

✓
NEW PSYCHOLOGY COMPLETE
MIND THE BUILDER AND
SCIENTIFIC MAN BUILDING

(THREE BOOKS IN ONE)

By ✓

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AUTHOR OF

"NEW PSYCHOLOGY HANDBOOK OF HEALING AND CULTURE"

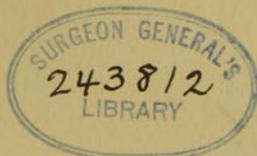
"THOUGHT CHIMES"

"NEW PSYCHOLOGY PEARLS"

"DAILY LIFE PSYCHOLOGY"

"SCIENTIFIC PRAYER"

"THE WAYSIDE AND THE GOAL"



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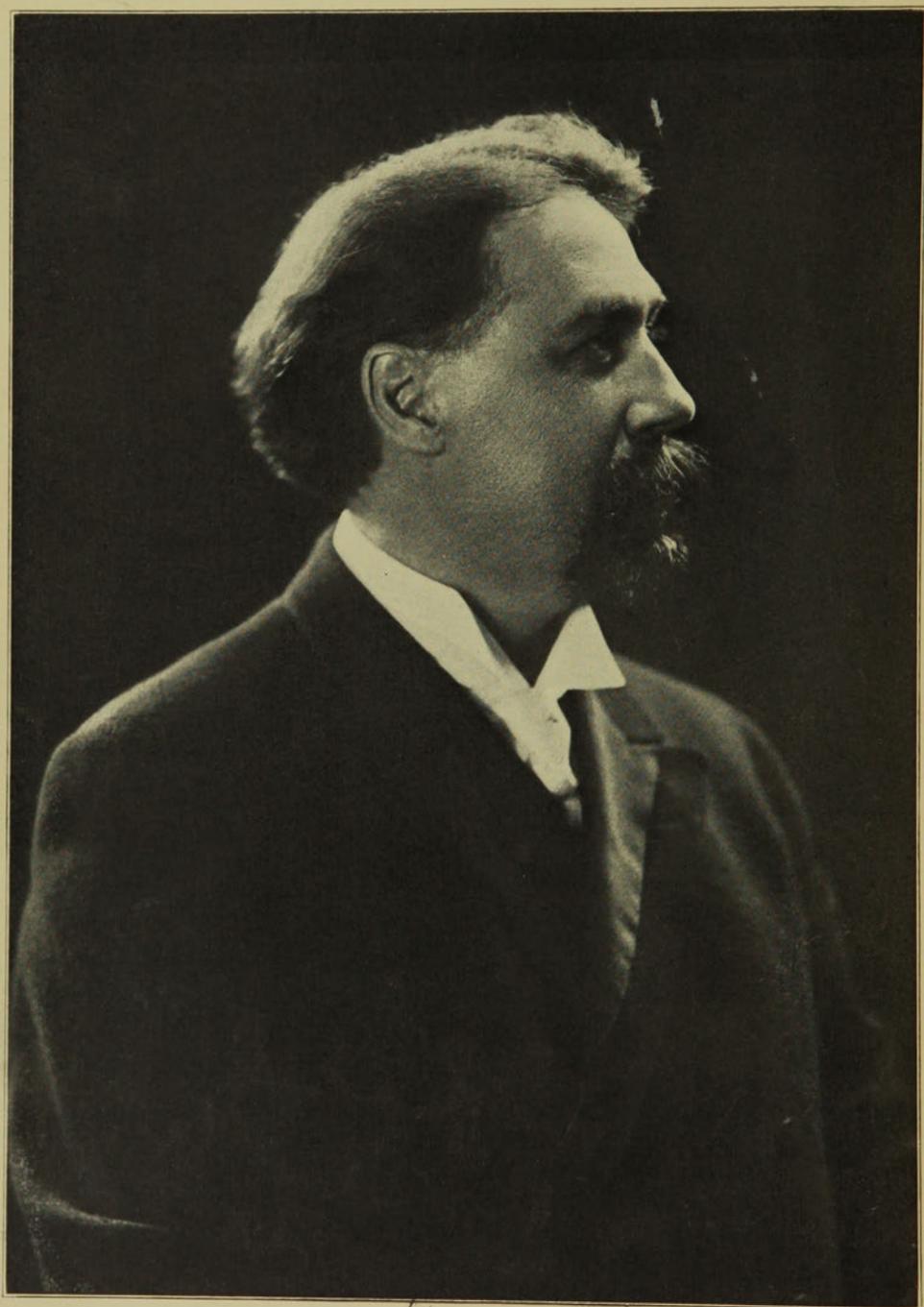
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NEW PSYCHOLOGY COMPLETE



