul of the child which would impress him with its innate trend.

So many parents have decided before the child is born that if it is a girl they will make a musician of her, if a boy he shall be made to become a lawyer, a doctor or a minister. The arbitrary decision and course taken by parents with regard to the child has thrown the usual individual out into the world a misfit man or woman with the innate possibility

a very dim vision. There come to all such persons moments when they realize that the preparation and effort have not been in the right direction and that they cannot produce a superior result because they cannot put their souls into their work. Such a one has yet to discover the Self to know for what he is best fitted by heritage. He may become assured upon this point but he usually decides it is too late; he only says "if I had my life to live over etc." My lesson is not a wail—it is a reassurance that one can bring victory to his life even if he calls it the "eleventh hour;" nothing has been annihilated, however much the best may have been repressed. Liberation is a welcome offer to the soul whenever the conscious department permits it. Aspiration of the conscious will bring inspiration out of the depths and the superior knowledge will guide and attainment be realized. With the attitude there is a wonderful asset in the past experience even if it were not in the direct line of one's best adaptation. Time and experience are essential to growth in any instance, although one has begun working in accord with his individual trend. I stated in the beginning of this subject that one can introduce a corrective, constructive psychology at any stage and thereby create a new cause which would overcome the causes which had their source in the wrong psychology of the home and consistent with that idea I give the above.

Love rules the domicile under the fundamental regulation "interpreter, not master," therefore, the thousand things in a home that are not right become automatically corrected. To try to live without contentions in a home where one is master and the other enslaved is absolutely futile; the law of cause and effect cannot be defeated and those elements will disappear together when each becomes a helper of the other from the standpoint of a lov-

ing, sincere interpreter. When the home becomes organized upon constructive psychology instead of the destructive policy, all destructive or ways of in-harmony ~~will~~ disappear; for this reason I will not give specific attention to the various discordant elements introduced into and existing in homes that have been running on the basis of tyranny.

He who brings a wholesome influence upon the home life of human beings is their greatest benefactor and not only to the immediate persons who receive the uplift but to all succeeding generations. I consider the good incomparable which Mr. Henry Ford is extending to the world through his present policy. I say, the world, because I mean that; regardless of nationality he is impressing the most practical good upon the home life of the thousands of families connected with his activities and directly or indirectly affecting thousands not immediately connected with his institutions. No one would fail to see that the improvements all have their source in the improved psychology for the result of proper psychology is a better physical condition.

Business Psychology



HAVE been little disposed to treat practical psychology as it applies to the specialties for the reason that if one obtains a thorough knowledge of the basic principles and practical formulas of our present teachings he will be fully prepared to apply them to any subject. However, there are some suggestions that may be helpful to one whatever he may have as his daily program.

I am sure one is mistaken when he thinks that his work is to be valued the most highly on account

of it being his mode of obtaining the essential material features of a living. The first purpose of one's engagements is that his work is his mode of self-expression; the second feature is, his occupation is the occasion of his coming in contact with others so as to help them; this must become one's attitude for his self-expression must be a service. In the true order of any individual's life his financial and other material results should be third in his consideration, a result of the first and second items.

All service becomes a privilege when this is the interpretation because it supplies an opportunity to be in helpful relationship to one's fellow man.

All labor can be ennobling and should be so considered by any man or woman; any individual who considers his or her work ignoble and drudgery, pronounces it "common labor" and himself "just a common laborer," takes his own classification and should not be disgruntled when his fellow man accepts him at his own estimate of himself and treats him as he treats himself (and it is true, one is taken at his own self-estimate).

There is seldom an instance where one begins with that which shall be his life work. The ultimate is usually an evolution even if one knew at the beginning of his activities what he wished to do as his central work. Progress, seeming to be nature's requirement, should impress one to incessant aspiration and should keep him filled with a belief that as he becomes prepared for an advance step (a situation where he can have larger self-expression and be of larger service to humanity) the place will be ready also. Many an individual with poor psychology looks ahead wishing he had that for which he really is not ready and he becomes discouraged, depressed and irritable with

impatience and converts life into hardship and in his discontent renders poor service and delays or forever prevents the preparedness of man and place of the higher order.

The very worst psychology in business is the mental state of disparagement, self-depreciation and depreciation of one's work. Envy of others is not based upon their superiority but upon the observer's erroneous attitude toward himself and his wail of unfairness is his annunciation of his own unfitness. Still, all wrong attitudes are from ignorance and our teachings would not be superior to other teachings if we resort to condemning the man for his error and fail to show him how he can correct his psychology and lead him to the constructive side. It has been sounded from the house tops "you reap what you sow," but generations of the declaration have not made the reaping different. I am sure this is because mankind is not conscious of sowing—of when, how or what it sows. Few, if any, have realized in the past that the actual seed sown are images or pictures; therefore, if one receives a hint that he has sown the things he is reaping he declares he has not done the things alleged to be reproduction. I agree with him that, usually, he has not done the things, he has not necessarily planted forms; this I will have to declare as a scientific fact, he has entertained the thoughts whose seeds have materialized the forms; one sows thoughts and reaps facts and forms and never is one sowing more veritable seed than when holding disgusted, discouraged and despising thoughts with regard to his work.

One may have a period of this destructive thought; then comes the wave of better conditions and he forgets that he has had the depression; presently the results of his destructive attitude show in physical form and then he declares that the

disaster storm came right out of a clear sky—an occurrence that no one could explain. “Daily Life Psychology” comes with an appeal for hearing upon its scientific merits with its power for correction for if one knows that he really can maintain constructive thoughts and build the desirable with much less effort and depletion than is made in supplying the energy for a career predominating in destructive effects, I have a faith in his ultimate application of his knowledge.

Among my students two years ago was a young man who had accepted, under protest, in a spirit of acquiescence with misfortune, the only work at which he could make a living, interior decoration. He, with his highly sensitive organization, had artistic tastes and fondness for delicate refinement, and considered it a groveling thing to go with a gang of men to put the finish on walls and ceilings of flats and tenements—he genuinely hated the work. His turning point came when he heard the writer give a lecture upon “Consecration of Self to the Work One Is Doing.” He had it disclosed to him that there could be no surer way to tie one’s self to a thing than to hate the thing; that there could occur no constructive result out of a destructive attitude. He determined to cease to be a time server and put himself into that which he found best for him to do at any time.

Almost from his childhood he had longed to be an artist and since art had always been interpreted to him as picture making and he, never seeing a time when he could retire from productive labor, had soured upon life and his existence. He was impressed with the creative power of love and he soon discovered that he could put much love into the decorative work; next he discovered that origination was impressing his consciousness and that his employer was disposed to welcome the inspira-

tion. After a time he loved with greater intensity than he had hated; his physical harmonies were increasing, he was using the formulas of the Silence.

In less than two years he was experiencing an outlet of expression for his art without changing the name of his "trade" and found himself engaged in designing and executing the decorative work of one of Pasadena's elaborate mansions. A happier young man the writer scarcely ever knew and at a subsequent visit to Los Angeles he was among the first to call to tell of his reconstruction and to assure that he was perfectly contented with his lines; he took a series of treatments for the purpose of stimulating his inspiration, liberating his dormant powers of designing. Never was there a work that had not something beautiful about it and just as hating makes apparent that which is hateful so seeking the beautiful exalts the lovable.

Soul is the Deity in the individual's life and the mental attitudes chosen or consented to by the will direct the Deity's creations.

Whatever one's attitudes are toward himself or his business (by business I mean anything that is one's work be it "labor," trade, merchandising, "art" lines, agriculture or profession,) he informs all the people what those mental attitudes are through his telepathic communication and they hold the same attitudes toward him and his business that he, himself, holds. Telepathy is the largest factor of one's affairs of the things in his life that have their source outside of the individual and when one has set a whole community to thinking adversely upon a matter, that creative and holding power of thought will be sufficient to crush him or his work. Often when he would correct his attitudes this influence which he has set against him-

self when he caused all of his friends to form unfavorable conclusions concerning him constitutes an obstacle he will hardly overcome unless he learns the psychological laws by which he can defeat such an influence.

When one is all enthusiasm over his work and in love with it he creates a current that will be equally forceful working in his behalf as is the current when set the opposite way, working against him. The result would seem to show that there is a law by which all things drive the man downward if he is going downward or upward if that is his trend—the law that gives the strong more strength or to the one deficient in strength will take away the strength he has. It is better to know the law that does this rather than blame the Devil or God.

One's daily program should be a constructive one—he should be building all of the time; he should yield to no occasion of tearing down. A farmer had harvested a good crop and sold a portion, garnering the remainder. Going to town for the express purpose of selecting a new buggy, he called upon the hardware dealer who had vehicles for sale. Before he had opportunity to state his intentions, the merchant launched forth in voluble discourse upon bad conditions and worse times coming; the farmer became disheartened and made no mention of his former intention of buying the carriage. The destructive feature of his speech deprived another of much happiness and the merchant of a sale.

A lady desired to purchase an electric car. All the dealers in the city discovered the "prospect" and sent their salesmen; the purchaser, speaking of her experience, casually remarked that there was one who came to see her who had nothing to say against other makes of cars but was all absorbed in showing the virtues of his own and for this reason

she ordered his car. All business men, the same as other people, are using psychology but only those who use the constructive kind can succeed.

The self mastery indicated by poise is a dependable basis for creating confidence in one's self and in the business he conducts.

A desire to serve must take precedence over the desire to make a sale; an ability to interpret the seeker's need and then choose to supply him with that rather than unload something upon him that the seller might prefer to dispose of, are features that cannot be set aside by him who would have permanence.

To live up to the fundamentals stated in the opening of this subject will insure the real victories.

Having a Vision



HERE was a time when man had no clock and when a clock began to be known it was comparatively crude; it was also a luxury for the rich only could afford to own one.

It is recorded that a man had become very old and all of his life he had made a one handed clock; he had continued loyal to the one pattern. He had an apprentice, a boy, who became restless in the monotony of the shop that had the routine that never varied; he determined that he must have more knowledge and that he would set out to learn the world. In his tramp he presently came to a monastery and as he looked at the buildings he was thinking: "Here is a place where one can learn; these men have nothing to do but study; they probably know everything." He promptly decided to take up residence there for the sake of

learning from the industrious students who had nothing to distract their minds from research.

Anthony, the seeker after learning, soon showed them that he knew how to use tools and he was put to work to carve an inscription for the altar which would complete that feature and the inscription consisted in the words, "Having No Vision, My People Perish." Before Anthony had carved very long, shaping these words in the wood, he became deeply interested in the meaning of the declaration. He could not understand nor interpret them so he sought out the learned man who gave him the order, to ask him the significance. The good man did not wish to be bothered and he did not like to try to think and he thought he would take the simplest way to get rid of the boy and told him the words had no particular meaning, that they were just the right length to fill the space and that it did not matter about what they meant anyway.

Anthony was persistent and said they must mean something and that he would have no heart to work until he knew. The monk then told him "having a Vision" meant that a man was sometimes favored of God who gave him a new instruction or command or prophecy but that it was very seldom that one was on those favorable terms to obtain the word.

The clockmaker apprentice was silenced but not satisfied because something inside of him would not consent to the definition but continued to impress him that the truth was not in the monk's answer. He completed his work and by that time became convinced that the institution was not devoted to search after knowledge and that many of the inmates were sluggish, having no ambition in any direction.

When the youth had started on his tramp he could think of no place to which he could go to

find the meaning of the inscription he had carved. Before that he had felt only a want for knowledge but now he was overwhelmed with desire for a certain information; he knew what he wished to know about. The result of his silence was a strong impulse to return to the old clockmaker, saying to himself: "I never could think of a question to ask him which he did not answer for me so I could understand it, and now that I know of something to ask him he can tell me; I will go back to him now."

"I have come to ask you what mean these words, 'Having a Vision'?" "Why, that means something inside of you telling you what you can do, what you can become—a picture of that which you can do," was the old man's reply.

"Please tell me where I can go to get that picture," was Anthony's request after meditating upon the reply which he knew, in some way, was true.

"You can get that right at your own work-bench, my son." The standard of few words characterized both of them and the boy of serious thought felt that he ought to work out the rest for himself so looked about to see what he would do next. In his absence his work had been neglected and the first thing to be done was to clean up and rearrange the shop and while he was doing this, which he could do automatically and in a state of abstraction, he was reaching under his work-bench drawing out debris and scraps of lumber when he saw, as if suspended in space, a two-handed clock. In the same flash of time he also felt that he was to make a clock like that and place it in the tower of the public market building where everyone could have the privilege of a timepiece.