PSYCHOLOGY FOR PRACTICE

THOUGHT is a form of force to be expressed according to its own definite laws and to be applied under specific formulas, for certainly there is a technic through which the creative potency of an image may become fulfilled.

Psychology for practice, as I have disclosed its laws and formulas through more than twenty-eight years of attention to this subject, as a specialist, does supply the actual working form for all needs of the human being for his healing and development.

Practical Psychology means the thing of practice, not the fancied thing, the mystical idea. I have no use whatever for that which is not for present practice and for definite results in the present, and I know that fidelity to this principle has enabled me to discover the vital items concerning the source of all that which any individual was, is, or will become.

At any moment an individual is that which images (thoughts) have made him and yet the larger part of him as he is manifesting is not the result of his own intentional, voluntary thinking. But, strange as it may seem, there is a law and formula for the application of intentional, selected, chosen thought through which the individual may cancel the imagery that has been the cause of his inharmonies and limitations. He can choose that picturing, that idea, forming and planting the thought through which in body, intellect, character and art in self-expression he may personify perfection. Neither the devotees to material sciences nor psychologists have made plain the laws and formulas for the attainment of the ideal. Multitudes of writers, declaring that man should be healthy in mind, body and soul, declaring that he should be spontaneously perfect in self-expression in some form of art and that in all his thinking he should be spontaneously constructive, *fail to show the how.*

Intuitively, one knows he should be spontaneously a harmony; therefore, it is not new to him that he should be the manifestation of his ideal. Something has happened which has prevented him from being intuitively guided in the modes of attaining the ideal.

The first mission of my present writing is to show the definite laws and formulas and to impress upon my readers the necessity of practicing the formulas to become healed and otherwise corrected as well as to practice in order to attain the growth that one possesses the potency to express.

If it is your first impression, that, to gain this knowledge of laws and formulas for practice will require your *study* of a few pages devoted to explanations and proofs, then accept the essential discipline to study, for nature has not supplied even multiple modes or keys to the thought force—they are as fixed as the formula for water. There is no elasticity here—there is cause (the formula for practice) and it must be put into action to gain the effect.

If your first impression, instead of being impressed with a need to study, is that it is too simple, that to reach such stupendous results, surely one must master a more difficult, complex and formidable mode, then I assure you that you must persist and adopt the performance and that, in being simple in this formula, nature has continued under its universal principle.

A departure from the normal is the simple definition of disease or abnormal condition. A situation in which the individual is the manifestation of less than his innate potencies could create in him (less than perfect in every phase of his being) may not be disease, but would warrant the application of the same laws and formulas, psychological practice, in order to attain that perfection, that one would use in healing.

In my practice, I have applied these laws and formulas in almost every form of human disease and human need for growth and expression, with success. Successfully

healing all manner of diseases so far as name is concerned; in disease the degree of advancement of tissue destruction is the only obstructing factor. In dealing with the thousands of ailing persons I disclosed that in organic disease I needed sufficient parent cells with which, even with nature's formula and innate potency of the perfect, to reconstruct tissue. Not the name of the disease but the degree of destruction of cell life and forms was and is the vital feature. In my practice I have proved the principle of attainment and demonstrated a degree of its application so that I declare, with absolute assurance, that in music, painting, literature, dramatic art, invention, profession, trade, salesmanship or any other objectification, the ideal may be attained through our formulas of cultivation.

Since I am writing for the benefit of rational human beings, I know that I should pay the tribute to intelligence and give the reasons for the practice and the proofs that we have not simply a theory—we have knowledge.

“Practical Psychology Complete—Mind the Builder—Man Building Through Thought Force,” three books in one, answers every human need, solves every problem that touches the life of mind, soul, body—Man. The practical and the ideal, ideal because scientific and practical, it contains complete instructions in healing and culture with many essays also devoted to *Living the Life*, applied psychology. My books have been the constant companions of multitudes of people these many years and I have some forecast of the joy with which so complete a volume will be received by all aspiring people who care for practice with a purpose.

HEALING AND CULTURE

ONE, to act upon himself or to aid in the improvement of another should have an intelligent understanding of the principles involved in the practice.

The dictionary, modern, defines psychology as the science of the soul, although formerly it was defined as the science of the mind. I do not think this change is due to an interpretation that soul is not a form of intelligence, but rather that intelligence may be expressed in soul form and in mental form—that with the modern interpretation we may show that intellect and soul may be two forms of manifestation of intelligence. This is distinctly the case in man and it is a part of practical psychology to exhibit the relationships of the departments, intellect and soul, or expressed with same meaning, voluntary and involuntary, or again, conscious and subconscious.

The dictionary may indicate in a few words, the science of soul, but all of my writing is faithfully a defining of soul, for my devotion is wholly to *psychology for practice*.

Healing is as old as man; the modes adopted to produce healing are as varied as whims, imaginations or fads could possibly be, relative to any subject. Modes of soil cultivation have, in history, been variable, but have improved with evolution. The same power that grew the crop persisted—it never changed, it mattered not concerning how seeds were planted or cultivated. The *power* has expressed more of its potencies as the evolution toward scientific cultivation has been practiced. The change has come about through a better knowledge of the laws of that power. In healing, history indicates that the healing power resided in each remedy, and seemed to change with each form of remedy.

The department in Washington insists that there are laws and formulas through which the expression of the building power may be brought into demonstration and

that one, to succeed, must observe the science of agriculture, horticulture, breeding, etc. I know that to heal, one should not act in haphazard, but strictly according to the laws and formulas that bring, scientifically, the demonstration of the power that heals.

There is one power that heals, one only, however manifold and varied have been the modes that produced action upon that power. One may become a hundred per cent physician to mind, soul and body of himself and fellow man, through the actual mastery of practical psychology, as my more than a quarter of a century of practice enables me to teach.

If my physician reader will put aside preconceived ideas and follow the unfoldment of this lesson, all without prejudice, he can become successful too. He will not have to surrender any truth, nor cease to use any mode that will produce action of the power that heals. Although, master as I am in healing, I would not have any student think that repairing bodies is the end of the subject. To use soul-culture formulas to develop the ideal art expression, character expression and in all other directions to personify the ideal, should always be comprehended. I know of laws and formulas through the application of which one may become the perfect being in mind, body and soul.

Mr. Burbank, the builder of fruit and vegetable, has acted as if he knew the seed as a spiritual thing; the plant, a soul with a physical manifestation. If the physical manifestation was less than the ideal, he believed the potency of the perfect was in the soul of the thing, so he sought laws and formulas through which to bring about the expression of that potency. Those who deal with a city know that the streets, buildings, parks, "improvements" are physical manifestations, and if they are not ideal, the designer seeks all the ways through which the physical manifestation (the body) may come to exhibit the potency of the perfect in the soul, the city. A city is

not its buildings, its buildings are the manifestations in material form. There are, in instances, interpreters of the ideal in the soul of the city, who build its forms consistently.

I have dealt with the human plant these many years—I have operated with the human as symbolized in the city, the state, the Government—I have ceased to think of plant, city, state, Government or man, otherwise than as a soul manifesting through a body, the body a manifestation of images, pictures, thoughts, and when the ideal is interpreted, the ideal present in each subject, the physical manifestation is a consistent fulfillment of the innate potencies in each subject.