Anthony's next thought was: "How can I make the clock, where can I obtain the materials? I

have not anything out of which to make the parts." That very moment he held in his hands a scrap of wood and looking it over, realized at once that it would make one portion, an item that must enter into the clock. It mattered not to Anthony that the part was rather insignificant compared with all that would be needed; he was happy because he was taking one step toward that result, a step that would be essential.

When this part was completed he found something to work into form for another part and thus it continued until he had a working clock with two hands and he arranged with the commissioners to place it in the tower. At certain seasons of the year the roads were impassible and improvement was made so that people could come from the country at all seasons to see and have the privileges of the free timepiece, the fulfillment of Anthony's vision.

Having a vision, a human being lives, as truly as, having no vision, one perishes; there is life in the Vision for out of the Source of Life flows this stream. It is not nearly so marvelous that one should receive a Vision as it is that it is so seldom that one's consciousness is made impressible from the Within. I am sure the reason this comes so seldom is that man has fixed his standard at Vision from the outside and consequently has only listened, indefinitely wishing he might obtain a word from that direction; and he even determines that he has not lived the life that would be rewarded by such a favor from the extraneous source, therefore, he does remain absent from all true guidance.

The clockmaker caused Anthony to turn his mind with aspiration toward the Within and the youth in his simplicity was capable of surrendering in absolute trust (became as a little child,) and

there was that within him that needed no urging, it was under the impulse to give its ideals, its pictures to the consciousness of the boy for guidance and reassurance. The boy had a typical psychic picture, just that which every properly equipped individual has and all could become possessed of for true inspiration.

All of my writings upon the Silence contain the instructions for proper aspiration and letting go to the innate Self in order to obtain the Vision. The vision is there with its perfect picturing upon every subject that can pertain to one's life but there are many points in Anthony's situation that one needs to note and follow.

The usual attitude of one is, "not here, not now," but he has the standard that he is not in the present time and place situated to begin to carry into execution the best that is within him. One's standard is to procrastinate, waiting for all the materials and all the people and all the money to be subject to command before one would begin. With this the standard, the Source from which the Vision could come withholds the pattern. Anthony was willing to begin with a fragment and trust that in some way he would obtain the materials as he needed them. We all need the faith to begin with what we have, for if we wait until all elements that enter into a perfected thing are in stock. we will never begin on the great possibilities, not the greatest that we possess at least, for growth is nature's standard and claims to have done sufficient when it has shown one a destination and supplied a place of beginning. That much is possessed by everyone and we need only a perception of what is at hand right where we are, to realize the point of beginning and when one consents that he is ready, his soul gives his consciousness the Vision and constructive life becomes an incessant unfold-

ment; his guiding star is never absent.

In our ignorance of the psychic laws we have often rejected the Vision because it did not show us all the parts; we saw a thing in its completeness and we interpreted only confusion because we did not see each item entering into the result. The perfected result is a prophecy; it is a guarantee that we can start and that the way will open as we place each step. This is a wise provision, for the conscious mind or outer phase of one can only deal with an item at a time. If Anthony had seen that mass of elements required in his clock he could not have understood them but he could accept the picture of a result and that he had something out of which to make one part and when he had that, when the Innate Self gives the completed thing, it does not in the same moment picture the elements comprising the result but if the volition approves and chooses to begin and chooses to live in an attitude of trust, each selection, each movement or plan is inspired of the same source. Anthony was inspired after he had a period of aspiration; one can aspire and trust but he must wait for the Self's good time for the answer. One cannot dictate the moment when the Vision shall come—one may depend upon its coming if he complies with the terms.


The Vision is not alone for the sculptor, painter, musician and inventor—it is for the writer, the farmer and everyone else and for all for every purpose. The soul inherently knows prophetically and the farmer may receive the Vision that would picture for him what he should plant and this impression be given him with reference to the seasons of that year; the merchant may be guided in his advance orders dependably because the soul knows what the demands will be. The manufacturer can have the Vision and all mankind can become ad-

justed to all things that will be because he can receive in his consciousness the Vision, supplied from the same source that inherently knows the future.

All of my writings are faithful to the conception that in every individual is a possibility of greatness and since the ideal or picture of the possibility is always present even if repressed one may begin and build into the outer life the fulfillment of the innate possibility.

Apply the formulas of the Silence in seeking the Vision; take the Vision as the picture of the destination, have faith to do the slight thing that may be at hand and trust that you will be situated to take each succeeding step to that end, a perfect result.

Social Psychology

O one lives to himself nor for himself; he is so created that he must be social—he must be a part of a company, an integral member in an assemblage, whose total of integral members shall constitute a unit. An individual and society typifies the universe of worlds with each world in a vital relationship to the unit that the total constitutes. If a world should become out of harmony with the interests of the universe both the universe and the world must suffer from disorder; so it is with any human being for when he is out of accord with his fellowman there cannot be a harmony of mankind and the individual, himself, must suffer the most.

It is, perhaps, the most difficult lesson of life to learn one's proper relationship to his kind and one unlawfully selfish never can learn the lesson, therefore, he is constantly out of harmony with the rest

of humanity, a situation wherein he can neither serve nor be served in any high degree. Each one has to adapt himself to the whole—he is not under the control of some supervening power that compels him into the normal relationships nor is there that force which would thrust him out of accord with his own; he must use his volitionary powers and place himself, but when he knows not a point of view from which to examine his relationships correctly he is not adequately prepared to make the right choice.

One's personal gain in either the form of attainment (things of a material kind added) or attainment (something as an unfoldment from within) must be spontaneous, must be an automatic result for no one with a consecration to self-gain, who therefore makes the intense effort with that selfish end the first consideration, obtains the real blessings that the social principle may afford. There is a requirement of self-forgetfulness, a self-unconsciousness, which grows out of a devotion to service to others or the whole, in order to obtain the gifts which the unit has to bestow. There is a lawful selfishness, a selfishness that may appear to be the highest degree of that, bound up in this truth which is that one will obtain and attain the largest, the greatest and truest there is to be received if he chooses the fullest measure of service which is within his power to render to this social creation, humanity, this unit of which he is an integral member. He must grasp the idea also that to serve the unit means he must serve other individuals and co-operate with them in their service to individuals. For instance, to serve the nation one needs to serve individuals who are a part of the nation.

There can be no law that is more dependable than that law which compels disappointment to come to any one who takes the attitude and under-

takes the effort accordingly: That he shall get the most out of the people for himself and that he will give no more than he is forced to render.

There is a law that is just as certain as the above, which is this—to him who fixes his standard that he will become the interpreter of the highest degree of everyone's need and possibility and help everyone to his utmost ability, to obtain and attain the fulfillments that would supply his life with the most blessing, he, himself, will be the most enriched in all that is worthy; he even has a basis of contentment, the synonym for success.

There are two forms of illustrations that will help us to understand our normal social relationships.

A hive of bees is a very high order of social unity and man could afford to take a lesson from its modes. The members here work together to create things—a home, a store-house and stores. There are many kinds of work to do and the builders best adapted to the different kinds take their places and uncomplainingly and enthusiastically execute in them. The queen bee is their interpreter and appoints each to its work for which it is qualified; there is a destination for which every one works but the end is for the benefit and enjoyment of the unit comprised by all the members of all the departments. If any bee departed from the principle of working with regard to the interest of the community it would soon be annihilated because its existence depends upon the integrity of the institution in connection with which it is supposed to work. It would not be destroyed by other bees, it would perish through separation. No bee can express itself working alone and for itself nor can it live if it undertakes to do so and upon this point man is subject to the same law that prevents the bee from coming up to the ideal of a bee.

In the above the intelligent bees, use their bodies with which to work to create something; they are to be contrasted with the coral animals or the sponge animals whose bodies comprise something of form, a form whose plan is carefully maintained by the tiny animals moving among each other but always maintaining the situation to preserve that plan.

These animals whose bodies constitute the sponge and those that constitute the coral supply us with the highest social ideal and I so much wish to cause every student of practical psychology to remember that the cells constitute the human body and move about and carry on their work always with reference to the preservation of the form or plan of the body which they comprise.

In the household sponge we have the sponge animal bodies as they remain, or become from treatment, after the animal dies; in the jewel coral we have the bodies of the coral animal as they remain or become after the life has gone out and we can say this of great mountains of granite, all are monuments to an ideal social life of tiny individuals that lived their full expression.

Each form of work in the life of the community of bees and of the sponge animals and coral animals and cell life in the human body is vital—there are no grades, one vital, more, another less, nor is there any sense in which the individuals producing one form of work are degraded and another because of their work exalted—each is vital to the whole, this signifies equality of importance, therefore an equality of service. There is one point that is most evident in all of these subjects, it is that each one is doing the part for which it is adapted and so, finds complete expression in doing its part.

In the human body the cell of nerve never tries to overthrow the muscle cell to take its work away

from it; bone cell does not envy the brain cell because brain cell is the organ of mind nor become dissatisfied and demand that because it cannot be brain cell neither shall the brain cell be permitted to do its work. Mankind cannot find any example in nature for its unnatural attitudes among its members.

An ideal social result can only occur when individuals have different offices to fill and they fill those offices in the perfect way. All offices and all forms of work are vital in human affairs and the grading of things below and above when all are vital is only a form of speech; it is not a possible demonstration and when it has been attempted nature has always rebelled and ruin is the social result; disintegration of the unit occurred where integration would be possible if everyone regarded his work vital and the work of all others essential to the whole. If the office of each is essential then the individual filling the office is likewise and if each is filling that for which he is adapted he is finding self-expression therein which places his product on a basis equally high with any other. All men are born equal; they would remain equal if they all took their places in departments of service permitting their self-expression; this is a fact regardless of what may be declared to the contrary for one man's result is of just as high class as another man's if his innate self has found an outlet in his execution.

Ideal Economy



NATURE indicates her disapproval of emptiness in a law that compels all space to be filled with ether preventing such a thing as a vacuum; she has an equal repugnance to stagnation for there is a law

that compels incessant motion. If under any circumstances laws concur in storage or hoarding, it is with a view to disbursement for expression is fundamental.

Economy has become a thing despised because it was preached to us while we were quite young with an interpretation that one must save, he must accumulate and always hold to what he gets with all of his possible ability. The result of the methods of teaching many times in the past has been to drive one as far away from the subject as he possibly can go when he has the opportunity to choose. There is the word, habit—we heard habits condemned so much that it was difficult to learn that the best thing an individual could ever become would be through spontaneous expression of the right; we thought, as children, that there were only bad habits.

We naturally thought that economy could mean nothing except saving—not expending. Now we come with our psychological analysis and disclose the fact that economy pertains to expenditure and not to hoarding; that one could hoard, build all possible walls about his savings to prevent their circulation and thereby manifest the opposite of economy. Ideal economy means the conservation, constructive and wise supervision of distribution. Power or any of its symbols responds to the law of which I am speaking and we may resort to the physical, mental or spiritual departments for our illustrations. Should one decide that he would conserve his muscular power in any set of muscles and interpret that economy of strength would consist in hoarding, therefore, he would, if it were the arm in which he wished to possess more lifting power, put it in a sling and should he decide he would store his power that way for a month then examine his accumulation he would find his stock

bankrupt in power, that there remained nothing with which to economize for economy pertains to the wise expenditure if it is ideal economy. It is evident to anyone that he can begin with a very small lifting power in the arm but expend (use) what he has, judiciously, and in a short time will have multiplied the amount he has to give out; he also must continue to use and in no sense hoard, to retain his standard and that he may be capable of bringing his muscular power in all of his body to a wonderful exhibit. It was said that a man determined to lift his newly born calf in his arms each day and that he would continue to do so as the little animal developed—it is asserted that he did this each day until the creature reached a weight of 900 pounds. I do not know that one can develop muscular power even through the intelligent expenditure as rapidly as a calf may accumulate weight but the principle is true and explains the true economy which is not hoarding but spending.

We have seen those who have treated the intellect upon the basis of hoarding knowledge; with any observation at all, one perceives that the only way to really possess knowledge is to use it and that the more one uses legitimately that which he has, the more he grows to control and increase in the thing possessed. Everything in human affairs is under this law; endeavor to hoard by withdrawing from circulation and lose all of the real blessing or virtue the thing has; wisely expend that which is under the control of the individual and it will multiply. He who uses the talents he has will multiply them many times over; he who saves the talents will lose the talents he has. Jesus presents this principle in his parable and it is now seen to be disbursement.

In the "Wayside and the Goal" essay an allusion is made to the disaster of taking so little out

of life as one goes along for the hope of taking so much more at the goal. This is the same principle of the old way of keeping so as to have much by letting it pile up. Why cannot one see that the harvest comes from something planted; that penuriousness will raise more penuriousness; that scanty sowing must produce a short harvest. A bushel of grain planted in good soil is worth more than fifty held in the grainery—one is swelling and the other is shrinking.