A diseased body or mind or character (habit) cannot be an expression of the ideal, yet, knowing the potencies of the perfect are present in the soul of the individual, I am sure there are laws and formulas through which those potencies can become manifested. If Mr. Burbank had that conception regarding his plant subjects should I not have the same in the instance of the human, the highest individual manifestation of a spiritual being using the most complex body?

Mr. Burbank could have dealt with his plant as if it were a physical thing and never have changed its form. While we deal with man as if he were body we will not improve his body. That is, unless we use some mode through which we impress his soul to change his body, healing will not take place. What was formerly a vision and faith in this respect have become knowledge. I know a man is a soul, individual soul, using its own body as an instrument of manifestation. The instrument should be perfect because it is created by that which can build the perfect. The instrument should respond to the ideal in skill, art expression.

The body did not make itself, the soul made the body. The body is matter, subject to all the laws of matter. It is comprised of the chemical elements, subject to influences

electrical, temperatures, etc. Matter in the human body is as ordinary as matter elsewhere. Matter as such cannot think, it cannot apply nutritive elements and grow from within. Yet the body shows growth, it is builded as a growing process. Since it is matter which of itself cannot unfold from within yet grows, there must be a presence which is using the material elements to show this unfoldment process. There are two, but only two, elements in the universe, matter and spirit; therefore, spirit in the situation described must be capable of using matter; is master or omnipotence over it, even to use matter as food, transmuting the elements to apply in a nutritive way to fulfill the phenomenon of growth, unfoldment from within.

Spirit, when exhibited in individual form, is properly called soul, for psyche or soul comprehends the inseparable qualities, life, intelligence and immortality.

Life and intelligence are inseparable; therefore, a cell, any cell, is an intelligent individual manifesting life; manifesting life it must be intelligent. A cell is a soul. Soul is the master of the matter through which it is manifesting—always paying tribute to the laws of the matter it is using.

If the body is diseased, manifesting an inharmony, it is shockingly wrong to make any form of appeal to the body or make an assault upon it to heal itself, for it is only the instrument, the soul that made it and is using it is the master over it, then all the world should learn the laws and formulas through which the soul can be caused to change its body. Here you come in touch with psychological laws, whereas the usual practice has been to attempt to reach the body physiologically. The creator of the body is an intelligence, which for reasons now well understood has created an imperfect body and the diseased person desires that his soul shall remove the inharmony and establish a harmony in its stead. How is this to be accomplished?

FORMULAS NOT SCIENTIFIC

SINCE every conceivable material thing, gathered from every source from which substances could be obtained has been used in treatment of disease and, coincident with its application, many cures occurred, it would seem to be proved that healing potency is present in matter as such. It would seem that, with this conception, men went into experiments to disclose and classify the substances relative to different kinds of disease.

In the attempt to present specifics it was soon shown that classification is impossible, for the "specific" failed in so many instances where it should have healed if correctly classified after having been used, apparently, with success. Then, again, each "specific" when used aside from its appointment would seem to fulfill an opposite office from its appointment—its range becoming so wide that faith in it waned in the mind of the practitioner. Following this attitude upon the part of physicians, that which at one time was the whole dependence, and possibly fifty per cent successful, became a complete failure. Time and experience have shown this result regarding every mode and medicine used in healing, except, of course, the items in vogue at the present. Everyone knows that these "new modes and discoveries" will wax and wane, go out of fashion, ceasing altogether to be credited with any cures.

In the above paragraph I do not select a few items as examples, for anyone, who knows of *any* material element or mode used, is perfectly safe in the assurance that I include his item, for the healing potency resides not in any matter nor in its sum total. Every charm used has had as large a percentage of cures to its credit as could be recorded to the credit of any healing mode of legitimate source, the mode, a physical one crediting the healing power to matter, as such.