Just because that which is sown is so much more to be esteemed than that which is held does not warrant indiscriminate sowing. Ideal economy is frugal disbursement, not simply to get the thing out of one's hands. There is one point in which one may be unwise and thereby increase disaster to a greater extent in that the more he disburses in the manner he distributes the greater the curse. There is an ideal economy in what one calls charity. To give to all who ask or to give to all who need may spread more evil than to keep in the bank or in the grainery.

It is only a so-called charity to supply, as a gift, that which should be the fruits of ideal economy. The absolute poverty, in almost all instances, at least in America, is due to improvident expenditure—criminal waste upon the part of "charity subjects;" one who gives outright money or supplies to such persons is going contrary to true economy and his injury is to himself and a greater one to the recipient.

Ideal economy confirms this fact—one who uses the fruits of his own to take the place in another's life of that which should be the result of that one's endeavor contributes to that one's delinquency, compels him to become a breaker of natural law. He who supplies another with anything that aids him by making it more possible for him to sow and

reap more abundantly is the true helper—genuinely expends for the largest benefits to all. To help one to help himself is ideal aid, but to give him the result for which he has made no expenditure paralyzes him; makes him a dependent, robbing him of efficiency because growth comes under the law of ideal economy.

If I put this forth as a teaching and it would not be capable of demonstration as a law of the cell life and structure as exhibited in the man, I would know it was not a true teaching. If ideal economy, the expenditure, not the hoarding of forces, were not the principle of the cells neither would it be correct as an interpretation of what an individual's life should be.

Referring first to the subject above of so-called charity; we will not find the precedent anywhere in the body of cells substituting their bodies nor their work for the bodies or work or product of other cells. In the presence of health or disease we find cells complementing each other all the time—living faithful to the law of co-operation, but not supplanting. If a cell should become so defaulting that others must do its work that cell is sure to perish quickly. If co-operation and encouragement and in a measure adaptation to a situation upon the part of others makes it possible for the cell to do some creative work it may be restored to its full power and place, but if it must be shelved, as man often shelves his charity victims, the cell dies.

We need to avoid swinging from one extreme to another. When we realize hoarding is not the way but expenditure is the law of growth or increase we might tend to take the view that we must let go of what we have—we must drop it some way. That would be as unintelligent as for one to take the roof off of his grainary and let the snow and rain fall immediately upon the grain stored there.

Sometimes one undergoes a change of attitudes where he has been a hoarder and wishes to become very charitable so throws his money broadcast; he would be the wisest expender of his possessions; he has some knowledge of principles involved in the matter of good coming from exercise whereas to distribute indiscriminately where people have done nothing for that which they receive quickly demonstrates that they know nothing about true economy; whatever is given to them is as quickly lost and they are bankrupt and made less efficient than before. I should say, let everyone who becomes acquainted with the true principles of economy proceed at once to help humanity to help itself.

Easy come, easy go!

One may put wheels in motion to manufacture needed things and employ men—he helps them to help themselves and truly blesses them whereas to have given them cash from his bank would have destroyed them. Stimulating ideas, causing or enabling men to think of ways to advance their interests by advancing the interests of others is perhaps the highest form of aid to one's own kind. Place an idea in one's possession who can put the idea to work is a splendid aid and sometimes a word of confidence and encouragement is worth more than any material form of aid. It is seldom, if ever, best to give money outright to those who need.

You will have perceived ere this that Ideal Economy is simply another name and application of the Gospel of Liberation—the teaching that solves every human problem.

The Wayside and the Goal



O you ever stop to think what you really read in the people that you see? What you can read in the countenance, in the walk, in the dress, in their eating, in their speech and their tones, in all of that which we call manner; have you seen and understood as perfectly as you would the page of a book?

We all see the same thing, but possibly have not thought what it is.

We really see their Goal—the end they are working for. To this you reply, “I see on the average man’s face some phase of disappointment—is disappointment the individual’s goal? No, but it is what he is to feel when he reaches his goal, and his countenance and his manner foretell his arrival at his goal, and what it shall mean to him.

There is a law by which the body takes certain characteristics in its chemical states, its cell arrangements, its motions, its powers, its skill and its very appearance, after the especial predominating thought or prevailing emotions.

I have to say that at present it is the Goal which fills almost every one’s mental world. His physical body and world of activity show the daily harvest from the prevailing thought and each thing garnered is carried in physical and spiritual form, and the more there is gathered of the kind that ripens from the seed of thought, word and action sown, the heavier the man’s life becomes.

He is overburdened and he exhibits the sourness he feels. Yet, I declare to you, that it is his goal that fills his life—and I say this, while knowing as well as you do, that every one has as an end, that which he *thinks* will make him perfectly happy. He feels so sure that he will be happy at the end,

that he has, now and then, a happy moment in anticipation of that emancipation to come.

That is the point of greatest error—all the happiness he has is in some way connected with the end—happiness, his best state, is always in the future; he sees nothing in today. My lesson is to show that any day of a man's life is the index to what his actual will be when the thought life of that day is fulfilled.

If this active life, which is as one day, holds not satisfying happiness, even content, those things cannot be had after that day is over.

Happiness, success and content are not given as reward; they come like wheat, corn, apples and figs; like ragweeds, burrs, thistles, whitetop and dandelions. No one can live day by day in unhappiness, pain, disappointment, disgust, hate, jealousy, or fear; nor live in the future, sowing thoughts of the future, and yet see such seeds develop into the true, the good and the beautiful.

Do not receive the impression from this that I believe that one never attains his goal—that one thing for which he hopes and for which he pays the price—the price of daily sacrifice to an ultimate purpose.

Why, the average man does attain his goal, for which he has paid the price. What I do say is, that he who lives entirely for the goal finds in it no happiness when possessed.

Is one to live a haphazard life with no central purpose; is that a correct inference from the psychological truths taught herein? Anything but that—a life without a central purpose is like a ship in mid-ocean without a rudder or a propeller. No one can guess upon what shore such a boat will be wrecked, but her destination never can be attained.

Psychology would urge the earliest choosing of

a central purpose. A central purpose is as the necklace cord upon which the precious jewels are hung.

Many lives are only working for the cord and entirely miss the jewels. It is the jewels that make the cord worth while.

The jewels are the wayside—the daily opportunities of which one avails himself.

The correct way is to have a central purpose, for this determines the individual direction from which these opportunities are to come and the peculiar manner in which they are to be met. That all of this natural program of life leads to a climax is self-evident—as sure as effect follows cause. This culmination, this ultimate garner, is the goal which has scarcely been thought of and which has not been the conscious purpose. This is laying up treasures in heaven, and is the natural result of daily fulfillment and daily attention to the privileges of service.

Heaven is neither a reward nor an end; it is incidental to a noble course of action. The Goal of the psychologically informed individual is as heaven, the highest state, purely incidental to a daily life.

You wish to be happy tomorrow—be useful today. You wish ultimate success, avail yourself of day by day privileges. You want a final crown of glory, significant of power, conquest and royalty; they are fruits, not rewards. They grow from daily exercise of attributes of power in service and harmonies in all expressions. Over all of your individual world you must have the regal enthronement of your soul.

This appointment which one makes with his mind and will is what is meant by “finding the kingdom of heaven, which is within you,” and mak-

ing the principle of that kingdom prevail in the physical and mental life.

It is becoming quite apparent that the goal is but the merging of the beginning, continuation and ending, and that the goal cannot be possessed of elements not found in previous periods of life.

I am determined to obtain plain every-day lessons from the sublime truths that I have fearlessly looked upon under the title "The Wayside and The Goal."

The whole mistake has been our neglect of the wayside. We put off our happiness until the tomorrow of our lives, and that never coming, we name happiness "that elusive thing." I scarcely know any one who is taking the happiness out of life that he should.

I have known parents to hold over their child the idea of happiness as his goal by constantly telling him what he can do and enjoy when he has obtained his education. Holding up this prospect is altogether right, but along with this prospect there is also an impression constantly put over the child of a lack of efficiency; this is wrong. "Wait until you are a man, then you may begin." It is the same regarding the child's pleasures—he is made to think that when he goes to town, or goes on a visit to an uncle, he may then have a good time. It is right to look ahead, but not at the expense of the home happiness, which is the main wayside, and visiting is only incidental.

Some homes are on a most unfortunate basis, for in them I often see the mother a perfect slave and a living sacrifice, looking to her goal when the children are reared and can go out into the world. She can then renew her reading, her art and her contact with others. All of these are false hopes, which destroy the wayside, as you will see, as this practical side of the subject unfolds.

Another illustration is of a bright young woman who marries; her tastes require her to be in the midst of nice things. Harmonies only can satisfy her; her whole nature is artistic, but as they must begin life plainly, she feels that to make it temporarily commonplace would be proper economy. She does not dare to buy that which would please her—even at slight cost. A morbid spirit of sacrifice is working as she starts out faithful to a goal—when they have abundance, resulting from stringent saving, she will have everything at once, nice clothes, elegant furniture and fine pictures; she will then encourage acquaintances; will take trips to places of interest, and not having to work hard any more, she will study painting and music.

My reader, you are saying, "yes, this self-deception is so complete that it is a warranted truth that the human heart is the most deceitful thing there is." You and I know that she cannot live ten or fifteen years repressing all that is in her true nature and then take up life where she left off. The fifteen years is a creative period which fixes standards that are ineradicable; yes, but saving money, the goal, is attained.

While attaining the goal, the wayside determined what were to be the standards at the goal.

But suppose she makes an effort to paint; she discloses that her hands do not obey her image. She doubts the correctness of her concepts. She decides she must give up that art.

She then undertakes her music. She recalls that fifteen years before, she lived day by day thinking, "after we have our money, I will satisfy my soul with music." Now she turns away in absolute disgust, saying she is no longer musical.

She purchases the wardrobe she has denied herself for so long; but, alas! all symmetry and comeliness have left her body. She studies social forms

and tries to make herself natural in her manners. It is all a failure—her wayside was her character builder (building according to an idea to give up the desirable and beautiful;) and it was forming her body with regard to rough ruggedness rather than to fineness. People see in her, one who is overdressed and unnatural, and she is made an object of ridicule.

This is the law that, as the wayside is, so will the end be—one cannot change the standards suddenly, they have to be developed.

I do not suppose that any of these things that I have enumerated are the worst that grow out of the principle of waiting until a certain possession is had, before we do the things we think we will want to do in the future. When we look ahead in an attitude of contemplation of what we will do, that is superb if it will express the best that is in us. We should proceed to do the utmost that we can right now in self-expression.

Procrastination



HAVE known a son to live a life of regret, after it was too late to remedy things. He had thought how he would buy a beautiful plot of ground and build a house with every comfort; furnish it commodiously, supply household help in abundance, and place his aging mother in this place of ease—he would do this after he had made a great surplus. The surplus was his goal—he gained it, but his mother had passed away. His regret was that he had not, as a wayside thought, taken her out of the discomforts and given her the comforts that he could, from day to day.

Of course, human beings wish to do the monumental things, and they tend to neglect the little things that in the aggregate, constitute the monumental.

Here is a truth borne out in every instance—where one lives for his goal, which he finally attains, the things he has neglected by the wayside and to which he intends giving attention at that future day, he finds, when that day arrives, that neither the disposition nor the ability to do these things longer exists.

Fundamentally, it is impossible to do any day that which could have been done the day before, because every hour holds its own opportunities. This extends over all of life and every minute of it. An hour lost is just so much of opportunity that can never be recalled. What an age of lost opportunities between founding and reaching the goal. Life would be too short after reaching the goal to go back over the road again and pick up the myriad blessings we cast ruthlessly aside, or did not see at the time.

There are many sayings that seem to be universal that have not been taught by one to another. One is this—"Had I my life to live over," then follows a declaration of how many things he would do and how many things he would not do. In any instance, the course would be opposite to the one taken.

The meaning of this is, that he regrets neglecting the wayside, not that he has lost his goal. Sometimes in the ways of a kind providence we are delayed in reaching our goal, and are made strong through this delay.

The incident of the Holy Grail illustrates that we may so mistake our goal that we do not recognize it, when we attain an actual and worthy one.

THE HOLY GRAIL.

There was a mythical idea that the cup out of which Jesus drank at the Last Supper was carried to England by Joseph of Arimathea, where it remained in the keeping of his lineal descendants. This is said to have disappeared. It was the enterprise of the Knights of Sir Arthur's Court to go in search of it. Sir Launfel spends a long life in distant climes searching for the cup. He returns at last a gray-haired old man. His charger, in gilded trappings with which he set out as a young man, has not been replaced. He returns afoot and is met by the same poor and needy leper whom he passed the morning on which he started out; the one in need who asked of him, and to whom he flung a coin in a scornful manner as he hurried away to the goal, the Master's service. This time Sir Launfel feels the leper's woes; in sympathy he responds:

"When he girt his young life up in gilded mail
And set forth in search of the Holy Grail,
The heart within him was ashes and dust;
Now, he parted in twain his single crust;
He broke the ice on the streamlet's brink
And gave the leper to eat and drink,
'Twas a mouldy crust of coarse brown bread,
'Twas out of a wooden bowl—
Yet with fine wheaten bread was the leper fed,
And 'twas red wine he drank with his thirsty soul.

The leper no longer crouched at his side,
But stood before him glorified.
And the voice that calmer than silence said,
Lo, it is I, be not afraid;
In many climes without avail
Thou hast spent thy life for the Holy Grail;

Behold it is here, this cup which thou
Didst fill at the streamlet but now;
This crust is my body, broken for thee,
This water, His blood that died on the tree;
The Holy Supper is kept indeed,
In whatso we share with another's need."

Sir Launfel's true goal, like ours, was always with him—we, like him, do not see that the true goal is in the daily need. We can far better afford never to picture that which is at the end, than to have such a concept that it dazzles our eyes and bedims our vision, so that we cannot see our true goal to be in giving and receiving happiness every moment today.

The disposition to procrastination is an outgrowth of our mistaken purpose in living with eyes only upon the goal. It becomes a controlling principle with one who looks to his goal and thinks what he will do then, to put off until some future time everything that comes in his path.

There must be a source from which this disastrous fact, of looking to the future at the expense of the present, has come, and we should look to this and see if that source is being perpetuated. If it is, its effects will surely be perpetuated.

It is an outgrowth of the teaching upon the subject of Heaven being the goal for which every man should aim. He has been taught, whenever he sees something which he would like very much, to deny himself of that so as to have the more of it in the next life. The principle of daily repression, that he may have greater capacity in another life, has set the standards that now govern.

No one can dispute that humanity has been taught that the more one suffers in this life, the greater will be his capacity to enjoy things in the life to come, providing he has heaven as his goal

and is very miserable and humble in the present.

The typical application is, to set our happiness for another day, another year, and another period; not to take happiness as we go along, but picture it as it will be, if we get into other circumstances.

Then what shall be the scientific attitude toward the future? Simply this, that the present form of life, and all that is in it, merges into that future; that this life is fixing the standards for the next form, as perfectly as the earlier and middle life fixes our standards and forms for the latter. If we are placed in possession of our goal, then try to do things and be something to which we have not grown, our goal is a disappointment.

Give a man a heaven to which he has not ascended by attention to the wayside, he will fall from it. He cannot play the part. Therefore the next life, just like the crowning glory of this life, is an effect after a cause; it is that to which one grows.

"BE what thou seem'st! LIVE thy creed!

Hold up to earth the torch divine;

Be what thou prayest to be made.

Fill up each hour with what will last;

Buy up the moments as they go;

The life above, when this is past,

Is the ripe fruit of life alone."

A Quiet Mind



ABOVE all things obtain poise, the peace, the calm of a quiet mind.

In these days of practical knowledge of psychology we no longer hold mystical attitudes toward the soul as if it were something which has no part in the present form of our existence except as a thing to save for the post mor-

tem state, when it will come into function to suffer eternally or to have everlasting bliss. Psychology, the science of soul, has become founded upon demonstration as definite as the classifications in the material sciences, and we know that the soul of each individual has innate knowledge which is sufficient for all of one's purposes; that there may be a state of the outer mind which serves as a vehicle to bring the knowledge of the soul into the practical life or other states that preclude that possibility.

Intuition that guides and inspiration which teaches may become accessible and dependable ways in which the soul exhibits its innate possessions, but a state of the outer mind, such as fear or anxiety, may suppress this perfect knowledge and cause the mistaken conclusion and action consistent with the choice.

A quiet exterior is essential if one would gather from the soul its richest instruction, reassurance, prophecy and comfort.

In a recent election the majority ruled of course; it was said that the result must be right, for more people wanted it that way and the people surely know. The fact is the people have the potency of perfect knowledge but may be in states of mind that preclude the application of that potency. Let us analyze the situation. There has been a state of unrest, almost universal unrest for some time; its culmination is exhibited in the wars in Europe; America is manifesting the same principle in its strikes and manifold contentions such as conflicts between capital and labor. This general unrest certainly resolves itself into individual discontent; the methods of political campaigns tend to intensify dissatisfaction, for whatever exists there are those who declare it is wrong, and whatsoever one

would proclaim as an ideal to be attained there are others to define it as a disaster.

It is a psychological law that a mind in a state of inharmony cannot obtain true guidance from within, the only source from which dependable guidance for each one can come. Therefore, while the majority may rule, having the support of the numbers does not prove that a thing is right nor that it is the thing one, in his soul, really wants.

There is that inherent desire and right of individual self-expression which is above every other thing and it is this universal sense of being prevented or hindered in some manner in this self-expression that leads to this unrest of mind. The unrest is recognized and an outburst in all directions is feared so that lawmakers resort to passing laws to compel the people to abstain from manifesting this disquiet, but lawmaking and remedying are very different things, for only that which educates to a change of standards produces a real change in the individual.

With the proper conception of the above principles in which the general attitude of mind effects the result to the community, nation or world, we become prepared to apply the lesson in the personal life—all of my effort is in behalf of the individual, personal psychology.

The soul is the building, the executive power in the individual, a sub-conscious department of intelligence which is controllable by the imagery, the thoughts held in the outer, sometimes called objective mind. The soul that builds works under the designs chosen or consented to by the objective department therefore desires and aspirations are effective in causing the soul to build the condition of body and to create the experiences of life in fulfillment of the highest choice; but it is equally true that anxieties and fears supply the working plans

with impulses as strong for building as do the opposites. A mind in quiet is filled with peaceful and constructive thoughts or images—a mind in anxiety, being fearful, predominates in destructive images whose fulfillments must be undesirable. Perhaps our reader will now look over his life and see whether in each day the constructive thought predominates or the destructive. The law of cause and effect is not more in evidence in any matter than in this; the life must be, in each item, an effect whose cause is an image which has been created or consented to by the will of the individual.

All who would accomplish through violence of objective force are working on the side of destruction; all who would reach their ends through the passive principle are using the constructive and the latter is building the desirable while the other is obtaining and attaining the undesirable. To hold an image, to describe in thought, or thought and word, that which one would not welcome as a blessing is to convert the creative power into building inharmonies.

Almost everyone yields to the slightest provocation to unrest of mind; the particular shade makes little difference, for if anger or jealousy is stimulated there is as much unrest in principle as if it were grief, worry, depression or intense fear. In the presence of either attitude there is not peace and the imagery, the pictures in the mind make it impossible for the soul to prevail in happy uplift.

Intuitively, mankind has recognized the value of peace and there is no human need that has been more extensively commercialized than his inherent longing for rest. Every effort has been made through forceful teaching that he cannot attain peace in his present life, therefore he is advised to fix all of his hopes in the life after death—he is

taught that he should sell all of this life's holdings for the promise of peace in the next life, for he is assured there are agents for the heavenly state, who for payment, may give one a title to everlasting ease. There is another teaching that one should patiently endure whatever comes in the present life, for it is his portion and if he tolerates it now, in his return life here he will have more peace. All of these false teachings have had a large acceptance because man innately craves rest and intuitively knows he should possess it. He has paid every price except one and has not found release from unrest of mind and of heart; that one price unpaid is the price of knowledge of that which is true. He has looked in every direction for knowledge and power except in the direction of his own soul. Any sort of a pretender who claims he has redemption and knowledge for others can enforce his advice; becomes a tyrant with many subjects who will work to place him in authority. The result has never been otherwise than disappointing because it is not according to the laws of a man's being that he shall be dependent upon extraneous source for his personal authority.

Practical psychology comes with its liberation and teaches one to choose the thoughts which will, when impressed upon his soul, cause spontaneous good cheer and hope, which in their reaction create an attitude of trust. When at peace one can hear the inner voice of guidance and instruction; the moment one becomes filled with worry or fear he is impressed to choose the erroneous course and will make unfortunate plans. One never should lay out his course of action nor come to decisions while less than peace and quiet rule the mind.

I have given all of this detail to make my lesson plain that there is a science of the "Silence;" that there are forms which one can voluntarily practice

which will result in obtaining the vision; that will produce healing if that is the needed blessing; that will afford inspiration in the line of the art which one would express. I would assure one there is a science of prayer which we call the "Silence." Its description is of a process that is so simple that it is usually neglected; if it were almost impossible of fulfillment then there would be much faithful effort. The miracles of one's life come through the simple methods and all that is natural is simple and a thing of universal need is always within the reach of each one; there are no attainable heights that are withheld from one who would follow faithfully a practical formula which I shall append.

For any need, let it pertain to something desired of the body as health or skill, to the intellect in keenness of perception or scope, to the soul as any modification of habit or disposition, to the art as improvement in the expression in literature, music, painting, sculpture or any other self-expression, think over and even write out the definite thing you wish, read it aloud and thus definitely visualize the change you wish, then sit down to relax and let the mind drift passively while the aspirations that have been held in the mind shall fall into the sub-conscious department or soul. Note particularly that you should not continue to hold the picture of the change desired but should let the mind drift passively, touching a multitude of thoughts not related to the things desired. The soul will make answer. One should continue this practice day by day and presently a quiet mind, the state of poise, an inspired life and the heavenly peace will become established.

Joyousness



HERE are not words, no, nor imagination that overestimates the value to any life the state of perpetual joyousness; if it were realized how essential it is to the human being (essential to growth, health and every other form of progress) that he be joyous, better provision would be made for the child to come in contact with nothing else and developing youth and adult would become filled with that principle so completely that a dominating destructive principle would never find attachment.

A visitor after an absence for two weeks said to her neighbor: "Isn't it wonderful how fast those little puppies grow; that is, three of them must have doubled their size since I saw them last—what is the matter with the other one that it doesn't keep up?" The questions accumulated for the neighbor endeavored to talk as rapidly as her observations developed.

The reply according to the owner's intuition was, "The three are simply bundles of joyousness; they never seem to know what it is to be tired, they are always ready to take a lively interest in and enjoy everything that comes along; the largest of the three is the leader in all the sports and when the others seem to become a little indifferent he will lie down and roll himself up like a football just to tempt them to pounce upon him, roll him, drag him, punch him and chew him. That other one was peevish and never seemed to enjoy anything that the others did; at first they included him in their play but he acted as if he had been slighted or mistreated and should have an apology from all of them for their lack of consideration of his feelings—he had a chip on his shoulder which each one

tried to take off; after this he would play in a half-hearted way for a little while but the trio seemed to realize that they had to coax him up all the time and that there was no permanent pleasure from their effort. They let him mope and he is becoming thin and, although he was as nice as any of them when he was born, we call him the runt now."

Prolonged absence of joyousness from any life, human, animal or vegetable will cause the individual to become stunted, stultified—a runt. Forced hilarity or forced anything is not joyousness; joyousness is a spontaneous good feeling, gladness of uplift and is always constructive; its absence testifies to misspent forces, misapplied good, the reverse of all naturalness.

The cells of the human body are intelligent (as is all cell life,) and therefore, with their minds, feel. There is no property of matter, as such, to feel and the cell bodies are of the common chemical substance that may be found anywhere, so, when we say the cells are capable of feeling, we mean that with their minds they realize and in the same sense, the aggregate of the cells in their bodies which comprise the human body constitute a mass of chemical substance which has no power of itself to feel or constitute life; the mind present in that mass can perceive and feel and is using the chemical body as an instrument. Each cell is an entity, an intelligence with a body and is an integral part which serves the whole—each is a servant of all and the spirit in which they serve determines the degree of harmony or inharmony in the chemistry and function of the entire organization. Cells must serve joyously or the health of the body becomes impaired—they must enjoy their work, they must express themselves freely in their offices or there can be no joy—they cannot dominate nor be dominated and be joyous.

Cells that deal with flavors find pleasure in the flavors of food and their joyous performance in selecting and tasting pleasant flavors imparts a delight to cells of glands in which salivary cells multiply and all of this process is carried on joyously and the same spirit is imparted to the various kinds of cells in the stomach and all other organs that have a part in the digestion and elimination and the blood making processes. All of the performances in the body should be with delight upon the part of the cells the same as that which is felt in those cells that taste and report to their nerve center which controls them and to which they convey a stimulation because they are joyous in their work.