My student, early in our contact, should observe the

liberality with which I interpret charms and all other sources and forms of physical, material, medicines and modes. Each one has a large percentage of cures to its credit and a very wide range of application—that is, cures occurring coincident with the use of charm or “legitimate medicine,” occurring so largely for a time and then failing altogether when applied in the same manner under the identical indications. Cures were genuine, too; nothing could make them more actual.

History, ancient, modern and including every hour of every day of the present, is bearing witness to actual healing taking place under theological formula—a practice of false affirmation, denying disease (after asking the patient what are his symptoms and diseases), body, medicine or matter, pronouncing them all illusion, delusion, hallucination, affirming all is perfect. It is not my affair to explain how one can declare that that which his senses and intuition testify does exist, does not exist, and affirm that that which all of the senses and intuition bear witness to does not exist, does exist, do these things without falsifying. No, I will not try to explain how people can bring themselves to believe there is a potency of healing in falsifying. Millions, throughout time, have been healed while believing and practicing a lie, but practicing, expecting that, through the practice, they would become healed. The result, healing, has seemed to prove the efficacy of charm, medicine or mode. Theological formula, the laying on of hands, the application of ashes of bones of saints and, in fact, everything in the heavens set or on the earth existing or from the earth growing or as a mineral hidden, or above the earth flying or upon the earth creeping or into the earth boring; water and all things in water swimming or upon the water floating and finally, coming occasionally to a man or woman who healed—each as remedy curing some persons proved the existence of a peculiar divinity present in each.

The phenomenon of healing is the proof that each school

of medicine is based upon and each can show its multitudes of cures. The strange thing is that with equal successes to the credit of each that they must continue to ridicule or oppose each other. The church, in its different varieties, like the schools of medicine, rests primarily upon the phenomenon, healing of disease, for its warrant of Divine power in itself and founder. The strange thing, perhaps, is that, with multitudes healed by each organization or its alleged founder, they do not unite instead of ridiculing and abusing and competing, as is the practice among them. So far as the foundation of each school of medicine and each church is concerned, all being based upon healing, since all have abundant cases to their credit, they, schools of medicine and churches and users of charms, should embrace in one big fellowship, then all take up the study of Practical Psychology, the science of soul.

If any reader should think the above is sarcastic, let him dismiss the interpretation. I never was more serious, more sincere, nor have I ever stated a more scientific truth. If the ministry had studied to master practical psychology it never would have attacked Mrs. Eddy. They would have taught the world concerning the causes of healing which would have shown that there is no efficacy in her church formula, as such, for healing. Also, in their mastery of practical psychology, they would have exhibited the laws and formulas for healing, and this would have healed the members of all congregations and churches.

If the schools of medicine had studied, really mastering the laws and formulas of practical psychology, they would have disclosed the cause in every instance of healing and there would be no competing schools of practice.

Any intelligent reader will realize that I have virtually declared that through the mastery of the science of the soul, practical psychology, all churches could unite with each other and all schools of medicine, and, therefore, for

the same reason, all churches and schools of medicine could unite. I declare much more than that, for there is a true psychology, that which applies to all mankind in all its relationships. Let the subject be manufacturing, commerce, banking—employer or employee or other situation—there are basic things in practical psychology which afford the solution of every human problem and supply a basis of union, of brotherhood. Every problem of the individual is a psychological problem—it must be solved through a true psychology, for the physical cannot manifest truth nor anything else except as soul creates the manifestation.

No individual, nor institution as for that, is ever any better than the psychology of that individual or institution. Every person or thing is as good and as great as its psychology makes it. At all times the human is the demonstration of his psychology—in body, mentality, disposition or other character traits, in his measure of self or art-expression he shows his images. His soul's images are manifested. His soul is his creator and has made him in every feature, form, expression, countenance, chemistry, manner of walk, talk—all things physical, all things mental, all manifestations that are spontaneous, everything in the individual is an effect after a cause, the cause is the image in the soul. To change the manifestation, whether it is disease or health, the point of beginning is in the change of the soul's image, specifically relative to the subject. The soul is omnipotent in its power, is veritably a Deity in potency. The soul cannot create that which it does not expect to create. It can create that form or fact of which it possesses a picture. A picture in the soul is an image, a working design, an architectural plan—a *suggestion*.