The man with a grouch carries an order to every cell of his body to hatefully and sluggishly go through with its work; one with gloom and depression commands his cells to do less than they should do and feel that they are overburdened in doing even as much as they execute; one who hates, commands his cells to work together to create incompatibles in his body-poisons, therefore, the individual who is stingy stamps upon every cell of his body a false view of self-interest, that view that says "Do for yourself only," which reverses all innate magnanimity and generosity, without which man or cell must perish of all joyousness and joyousness is life.

Hypocrisy has been the destroyer that is above all destroyers, perhaps; it is so deadly because it creates such confusion. It really makes no difference which situation my reader understands me to be speaking of, confusion among one's fellows or discomfiture among one's cells; it applies to both for that acme of self-deception that exists when one parades falsely before others, destroys all possible harmony in the elements of the body and all the elements of harmonious friendships or loves

among mankind. For policy sake or from some other unwarrantable interpretation, many members of the human family decide that it is best to yield to that which seems to be compulsory hypocrisy, but nature never sees fit to suspend her laws; at present I am discussing the law of *joyousness* without whose existence in every cell and in every phase of the life there can be no permanence of health or growth; there can be no joyousness perpetuated in the presence of duplicity. One cannot buy off these laws with the wealth of bonds and lands nor can he or she attain exemption from this law; *you must be joyous, spontaneously*, through suggestions received in the passive state. This is another law, therefore, that cannot be defeated; live the truth to reap truth—no one can live an untruth and obtain the fruits of truth but one can cease to live an untruth and become true and reap that unlimited, frank joyousness of the happy little dog children.

In the soul of each is a picture of the perfection of each thing that one should possess and attain; the office filled by Practical Psychology is in teaching one how to get in touch with this department, the innate self, and I believe that every human being would prefer to get into harmony with the laws of his being rather than try to dominate those laws; I am convinced that one would prefer to take the course which would give him the real privileges and pleasures that belong to him rather than to try to obtain through force that which he falsely imagines would bring him satisfaction. It dawns upon one and finally becomes a positively proven conviction that he is his own maker, then he sets out to disclose the laws which have been operated by him which have created in him an unhappy result that he may direct the process through which his divine possibilities may be reclaimed. The dis-

closure of these laws is Psychology, the Science of Soul.

Thought Effects



HE disclosure of the fact that there is no healing efficacy in things as such but that all healing is due to a psychical power in the individual, has stimulated research for the purpose of discovering how much of the phenomena of life can be ascribed to the merit of things and how much to the interpretation of them. If results arise from an interpreted merit which the thing itself does not possess, that is a faith result whether it pertains to healing or some other phenomenon in human affairs. If one believes in a power which is capable, through its own manifestation, of producing the result sought, that is not a faith cure or other faith result—there is no self-deception nor is it going to fail when again appealed to for similar purposes. In this latter instance the result would not occur without faith for faith would be the key to the result.

A man who had tuberculosis of the lungs exhausted all of his funds in traveling from the East to the West; he hoped upon arrival to be received and cared for by an institution; in this he was disappointed, being refused on the grounds that his disease was so far advanced that it placed all other patients in jeopardy.

Hopeless, impoverished and starving, he wandered to the suburbs of the city and dropped by the roadside where he was discovered by a man who was hauling supplies from the city to his lumber camp some distance up the Columbia river. Upon being informed as to the character of the man's illness, he said to him: "I suppose you are trying

to make your way to the healing spring up by our lumber camp." The sick man replied that he had never heard of any spring that would heal one who had his disease. Then in vehement terms the lumberman described the wonderful virtues of the water for that specific purpose and offered to place him in the farm wagon and take him to the waters if he thought he could endure the trip and on the condition that he would agree to drink faithfully at this spring. As they drove along, the benefactor continued his praise of the water and assured him that if he would only keep up until he could begin to drink it he would recover rapidly. They met others from the camp and everyone caught the spirit of the driver's undertaking and all were prepared to guarantee the cure of the afflicted man. The thrill of eagerness and hope had gathered, or seemingly created new vitality as they drove on to the healing spring and by the time they arrived he had a splendid thirst which the companions assured him he must satisfy and then drink more; and as often as he could find stomach capacity, to repeat and keep filled; that healing depended only upon his taking sufficient quantity.

I need not tell you that he improved, gaining by great bounds—anyone would know that one prepared like that is not destined for disappointment; we all seem to know that disappointment is not a possible result with a cause like this.

When this man was absent from their company they always knew where to find him. Every man in the community joined in to encourage him as to the results if he kept religiously at his drinking from this spring. When in a few days he had sufficient endurance, they gave him work that he could do, but he was under the instruction not to neglect being at the side of the spring whenever he could drink. The men soon realized that the man

would get well and all began to suspect that truthfully, though unintentionally, they had claimed virtues for the water which it actually possessed. Not until after the man had become healed and had left them did they obtain an analysis that exhibited only ordinary qualities in the water. They decided that they had been well justified in deceiving the man into his healing—thousands of physicians have upon the same principles decided that the end warranted the means for they, too, practice in the main, faith healing.

My reader is asking if I could wish anything more, since the man was healed. Yes, as a practical psychologist, knowing something better I could wish that all the world could possess itself of it.

The fact is that if this man became ill with some other disorder or if the same one should recur he would in no probability be cured coincident with partaking generously of the same water even if it were accessible; notwithstanding his failure to become well on succeeding occasions he could be restored in the presence of the same healing power that operated in the first instance. It is the province of practical psychology to teach the things that are known concerning the healing power that is within each individual so that one can have faith in the actual power, placing his faith direct and not working some subterfuge upon his soul to call forth its healing in the name of springs of water, bones of saints, charms, drugs, buckeye, rabbit's foot, horse-chestnut, church or theology.

There are multitudes of people who have learned the basic principles and practical formulas of psychology sufficiently well to become capable of believing in their own soul as the healing power thereby bringing forth its expression when there is occasion and this does not wait upon the arrival of

some certain physician nor the obtaining of some foreign thing that is reputed to be possessed of healing virtues; nor the hallucination that the body does not exist. Self suggestion and suggestion at the hands of another will cause a soul expectancy that will result in healing; there never was healing without soul expectancy and suggestion is the direct method of creating soul expectancy while other methods are indirect and uncertain, failing more frequently than succeeding, therefore unscientific.

Power of Emotions

There are no depths of disease nor disaster to which emotions cannot carry one; especially if the emotion be that of worry, fear, anger, grief, jealousy or hate; there are no heights attainable that may not be reached when the wholesome emotion of joyousness, generosity, sympathy, optimism, hope, forgiveness or love, predominates.

A brief period of daily life given to worry or any other of the destructive emotions mentioned will fix a trend and carry one far on the way to disease and a prolonged surrender or oft repeated yielding will produce established disease and shorten the life. From whatsoever cause disease may be present, constructive emotions will turn the tide toward health; these statements are borne out whether any mode of treatment is used or not, and health may be produced when constructive emotions prevail even despite treatment.

There are very few persons who can experience either one of the untoward emotions without feeling almost ill afterward and many are compelled to rest a period after such an attack. While all of these are observations so common that they hardly justify mentioning, seldom do those who have the

care of the health of the community, therefore, of the individual, give warning and instruction upon this, the largest cause of any single cause that originates in the individual. It is the simplest thing in practical psychology to explain why destructive emotions cause disease and constructive ones create the upward trend. The body is comprised of cells and every cell is an intelligence; the sum total of cells constitutes an aggregate intelligence with certain cells appointed to direct the entire cell constituency; the cell body in each instance is comprised of chemical elements whose mixture is in perfect accord with the state of mind of the cell; the soul is the seat of the emotions (an emotional state being intense activity in the soul) and the soul presides over the cells by creating the states of mind in the cells; therefore an untoward emotion reverses the chemistry of the bodies of the cells as compared with their state when in the calm of health. To have an emotion of a joyous sort stimulates the cells to their highest state and function. These are not conjectures but the scientific results of chemical analysis made in each case. It is utterly impossible to experience mental depression without creating wrong chemical states in the body and, while nature is tolerant and attempts to readjust to the normal promptly, it may not succeed in fully establishing that high state until another wave of destructive emotion sweeps over the entire being, then another, until the whole body is in turbulence.

After all, there is never an emotion that stirs the depths of the being without the consent of the will—there is always an opportunity for one to choose and decide whether or not he will permit the emotion to possess him or master it and if need be throttle it. This is particularly the office of one's will, this sentinelship or censorship to deter-

mine what influence shall be permitted to excite the soul. No one is ever at a loss to know whether or not a matter is destructive or constructive in its tendency, for if an idea is not an image of a fact or form that one would welcome in his life it is destructive; if the opposite of this, then it is constructive and desirable; emotions are constituted of ideas or images. I know of no proofs that are more convincing that the mind in its sub-conscious form controls the body in its chemistry and all other states and functions than the fact that a paroxysm of emotion changes every atom of it with every emotional change. Every physician pays tribute to the destructive power of unhappy emotions, he often refuses to treat with his drugs: "I can do nothing for you unless you cease this worry, this grief, this jealousy," or other destructive emotion. Practical psychology comes now to explain why ruin must attend upon bad emotions but just as perfectly fills its office in scientific portrayal of the constructive power of the soul and its emotions; it teaches the formulas for scientifically using the soul powers for all attainments, and especially for the attainment of health.

There are many phases of daily life psychology to be taught, but I know of none more important than those I have set forth herein.

The physician who practices scientifically gives his patient suggestions, literally suggesting the disappearance of the undesirable conditions and the occurrence of desirable ones; making proper and broader application of the principles such a physician practices, we have disclosed the fact that one is easily suggestible when approaching sleep; that a parent can telepathically convey a suggestion or audibly suggest to the child just before it goes to sleep and thereby improve the child in all of the directions of its needs and possibilities.

Sucking the thumb, biting the nails, bad language and manners and all sorts of bad habits can be corrected as well as many deformities and diseases of the body can be cured by the parent who will follow up nightly suggestions for a period of two to four weeks, suggesting to the child while it is approaching sleep and telepathically conveying the same suggestions after it is asleep.

A mother informed me that her three-year-old girl cried violently every morning when the father started to his work and that the habit was becoming fixed, greatly to her distress. I advised her to suggest to it mentally after it was asleep for the night; she reported to me that after the third night of this attention the child was not known to cry at its father's departure.

Memory

A Safety Deposit.



MAN once selected, in a permanent institution, a vault in which he proposed to place his valuables of all descriptions; to place them there for security, and yet to be accessible at all times, for he had the key to it. He understood the situation slightly, for he supposed that if the key were lost there could be none other that would admit him into his compartment. He realized the great convenience of finding everything at hand whenever he wished to use any contents of his box, and the more he valued this utility the more he became afraid that he might lose the key; his anxiety of mind caused him to endeavor to find a place of safety for his key, and finally he put it away "unconsciously" and could not recall where he had hidden it. His storehouse

was intact, but for all practical purposes it was lost, so he declared that he had lost the contents, and grieved over his loss until he no longer thought of the key—he thought a key would no longer be of any importance to him.

After many months, one day while in a half-waking state, he saw a vision of the place where he had concealed the key, and he also felt that upon returning to his deposit box and opening it he would find all that he had possessed awaiting him, and that he could take up each item and use it as before.

A Tap on the Head.

A man of thirty-five years of age received a blow upon his head from which he became unconscious and apparently dead, but was restored to consciousness and activity. His physical recovery was perfect, and his mental also, so far as any one could perceive; he was capable of all kinds of physical demonstration and could learn rapidly all the forms of instruction that were offered. It was said of him. "His memory is lost, since he can give no account of himself in a single item of his experience."

The surgeon decided that a slight pressure upon his brain might have remained from the injury, and if this were true and the skull lifted at the point, the man would again know all that he had ever experienced. The operation was performed and the man had all of his past life at hand.

I would not write upon the subject if it had no application, except in instances where individuals have had head injuries. I presume such cases are usually treated by surgery. Such sources of what has been termed "lost memory" are rare indeed as compared with causes of which no account has been taken, and therefore no remedy hoped for.

The fact is, there is no justification of the term "memory lost," and its use has caused much disaster in the world. All that can occur in any instance, by any means, is the loss of touch with the storehouse of experiences. When the man received the tap on his head, the organ of that objective phase of his mind called recollection was so injured that the cells of that department ceased to function, and that being the faculty that reaches down into the department, memory, touch with the images in that subjective storehouse was completely cut off. It should be noted that anything which could close off the objective means of reaching into memory would produce the phenomenon, the loss of touch with the holdings in the sub-conscious department where memory is.

Auto-Suggestion and Memory.

Impaired manifestations may occur from physical causes, but not with greater range nor intensity than those which may come from ideas alone. We have commenced to realize that suggestion is the law over everything in an individual; his standards may be chosen or consented to by his will, then his standards or principles (auto-suggestions) create him. When one changes his standards or conclusions he changes in all of his being. I wish here to change my reader's standard, if he has believed that memory can be lost, to a conviction that only touch with holdings of memory can be lost. The very self-conclusion will keep one's memory in better service.

How may one lose the function of memory while still possessing a sound brain organ?

I have known scores of instances in which memory was gradually cut off by the individuals; when they were making effort to recall something, they failed at the moment, and at once felt that "mem

ory was failing," and to add to the force of that fear by saying to others that same thing.

Let us see if there is a proof at hand that an auto-suggestion or standard has such efficacy, and incidentally strengthen the conception that that which is within one is there forever, even if cut off from objective manifestation.

Referring to the man who was injured; there was nothing in the surgical operation to give him his experiences over again which had made up his life, nor is it conceivable that a temporary storehouse of those experiences had been occupied, outside of him.

There is a frequent situation arising in which one who has become advanced in years recalls most vividly the experiences of childhood and youth, and they often say that things are exceedingly vivid to them. This is a standard we often find; when one becomes more elderly the things of early life are recalled distinctly, while the newer experiences are not so accessible. If memory could be lost, this could not occur, and as we learn practical psychology we live according to the laws of retention of contact with the subjective faculty of memory. An attitude to hold: "Since I know that memory cannot be lost, neither shall I lose touch with it; I shall keep my faculty of recollection active and perfect, because that is the organ with which I reach down into the department of memory."

I wish to impress the above upon one so that he would believe that by living that attitude he would cause his sub-conscious to push up spontaneously before the consciousness the thing that would serve out of memory.

No one who has lost the service of his memory needs any emphasis upon the value of the contents of that deposit; perhaps it is difficult to appreciate properly anything one continuously possesses, but

that which measures the value of any one in any direction is his experience. Experience is valuable only to the extent that it can serve the practical life, and one who is cut off from memory cannot serve out his experience. That which constitutes the value in experience is that it is the source of wisdom; that which is most priceless in human life, therefore, depends upon the functioning of memory.

Lest my teaching discourage the average individual (for almost every one has very limited recalling powers), I must remind him of the man who put all his valuables in the safety vault and then thought, because he had lost the key, he had lost the things themselves; that when he regained the key he disclosed all of the items there waiting for him to apply, each thing in its office; "Practical Psychology" is not only the key to the subjective faculty of memory, but to all the sub-conscious powers, and they are myriad in form; none can be lost, but all, including telepathy, prophecy, inspiration, intuition, the soul's art powers or the spiritual gift, may be so completely cut off from service to the daily, practical life as to render it as barren as if those supreme forms of knowledge and power were annihilated. They all come into serve us when we believe in their presence and aspire to have their manifestations. To deny their presence does not annihilate them, but paralyzes the instrument through which they would perform—as to deny the existence of memory destroys the function of recollection.

There is nothing in the universe as sensitive as mind, and yet we perform much as if we thought no inharmony or limitation could be created in it. All that we learn should remain subject to our use at any moment through the faculty, recollection; but we read so many things and hear so many things

that we know we will not care ever to think of again that we place over memory and recollection the command never to push those unimportant pictures into our consciousness again. We read to pass away the time, or read ourselves to sleep—all of this is mind training of the ruinous sort, and will result in destroying its proper functioning.

I once had a patient who had an overwhelming desire for knowledge, and he used the greatest industry in reading and study. During a period of a few years he read all the best literature. He reached a point where he could not recall a page he had read a moment after he had concluded it. He had taken in beyond assimilation and his mind was literally clogged. The mind needs to be directed with the best selection of the course made with regard to the principles of nutrition and elimination. Usually we are taught that there is but one feature to mental culture, and that is to fill up the mind; the importance lies chiefly in how it is exercised; under what standards the impressions are carried to the sub-conscious; it is worse than a waste of time to give place to that which is not worthy of retention, for the principle involved in such an attitude becomes the precedent.

There is a faithful record of every detail of every thing we experience, made upon the plastic self, and we carry this with us as a constant presence, and it is possible to reclaim all of life from which we have separated our practical or objective self, but to do so means we must delve into ourself as the store house, and not into some extraneous self or thing.

All that one is or may become at any time is for use here and now, for it is all a vital part relative to the highest attainment of the individual.

Woman--Sing Your Own Song



CHANTICLER, with his kingly bearing and confident, noble and sincere mien, was supported by the thorough conviction of a mission, of vital purpose and his ability to fulfill these in the highest service.

Since this beautiful and exalted distributor of blessings was sincere, and especially since he was true, he was modest. All reality, all merit is accompanied by modesty. Our psychology study has confirmed the law that true modesty, although it is the mildest, most benign expression, is the severest rebuke to all pretense, and to all who would assume to possess a power and fulfill a magnanimous purpose, when in reality they are seeking self-exaltation.

Chanticleer in his beatification was, through the very nature of his graces, an enemy to the prevailing standards of those to whose door he brought every blessing; in their narrow and selfish vision they could not discern that it was his merit that irritated them, therefore, they sought to destroy him. They would annihilate his self-confidence, his self-esteem; and when broken in spirit, he would be brought down to their level.

So it is recorded that there was a convention of fowls for the purpose of victimizing Chanticleer. It was a motley mingling in which creatures usually at warfare with each other in violent competition for food, assembled under truce; for, there was one point of common agreement: Chanticleer must be shorn of his beauty; he must not be permitted self-expression.

The fowls, it is alleged, sent their committee to say to him: "Common bird, you conceited fool, we come to disillusion you; you have no beauty, our

golden pheasant has all the beauty, behold her beautiful form and her beautiful markings by the side of your grotesque, towering coarseness and your repulsive colorings." Then Chanticler replied: "Golden pheasant is the very embodiment of charm; full of delight and she is so graceful and I approve of all you say of our member, but *my* blessing is not in my bodily beauty, my blessing is in my service; I herald the day; it is my song that causes the sun to rise and without my song there would be no sunrise, no day, no light." Now that they had succeeded in causing him to commit himself, they were sure they could make a direct attack that would vanquish him.

They said: "He only needs to hear a real song to make him think he has no voice but makes crude noises; we will entice him into the woods to hear Nightingale, then he will lose all of his self confidence and cease his effort."

Their plot was consummated and Chanticler was fascinated by the sweet song of the Nightingale, and as he paid tribute of sweetest approval, the fowls became more enraged, for he said: "The sweetest song of the night comforts us through its beauty and my song complements it and is a prophecy of day which dispels night; it is not my voice but the service of my song, the song which is not sung by another, which constitutes my blessing."

When the antagonists realized their discomfiture in all attempts to break his spirit by assault upon his ideal, they plotted in the heat of hate and said they would resort to a form of power through which they would overwhelm him; namely, their superior physical force; if they could not reach his spirit and suppress him, then they would crush him, cripple or kill him by the power of violence. And it is recorded that they provoked the physical

conflict in which he was overpowered because outnumbered.

When his body was shorn of its beauty and lay mangled and dying the thought of Chanticler was not upon his own pain, mutilation nor humiliation; he looked upon his misguided antagonists and said: "Oh, you have destroyed my song, you have made night permanent when I could make for you such a glorious day; I could bring you the seasons with their warmth and their moisture and their rest; oh, if you would only understand and permit me to let my day dawn I would so enrich you; by the aid of my sunrise you can create a sunrise, cause a dawn and a day as glorious as life."

In Chanticler I can see woman: I came near saying, by Chanticler I mean woman; through Chanticler I will help woman; I will help her sing her song. The need upon the part of woman and the world is mutual, I may say equal; that the woman sing her song and that the world have her song.

Her song has been denied her by all methods of the kingdom of fowls.. She has been robbed of her self-confidence, she was made self-conscious; her mentality was depreciated to make more of her body, that she might become more physical in feelings and manifestations; her delicacy and refinement were interpreted as weakness which would perpetuate her classification as a plaything for man, or his slave. If she should be acknowledged as an individual then she should be permitted to express an individuality, therefore, she has been considered simply a subject.

To nothing else but a changed psychology is the credit due for her becoming classified by man and woman as an individual and through this modern psychology she has an outlook for individual liberation and through Chanticler psychology she is to

be made to realize that she has a song which she can sing, which is her individual song; that she is to be liberated for utmost self-expression which is to sing one's song.

Yes, Woman, you have a song, your own song (each individual an individual song) which you must sing. Your song heralds the dawn of day that dispels woman's night and man's as well. It is not a nursery song, it is not the song of the shirt; it is not the song of music's domain nor of the brush nor pen; it is all of these and as many more as there are individual women—a song for each, her very own—her ideal with complete outlet.


Woman's possibilities are becoming revealed to her and she welcomes them all as privilege, a constructive attitude that provides for creation, growth. Her innate modesty suggests the highest delicacy and refinement in organism and manner of expression; these, when their trend is observed, constitute the highest or heavenly state of sensitiveness, a susceptibility to intuitive knowledge and inherent power whose significance is: *Woman, if she is normal, expresses herself passively*; expresses in the manner of Chanticleer, under the *passive* laws of soul, not according to the principles of violent force like those of the assailants of Chanticleer.

Now that we know that each one has a song, which is her individual song, which she must sing or a sun will never rise, we must continue our psychology research and disclose the laws by which each one may find her song and we must exhibit the formulas for its expression—must show her how to set it to music. I shall therefore prepare a series of essays in the practical psychology of "Woman; Sing Your Own Song."

Woman; Heaven has no grander possibility, no higher privilege than is yours if you sing your own

song; this is your ultimate liberation and the strongest power in the world today to aid in the achievement is *Everywoman*.

Individuality

HE right to be an individual is the highest right, the first right of a human being. All rights are divine, but this is the sum total of rights and is as much greater, compared with any other right, as is the universe greater than any one of its elements. Each item that pertains to the creature pays tribute to the creature, therefore at this time I am considering the chiefest thing in the world, mankind, and the chiefest in him.

In discussing individuality I am compelled to consider that which one must demand for self from others and that which one must grant to others. The problem would be in fair way to solution if each allowed to another that which he himself would wish as his own; because one is so unjust in his allowances to others he becomes unfitted to choose for himself.

In the instance of a daughter, when it is the law that a person shall be an individual, all her greatness as she grows, shall constitute her effectually indivisible, yet every force that can approach her life reverses the normal attitudes and uses all its power to distort, divide and mix her; it is not surprising that she becomes a partial expression of many things that are opposites instead of a complete expression of herself.

Nature is faithful to the law of individuality and provides for each subject to be itself all the way from the amoeba to man; man being a higher organization is possessed of will and volition—he chooses; every man may be true to individuality or

he may follow the inclinations and drift into the shapes, gravitate to the manifestations that haphazard would produce; again, he may permit his will to become so paralyzed that any passing voice may lead him to imitation.

The mass of humanity is comprised of such results—we all find in ourselves evidence of our having been shaped at the hands of many creators, until each has become the expression of the inharmonies of the multitude, instead of the peculiar indivisible self of consistencies and harmonies.

Observers of many members of the human family declare that multiple personalities control every life; this is not true, but our opposites have their source in the destruction of our individuality and the enforcement of false and foreign copies.

Under normal conditions, to be one's self would be the easiest, for it would be the most natural thing to be, but to prove whether or not one is normal in his conditions, let him undertake to be himself upon any point; he will quickly disclose the tyranny of that of which he has become the victim.

However, I trust I have demonstrated that it is a law of our being; each to be an individual and that no other law is more transgressed nor with so much ruin; let us turn to history, analysis and remedy. This is surely a question of psychology; certainly it is not one of theology, at least not in the remedy. The standards that have robbed each one of his highest rights will not be championed as remedy for their own effects. Because a true psychology holds the possibility of the corrections of all the disasters brought to man by tyranny of false theologies, psychology, its laws and formulas are sometimes opposed. Practical psychology is a liberating gospel, the opposite of all so-called gospels.

To create, liberate and enthrone individuality, is the purpose, the heaven of practical psychology. To attain that, in any instance, the ideal would require us to go back to ancestry and correct its thought life, but we will be practical and define home, school, society, business and perhaps economics, in their psychological possibilities relative to individuality.

Individuality and every element of the individual, his tastes, principles, probably expressions and repressions are so much affected by the psychology of the home that it becomes of first importance that his psychology shall be the right kind.