Any image (how it may have become present there is not in the question) in the soul is a prophecy of fulfillment of that which the soul-image calls for. The soul is the builder—soul-expectancy precedes all manifestations; all changes date from the soul expecting the changes, and

any means of conveying a picture to the soul would supply the basis of soul-expectancy.

Everything ever offered as a remedy in disease has created in the diseased one's soul an expectancy of healing. Nothing ever offered as remedy had that influence to create soul expectancy in everyone; therefore, no universal healing agent has been used. It matters not, then, whether a charm, a drug, or a theological remedy, the proposal was for cure, and some believed in their hearts they would be healed by the method, many more could not believe, so, not becoming soul expectant, they experienced no healing.

A new method, especially if pretentious, has always tended to be more or less effectual for a time. With time to reason, many people realize that the thing could not really have healing power in it. They neutralize the suggestion, lose soul expectancy in regard to the agent or mode, then they experience no effect from it. Yet, if there were merit in charm, drug, theological formula or anything, of itself, if there were a physiological or other actual potency in anything except the soul potency relative to a thing, surely one grants that that merit, that virtue would persist. There would be the law of that virtue by which it must persist. But, with all power in the soul, for all things for the individual, everyone, who lets truth influence him will seek scientific modes of conveying images, pictures, *suggestions* to his soul; selected, chosen pictures, pictures of the desirable, acting as if a thought planted in the soul is a seed to bring forth after its kind.

Now that we have built to our formula, I wish there were means of causing everyone to come into appreciation, immediately, of the vital importance of the formula for practice. Here is that which will measure your results in healing and growth—here is where the finite takes precedence over the infinite and shows that man is what he wills to be.

SCIENTIFIC HEALING FORMULA

ANALYSIS of the human shows the presence of voluntary and involuntary—that which is within the will and that which is beyond it. This fact is also described in man being objective and subjective, or another practical conception is that he is possessed of an outer form of intelligence that we may call the conscious mind and another phase which is subconscious. The subconscious may be the storehouse of images, pictures, suggestions, and be under impulse to maintain activity relative to these ideas, all unconsciously to the objective phase, and it may be a much greater mind than is the objective. We will show that all creative power (ability to make into form and fact) is in the subconscious, the involuntary, the soul-self.

The *lesson of life* is to learn the relationship of the voluntary to the involuntary in the human. The *vital practice of life* is to use nature's technic through which the voluntary will is caused to impress the involuntary to remove the undesirable and create the ideal.

Accepting the above axiom, the whole matter is resolved to the situation where the human must perform as if he had the privilege of choosing, acting voluntarily, in a manner that would impress his involuntary, his creative department, to create that which is voluntarily selected because it is beautiful, is harmony. The performance is the technic, something for the voluntary will and volition to do.

Healing and growth depend entirely upon technic just the same as do all the items in human affairs—there must be put in motion the cause before we obtain the effect. There is a technic of healing which is now known to be under exact laws. One should bear in mind the purpose, the destination, the attainment that is desired if he is going through a form—is using a technic. He should be aware of the elements he is using. Sometimes he may

know the qualities of each item and the terms upon which it unites, with the result, a new compound.

Objective man must always do something objective even when he is executing after the vision that came from his soul. The farmer is careful in his technic of planting and cultivating, though he knows the invisible, in fact imperceptible to any sense, gives him the increase. He knows that if he does not apply all the formulas of crop raising he will have no harvest. The chemist would be foolish if he did not perform the steps to bring the elements into proper contact for his definite results. The surgeon knows full well that all the processes in nature for union and cell building, creating scar tissue, etc., are beyond his will. He does know the technic, too, through which he can bring the injured parts into such relationships that nature successfully heals. What he calls nature is the soul of the subject upon which he is operating and he would be much more successful if he knew practical psychology which shows the laws of that omnipotence, the soul.