So much attention has been given to obedience that control through violent force of tyranny has become the rule. The violence of speech is just as much an enforcement of destructive tyranny as is the use of the club or switch; the child yields to superior force that compels him into a mold which he does not fit. It may be right for all the children of a family to come up to the harmony, but not by being just alike—we can say the same of the children of the community of families. One child might, if its innate disposition were interpreted, be vivacious in all of its manifestations; another might be slow and serious, yet both fulfill perfect harmonies. It would not be the bending of dignity if the parent allowed the activity, levity and seeming thoughtlessness of one and the serene calm of the other to have full outlet. There are many parents who would declare the home lawless when run on such a basis; perhaps many a man and woman-made law would be shattered by this, I hope so, at least, but not the actual law of individuality. That law, to be observed, requires parents to become interpreters of the special, the peculiar in the child in his spiritual trend, that is, the innate in the child; then the parent seeks by all the means to

aid the expression of that in the child. This is the manner of guidance that will develop his or her individuality—a parent is a guide, not a tyrant. To interpret and lead is a loving constructive process that builds one into the expression truly of the real self.

In my practice, I have more men and women to treat for their liberation from some limitations stamped upon them through the methods of home than for conditions created by all other causes together. Timidity, making it impossible to perform before the public, even when possessed of the highest degree of talent and education, has remained because reprimand was the standards of home; scolding for speaking when a guest was present, etc.

The standards of a home regarding the children are copies of the standards of the parents and their attitudes toward each other. One or the other attempts to rule or each attempts to rule over the other; this is true in all homes where tyranny of rulership over children is the practice. It is also the rule sometimes where there are no children. Wherever this is the relationship it converts the possible highest state into the actual lowest state. To dominate a life means to destroy individuality; that is the defeat of the very purpose of one's existence. To express an individuality is the purpose of human existence.

To annihilate others means to be annihilated oneself—indeed, the tyrant becomes the certain victim of his own principles. Yet how beautiful it all can be when each seeks to be an interpreter of another, so as to co-operate thoroughly in that other's self-expression; neither desires to become ruler, but each aspires to lead the other into the glories of individuality. The child dominated by

parent will become constituted to dominate husband or wife and child in its turn.

The proper psychology of the school and the teacher of anything is not in any principle different from that in the home. The teacher should be an interpreter, a guide, a leader. If you perceive my meaning you do not understand me to imply that there is no true sense of control; you will know that psychology teaches that to attain to true individuality involves the highest discipline.

An inclination based upon sensation is not the thing I mean when I use the words self-expression and individuality. No greater contrasts exist than are found in inclination versus ideal impulse. The lack of self-mastery in parents will bear the fruit of undisciplined children. The child will have such violent inclinations that parents will be compelled to gratify them.

Inclinations consist in sense tendencies; the individuality is a trend of the soul and the whole schooling of life for most of us is to create a unit between our senses and our innate individual self, the ideal, that our inclinations may harmonize with our soul's innate impulses.

Fill a child's life full of activities consistent with its spiritual gift and trend, its sense department is then fully disciplined.

The solution of all problems of business, society and government, is in this scientific, psychological conception: Let every one cease to be a ruler to tyrannize and become an interpreter of the fellow-man and get in line to guide, lead and serve in aiding each to express his complete individuality.

How to Attain the Hundred Per Cent



HERE is an *ideal* which is to the individual an image of that which he could be and that he knows he should be. He occasionally has conscious views of this; it includes his ideal body in its development, form and health; his ideal intellectual power and ideal character. He knows that in his program of life in its activities, his service should be such that, incidental to that program, he would realize his ideals.

With realization of the ideal as the destination, should we not deal with this journey just as we would with other contemplated journeys?

Since the ideal exists, there is presumptive evidence that it could be realized; yet everyone confesses he has not arrived at completeness. It does not require a Marcus Aurelius to declare that if man does not reach his proper destination it is because of his principles, not because of insurmountable obstacles; any observer must see that.

But in taking account of the hindrances along this journey we do not have to note a great catalogue of mistaken principles, for there is one that is primary and all others grow out of that:

That which makes an individual's real less than his ideal is his principle of substitution of the artificial for the natural.

Innately, that Builder of the man, his own Soul, exacts truth, and when the man with his volition attempts to force untrue standards upon this executive supreme building power, the resulting confusion stultifies the Soul because the very law of its expression is harmony and truth. Let us examine the psychology of one's falling short of

the measure of a man because of the substitution of the artificial for the natural.

We will take the physical side of the principle first. We can begin with the infant, for even there we commence to take away the natural powers by giving a sufficiency of predigested, prepared imitations of natural food, and sometimes, after much rebellion upon the part of nature, it tolerates the falsity and ceases to make any natural effort to treat the substances, called food, introduced into the child's stomach or to resist. Such a child we soon classify as one with "weak digestive organs," always to be pampered and subject to frequent upsets. Unnatural food and an unnatural preparation of it causing bad nutrition, the result is, the child is possessed of a poor quality of blood which calls for the introduction of mineral or other elements by substitution. The nervous system showing the lack of tone, and sleep not being normal, drugs are resorted to for stimulation, and again for sedation, so the whole physical being is upon an artificial basis with nature relieved of all of its functions.

No one would deny the lack of the ideal body, neither could one doubt that the cause is in substituting the unreal instead of permitting nature to produce the real things needed. I will say here that what we have called nature, and sometimes the vital force, is really an intelligence—the supreme but suggestible sub-consciousness or Soul. It quickly accepts the suggestion of repression and says to the will of the conscious mind: "Substitute an artificial and I will cease altogether to produce the natural."

Instead of the infant, let us consider an adult, still from the physical side, and also begin with digestion. Through wrong practices of some sort, food is not digested, and the physician says there

is not enough pepsin, so he gives him pepsin made in the pig's stomach. The sub-conscious mind at once interprets that the volition has chosen an exterior source for the pepsin and quits secreting. Again upon test it is declared that all of the gastric secretions are deficient or abnormal, so the whole product taken from a dog's stomach is given to the man, and then all the glands of the stomach cease to secrete.

Surely this much of the individual any one will grant is short of the ideal, and the cause lies in the substitution that repressed the soul in its exercise of that part of the body. Practically every function of the body has been dealt with upon the same principle. Glasses are worn to take the place of perfect eyes. Hair coloring is substituted for nature's colors, and the wig to take the place of hair, the woman congratulating herself that when she reaches a certain age she can paint a little heavier and use peroxide as a substitute for nature's tints and colors. She pads, or she pinches, or wears supports, and yet every time and in every way she substitutes, nature seems to become more impotent, and finally gives up effort.

Practically all the vices or bad habits of people come from the source of which we are speaking. It is an effort to substitute a false stimulant for a natural one to use tobacco or liquor. In some of these instances, as well as in drug habits, the cause was in some previous form of substitution that had set up a wrong craving, on the principle that one false stimulant calls for another with an ever-increasing insatiable appetite and deplorable degeneracy. These things are like falsehoods, which, when one is told, there is need of a score of others to explain that one, where silence or truth would have proved saving.

However, the human disaster where there is the practice of substitution does not end with a diseased, deformed and deficient body. The fact is, it is not a power of the body, a chemical organization, to elect or select or perceive anything. This substitution has been an act of the will or mind upon the body, therefore, mind may fix its mental or intellectual standards to be expressed through the mind as well as upon the body. Observation discloses that pretending, false standards as to intellectual power or mental perception obtain where there are these substitutions in the body. It becomes impossible to discern the truth, and yet, like the intoxicated man who thinks every one else is drunk while he is perfectly upright, the substitutionist feels his fidelity in his falsity.

But the far-reaching effect of substitution of the false for the true, though it first begins its action in the body, does not end with physical and mental effects, but includes the spiritual being. Nothing could be more impossible than for one to play all of these false parts upon the body and have false standards intellectually and yet have truth, or ideal character.

Look at this situation and see if you do not recognize much of mankind. Here is one who substitutes artificial foods for the real—predigested instead of digesting them for himself; substituting all gastric secretions—not creating them, hence false to him; substituting iron (from nail rust) in his blood instead of producing it through his own organism from natural food; substituting medicine or stimulants for health; substituting memorized contents of books for thought-out conclusions, substituting learning for education, and even pretending as to the extent of his book knowledge; you say that is enough, that you recognize your neighbor. It is not enough until you see that with such imag-

ery and such physical degeneracy that one would, as surely as effect follows cause, put all blame for everything that occurs in his life upon some one or something else outside of himself—to be consistent he must do that, for he is compelled to put the false in place of the real.

One thing more to which I must call your attention is that if in every other phase substitution is his principle, so must it be of his religion. He would accept sacrifice of the innocent for his guilt, he would have a scapegoat, he would enter heaven through vicarious atonement and never through natural attainment of his ideal through growth.

I have gone over this course, whose destination is a man far short of his glory; an inglorious failure as compared with his promise, his prophecy or his possibility. Forgive him we must, condemn him we cannot. Nine hundred and ninety-nine times out of a thousand he is not wanted—his arrival is an accident which had its source in the parents endeavoring, though failing, to substitute a false and momentary pleasure for an everlasting one. With heredity that gave him false impulse, and his first training being to employ everything to defeat and repress nature, he is justified in being the result he is until knowledge is revealed to him.

Let us, then, go over the ground again and see if we cannot become very optimistic upon this subject. An infant should not be given anything in a form to repress or relieve nature from proper activity. Food adapted to the child and given to it by parent or nurse with the assurance that nature will be stimulated to treat the food successfully, will produce the desired result. The *expectancy* of parent or nurse is the law over an infant; it is perfectly led or overwhelmed by their mental attitudes.

An adult should never receive pepsin or other gastric secretion in substitution for his own. He

should receive a well-mixed dietary with suggestions that he will create in his own stomach all the chemicals essential to his digestion.

If you ask for a reasonable basis of the above, as well as for my assurance that clinical practice demonstrates it to be all-sufficient, then I will tell you that medical pepsin is obtained by letting the pigs become hungry, and then making them *think* that they are going to be fed. They are killed, and their stomachs, when immediately opened, yield a great supply of pepsin secreted because of expectancy. All the gastric juices are to be obtained from the dog that has been looking at the meat which he does not receive. All of my patients with indigestion have shown to possess minds equal to the animals mentioned, and through this observation I have been led to have hope for the race.

There are many people who should put on glasses, not to take the place of good natural sight or strength, but to wear for a while to train the eyes out of a necessity for the glasses. With the idea of aiding nature out of a condition it would be very rarely necessary to put them on to wear the rest of the life, as is a common custom. Suspensories might occasionally have a temporary use upon the principle of training back to strength. Medicines may serve some place, sometimes, to aid nature, but not to take the place of something nature should do.

The woman who fixes her standard at paint, peroxide, padding and penciling, practices a substitution that entirely represses nature, whereas a mental attitude that is commanding and expectant will enable nature to supply nutrition and normal color to her cheeks and hair, and *a happy mental state will take away the deepest wrinkles care ever created.*

Now for the psychology of the whole subject. It is as though every man had millions of eyes watching him and every eye belonged to an individual who attended to a part of the man's affairs, and the sum total of these watchful individuals executed everything of every nature in the life of the man; that they watched and discerned what the man voluntarily did toward his fellow man and what he thought of himself—that is, they saw all of the imagery of his mind, and what they saw was his predominating thought, which they interpreted as his principles, that became the law of action in their execution. Now these intelligent individuals with their all-seeing eyes are the servants or agents of expression of the man, the cells that physically comprise his body yet serve in doing all of the functions of the body.

Let the man choose an artificial substitution, his cells serve him consistently, withdrawing a real function; let the man will to be noble, generous and loyal and the cells will be full of life and energy and serve faithfully, with a result of ultimate good health and mental efficiency.

In other words, our arrival at that destination spoken of in the opening paragraph is dependent upon our standards, whether they are expression or repression, destructive or constructive; these standards are our Auto-Suggestions, they are our principles. I am quite certain with the view before us, that our substitution of the artificial for the natural is a principle that has hindered the attainment of the full measure of a man, we will radically cut off from the untrue and embrace and hold fast to that which is the real.

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."

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 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.

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; 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 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 endure 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 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 fellowman 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, upperself 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 towards high tide again.

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

Childhood Visions



WHEN I was 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 colors and pictures more beautiful than any 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 hatfuls 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 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 from sugges-

tions from the outside. 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 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 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 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, 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.

Returning to the Valley of the Ideal



HERE was a man, who like the rest of mankind was born in the Valley of the Ideal whose chief ambition was to obtain riches. He threw aside his high standards in many respects—always taking the thought that he could come back and take those up later; reassuring himself that the end justified the means for he could, with the control of money, carry out many ideas which were only conceptions and could become nothing more unless he could make the financial expenditures. Of course the man who sets aside his ideals yet lives within the man-made laws may accomplish much more and remain unmolested than does the individual who commits fraud outright or robs as a burglar or highwayman but I leave with you the suggestion that since every departure from the ideal is itself a cause whose effects are in no way dependent upon the standards of community agreements, as to their rule of action, the actual effects upon the individual may be the same in either instance. The disaster is complete when one ceases to maintain his own inner standard. This man was a most scientific investor—commercial affairs seemed to be directed by his best inspiration and he experienced long years of uninterrupted prosperity.

Finally he seemed to think he had all the wealth to which he cared to give thought, so he would select the choice place of earth in which to live according to the ideals he had when those visions came to him many years in the past. He undertook to take up residence in the Valley of the Ideal. He quickly discovered that the practices of years had fixed upon him spontaneous inclinations, involuntary attitudes of mind and actions consistent with

those; he realized that the habits of life were far stronger than his love for the true and the good and the beautiful. He endeavored to force many things into the Valley of the Ideal that he knew did not belong there; this was not a place where he could use force successfully. He became aware that he must renounce practically everything he had become; that he could not in any manner fit his acquired actual into the ideal.

However, he came back to the point where he saw the beautiful Valley of the Ideal from which his artificial standards and practices excluded him. Since he had not the courage to leave outside of the entrance to that Valley those things which could not be admitted, he often felt that he would better never have reviewed the world of his nativity. He gave himself over to the most rapid methods of self-destruction.

I could cite to you those instances where fame or power over fellow man was to be the first goal of the individual. Each one of these persons likewise suspended, temporarily, as he supposed, the standards of the Ideal until he could possess the actual in the form he wished. That later they endeavored to force their actual to fit the ideals, and met with as consummate failure as the man who had gained wealth outside of ideal methods—you know that they, too, failed completely in their effort to return to the Ideal.

It would be a bungling, untrue idealist who would here condemn wealth, fame and power. Every normal individual inherently desires his quota of all of these. I am sure that when one possesses the proper interpretation of life, all of these things can be obtained and that even learning can be gained and education attained, all consistent with, yes, guided by the innate department of the perfect within and the Ideal be best conserved

through the exercises essential to these attainments. In the above I show the short and dissatisfied life and unsatisfactory end of those who resorted to methods which denied the Ideal in all that they acquired.

At this time we are seeking not to return partially to the Valley of the Ideal but to return and be fully naturalized citizens with all the privileges of our nativity.

Since for man all things must begin in the image, the return to the Valley must begin with one harboring thoughts of that Valley of the Ideal and only thoughts consistent with the Ideal; he must look for the pattern for his individual self within himself and not desire to follow copy of any other individual that ever lived. Apply any one's good principles but never attempt to express another person.

The details of life become inspired; the longings and yearnings are satisfied. The King of the Valley is honored and that sense of home security is realized. All of the outer life becomes a consistent expression of the deity within and a proper self-sufficiency is the natural unfoldment and yet with the most benign attitudes, all love, tolerance and proper trust in contacts and interchanges with others.

All that for which you would strive is yours for the taking. Your art expression which is your self expression partakes of the qualities of the perfect.

When one has known the glory, the peace, the sublimity, the grace, the majesty of man—the boundless and limitless Man—he has known the Valley of the Ideal. The Valley of the Ideal “cometh not by observation,” it is within you.

The Perfect System of Healing



IF the intelligence within the body can direct its instrument—can demonstrate through it, it does not seem any more wonderful that the same mind can control it.

It is well known to the writer that when one has a positive conclusion concerning the body, that conclusion or its parallel will take form in the body; that a conclusion of the mind is equal to a forceful command consistent with the conclusion. Even that is not the whole extent of a mental attitude. It is clearly proved that one need not think literal things concerning the body in order to change that organization: Every cell of the body (all that enters into the body to constitute tissue is made of cells) takes on conditions chemically, magnetically, in temperature and in function in perfect accord with the attitudes of mind toward people and things. The pessimist, the hater or he who becomes jealous, the grouchy or the mean person, or one who has any form of destructive thought, just as certainly provides for inharmonies in the body as if he thought of the body under the most impressive unfavorable diagnosis. All such states of mind create bad chemistry, toxins (poisons) in the body; lower resistance of the body and invite all forms of disease.

The optimist, he who is hopeful, happy, and kind in his attitudes toward the world and the people, provides in the largest degree for permanent health or if ill he is doing the utmost that he can to facilitate the establishment of health. You would, in interviewing any physician upon the above, disclose his full approval of every statement made. His practice has convinced him of the all

power of mind in these matters. He declares to his patient: "I can do nothing with my medicine while you continue to hate, grieve or worry." He sometimes adds: "If you correct your emotions you will not need my medicines for you will get well."

You very reasonably ask: "Since the physician concurs in the all potency of the mind of the patient to make ill or to cure, why does he practice a drug system?" The correct answer is, he has not been taught concerning the laws of mind; how to direct that omnipotence. He has not even dared to think for himself upon that subject. He could analyze any case, with which he comes in contact, from the psychological standpoint and thereby disclose the causative power of thought and emotions from which he would deduce the curative power and the laws and formulas for directing its application in healing.

I began the *expose* of mind power, in its office in healing, at the power of a conclusion because something of this is known to every one. Every one has formed a conclusion that certain things of a disease sort were developing and then proceeded to create the conditions. Sometimes he was informed very impressively that his conclusion was wrong, therefore he put an end to the developments. Many an individual has formed a conclusion that the medicine taken was sure to cure—then he proceeded to recover. I could give a hundred demonstrations in this direction; I desist because all have observed the power of a conclusion—they sometimes call it the potency of imagination. I do not care for the word, imagination, in this connection, for it limits the effect to the stage in which the subject is still in image whereas I know a conclusion of the mind may modify the condition after the image has taken form. A different image involved in a new conclusion supplies a new plan which the intelligence

within uses and rearranges cell relationships, cell functions and cell states organically,—building a new form corresponding with the delineations of the conclusion.

Why is a conclusion so overwhelming?

Because the conclusions of the reasoning mind, the intellect, the department of mind with which one wills, with which one chooses, cause *expectancy* in that deeper stratum of mind where the emotions are. When that department of the subjective self is caused to believe or expect a thing it proceeds at once to order its agents of execution, the cells, to perform in that essential way to produce conditions (a form) corresponding with the design represented in the conclusion.

Thus you see, your conscious, objective mind is a designer and your soul is the builder. Individual liberty is evident because the soul builds that which one wills or chooses. Choosing ignorantly, under erroneous standards or under influence of fear one practically commands the soul to build disease. This choosing or forming conclusions—is the objective self suggesting to the subjective self.

If one renews his conclusions or repeatedly practices an act or thought he thereby forms a habit. A habit is the automatic, spontaneous or involuntary performance of the soul. Habits originally are deliberately chosen practices or are permitted by the conscious department of mind.

Since these habits are impressions upon the soul or subconscious department, which were placed there through auto-suggestion, auto-suggestion must hold the remedy. For this reason we give formulas for directly and intentionally suggesting the correction to the soul. Disease of chronic sort is primarily habit.

Such a discovery could never be possible to those who worked purely from the physical standard; it could be no more possible to those who recognize only mind or spirit. Just the correct balance between mind and matter has never been exhibited until the writer without bias to either matter or spirit formulated the relationship between the two. Some students of mind and matter began with such leanings toward matter that they gave the body as a chemical result, precedence over the intelligence which they granted is present during life of the body. There are people even in this day who think that there is a virtue in the complex human physical organization to produce the manifestation of mind; that thought is the result of the body. Thus they give precedence to the physical. Very naturally a chemical or drug system of repair would grow out of such an attitude. With two elements involved it would seem that they must either complement each other or one or the other be in absolute ascendancy.

Your author can find no purpose in matter—no interests of its own to be advanced by mind, whereas with even casual observation any one can see there are purposes and interests of mind which can only be subserved when mind is possessed of an instrument. A very excellent knife can have no purposes of its own, while most perilous situations of mind can only be met through the intelligent surgeon's possession of the keen edged instrument.

It is utterly impossible for me or any other practical thinking person to conceive of the body being more or less than the plastic instrument of the intelligence present in the body.

To preserve the body in health and to repair it, is to nearly all mankind to this day the problem farthest from solution.

Progress in all phases of material science is apparent and advancement would have been marked in healing too if it were demonstrable that it should be classified among physical sciences. There never has been in history a time when the chemistry of drugs was so well known. However, it matters not how pure the drug; how well it is separated, its active principle from the inert; how well classified, nor how, by its very nature, it should be a specific for the disease which has been named by its symptoms, still it fails of the desired end—scientific healing.

Probably there never has been a period when so many people were declaring "All is spirit; there is no matter" as there are at this time. If there is no body there could be nothing through which to manifest inharmony, therefore there should be an absence of disease. As in the application of the drug formula there are in many instances disappearance of disease, so in instances where the denial of matter and affirmation of "all spirit" is the formula, healing follows. Neither of these can be scientific for either method when applied is followed by more failures than successes.

Just that proper balance between mind and matter is the new conception and is to all to whom it shall come, who shall accept it, the most vital discovery.

Scientific healing; scientific mental and character culture are actually for the first time disclosed—your author is truly the founder of the "Perfect System of Healing and Culture."

The Power that Heals



DAY after day, month after month and session after session of medical study and listening to lectures I watched the manifestations, anatomical, physiological, botanical, of disease and healing but from no source, while in this study did there ever come any explanation of the power that produced the marvels. The surgeon would explain that we could clean up a wound and bring the parts together, then there would occur the multiplication of cells with many series and varieties until presently union would take place; he never taught by what power these things occurred.

The only manner in which any ever approached the subject of the power was in ridiculing the stage in medical history when they taught that spirits directed and controlled all the phenomena of disease and to be healed required the placation of the controlling spirits. You may imagine one's disappointment at never receiving any interpretation of the power that produces so large and varied a class of phenomena as that which is comprehended in the elaborate study of medicine. Theologically speaking, they formerly taught that all things are done either by God or the Devil; if this were true then one should disclose the rules of action governing those competitive powers so as to obtain the thing needed at their hands.

Whenever a different mode, (so-called new mode) of healing is championed it would seem, from the claims, that no one was ever ill who had

become well again previous to the launching of the "new mode." Our teaching upon this subejct is unique: We declare that there probably was never a charm, nor drug, nor man nor theology, nor any other object that claimed to be a power to heal that has not healing to its credit. Man has always been getting sick and getting well again and he has always used some mode of healing; his methods have varied from time to time for in one period there will be some prevailing method, at another time the leading practice is quite different.

I have not spoken to any one upon the subject that has not told me of something alleged to have healed persons which I had not been informed upon and I never feel disposed to doubt their truthfulness for I know that anything may be used and coincident with its use the individual will become healed and many times he would not be healed had not the thing been used.

I am confident that had Moses not have erected the brazen serpent on the pole and caused his people to look toward it for healing that many more would have died from the bites of the serpents. I am credulous when the claim is made; that a king applied his great toe over the seat of the disease in disorders of the spleen with healing as the result. I believe Mesmer's efforts were followed by thousands of cures—I know they ought to have cured thousands that had been pronounced incurable at the hands of other medical men. I know that Braid with his hypnotic method should have cured many. I know fully as well that the bones of the saints and the laying on of hands and the ashes or dust of the bones of the saints and the holy oils and the springs have thousands of genuine cures to their credit.

The various schools of medicine, although extreme opposites in their methods, are all successful in that they give their treatment and cure often follows; and one school is just as successful as the other when one has an equal opportunity with the other. I wish to bear witness positively that thousands of cures have taken place in recent years when a theological formula was used in the treatment.

I wonder if there is anyone of the present day who would say there was any efficacy in the brazen serpent, in Mesmer's magnetism, in Braid's hypnotism, in the bones, dust or ashes of saints or the oils, or the hands laid on, in the thousands of forms of charms, or the varied prescriptions or the theological formulas—that any of these things are themselves, the Power that heals? They will all have to go into the same class in their relationship to healing for they all have cures which have attended upon their administration. In the light of the present day knowledge of the Power that heals, they are, in the actual sense, related to healing as by coincidence the application of the accepted method is made and at the same time the patient recovers.

The conclusion of the psychologist or any one else who examines the history of healing is this: *The Power that heals is within the individual who needs to be healed*; and the practical psychologist has disclosed that this power is a form of intelligence, is not the outer form of consciousness but is sub-conscious preferably called the soul. All manner of things have been taken at a suggestion value and have caused the soul to heal because suggestion is the key to the soul's action; any suggestion, charm, drug or theology that can be received as a suggestion sufficient to create expectancy in the

soul can provide for the mental attitude involved in healing.

None of the methods, above described, are attended by healing in one-half of the instances, so are far from being scientific.

Only that method which provides for access to the soul to convey suggestion and create expectancy can ever become scientific.

Suggestions given to one who is in a passive state create soul expectancy. The Power that built the body, the soul, must heal it.

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