Without multiplying specific illustrations of practice, but emphasizing the fact that for every purpose, for each purpose, for each result in human life there is a definite thing for the objective man to do, voluntarily. That, although nature, the soul, omnipotence gives the result through a power beyond the voluntary will, the objective, or voluntary, must go through forms to gain action upon the involuntary.

The *power* that heals is in the subject that needs to be healed. That power is not in the physical as some property of matter, but is in soul, the intelligence that built and builds the body and uses the body as the instrument to meet its purposes in this objective world. If the healing power were a material property, then one should use a technic to impress that physical property so as to restore harmony, removing the inharmony. The healing power being a phase of mind, since mind deals with images and controls the elements present in its body which it possesses

the potency to rebuild, we must use a technic which will supply different images from those in evidence in disease. We must adopt a technic which will convey to the soul image and impulse through which removal of inharmony suggestions will occur and the establishment of harmony suggestions as new working plans, causing the soul to create health where there was disease.

All the charms, drugs, theological forms, everything I have previously mentioned for healing purposes, were applied as technic and all with some answer of the desirable kind, but in none of these is nature's technic, for partial success at best and ultimate failure would show that the technic of such methods was and is erroneous when used. Each and every thing created in some persons soul-expectancy, but in most instances did not do so, hence failed of the end, healing.

In every matter, farming, chemistry, electricity, invention, and all things of improvement, of evolution, the improved technic is the cause.

When one would administer for the benefit of another in the form of healing or his art unfoldment or liberation in any direction let him instruct the subject of such attention to do his, the subject's, part. I am now describing the exact technic of a scientific formula, the formula through which, personally, I have caused the power in the individual to heal his body, to remove undesirable habits, to become free from self-consciousness, to become liberated from obstacles in his art expression—helped the individual to attain the fulfillment of his aspirations. Dating between 1894 and 1923, using the actual laws and formulas, a specialist in practical psychology, the thousands of persons giving response where suggestions were given and only my technic and suggestions being used, I supply ultimate proof that the laws of change to harmony and liberation are fulfilled in the technic. *Suggestion is the cause of soul-expectancy and the formula herein is the scientific one for creating soul-expectancy.*

The subject's part, which the operator should instruct him to do voluntarily and which operator should help him attain, now will follow.

A morris chair, or other chair for reclining comfortably, should be taken by subject who is to take a soul-culture lesson, treatment, who is to apply the Silence. If rocker is used, then props should be placed under the rockers, front and back.

Relaxation and passivity being sought, the position of the body should be favorable for relaxation and his situation conducive to quiet or passivity of his voluntary mind. Operator should instruct subject to let go of all strain, sitting comfortably, letting the chair support his body, not supporting some part by his own effort; to close his eyes and to let his mind drift, his thoughts falling into pleasant recollections and pleasurable anticipations. But not to try to think of anything in an especial way. We are seeking here passivity, a state of letting go, just the opposite of concentration, which is the most depleting activity, and this latter item, concentrating, has defeated the good results when other features of technic may have been orderly.

This instruction provides for the removal of all anxiety and it is as if the subject is saying to operator: "The power that is to answer our prayer is within me—I have not gotten action upon this power constructively, through auto-suggestion, therefore, I wish you to engineer this matter of placing the images and impulses in my soul that will result in the complete healing, liberation and growth that I may reach the ideal I am seeking to express."

The subject remains quiet during twenty or more minutes each sitting and soon becomes trained into the ideal resting state for receptivity to the suggestions sought in the practice. The relaxation and passivity become ideal and would be thoroughly restful but the purpose for which the passivity is entered into defines the results. One retires at night to sleep and relaxes every night, yet con-

tinues to possess the disease and other limitations day after day. The reason one gains healing and other ideal results when he relaxes and becomes passive under psychoculture as I practice it is that there is the *purpose* for which he becomes relaxed and passive and the suggestions presented to him in audible form and conveyed to him telepathically. The blessing does not come to one as a reward for relaxation and passivity, but it is the consequence of his aspiration which is conveyed intentionally, voluntarily, to his soul while in the passive state.

Aspiration is fundamental to realization, but even aspirations must become commanded presences in image form in the soul before they can become realized.

There is not a certain length of time which one must observe after the subject has become seated and has closed his eyes, before beginning to give suggestions. Almost immediately upon one's seating he may receive the suggestions, consistent with the needs. Operator may begin with the suggestion that the rest will be complete, the relaxation perfect and complete release from all centralized or anxious thought will occur, and that great uplift of mind and spirits, with sense of good feeling and harmony in all of his body, will be experienced during the treatment and remain with him afterward, tending to become his constant condition.

I have treated many hundreds of art students, in drama, music, literature, invention, etc., for some specific, individual difficulty. One feature of successful treatment is specific suggestions. To have suggested to each of those persons that he would become perfect in his subject, most likely, would have failed to remove the especial item that made his success impossible. But when self-consciousness caused one to forget a part, or some form of fear made him do the wrong, I did not suggest simply that he would become free from self-consciousness or fear, but that he would become freed from forgetting, from stammering or from whatever the specific inharmony consisted. I wish

particularly to emphasize the fact that all treatment should be specific, specifying the symptom which should disappear, the harmony that should come in its place. Scientific treatment is based upon acknowledgment, not denial of disease or need. And the more literal one may be in giving the suggestion, the more effectual one's practice.

If one suffers from acidity of the stomach, little benefit would come to the individual through treatment, if the suggestion given were: "You will become well." A little improvement might follow if the suggestion given repeatedly were: "Your stomach will become well." Actually to make sure of cure, give the suggestion: "Your stomach will cease to be so acid—you will create a neutral chemistry and treat your food promptly, presently being perfectly well."

The more specific, the better defined the need and purpose; and the more literal the suggestion, the wording of which should describe the items of change, the more successful.

No single treatment amounts to much in a habit, chronic condition. I seldom accept one for less than a series of ten or twelve sittings, for reiteration is essential to establish a new trend.

In practicing the forms for healing and culture, psychoculture, one is fulfilling the part of the objective self as related to the subjective. The voluntary must aspire, suggest and trust, must choose the designs or approve the designs after which it would have the involuntary create. Formal, intentional praying is essential. It is the technic to which the soul responds, with which it co-operates the same as it does when the surgeon has brought the lips of a wound together, showing its co-operation by creating the secretions leading to union, finally supplying, creating every form of cell to replace every kind of tissue involved in the injury.

It has been frequently observed that knowledge is not

the end, but that practice is as vital as knowing. Indeed, we would have a very much better world if the people who believed my teachings had practiced the formula of psycho-culture. Thousands attend lectures and read the books and declare the teachings find such response from within them that they realize they must have known always that the teachings were true. The percentage using the technic has been small. Believing in a potency does not cause the potency to be expressed. There is some work for the objective to do to cause that potency to be expressed. That given above is the technic for healing or in other directions helping another. In many places my writings show the technic for auto-suggestion to help self. One should not lose sight of the privileges of serving another through the application of the psycho-culture formula, whether he follows the practice as a specialist or only when occasion calls for the administration.

I have not specified the kind of a person one is to treat nor the forms of trouble or the character of the need—a any aspiring person who will co-operate with the technic and operator is eligible. Also the child unborn, the infant or any other stage of life should have liberating or healing suggestions, intentionally given. The parent may aspire in specific directions in behalf of the developing child and formal suggestions, comprehending the conveyance of such suggestions as may be appropriate, should be conveyed telepathically to the subject. Audible suggestions are of much avail in treating and should be used when they can be heard and interpreted by the voluntary mind of subject. But the essential images and impulses may be conveyed to one who does not understand the operator's language, a foreigner, by telepathy. The child, from the time it begins to unfold as an individual, beginning with the primary cell as its body, until it learns an objective language is wholly subject to telepathic communication, it is controlled by the images its mother and those in

rapport with the mother convey to it. It surely would behoove parent intentionally to give constructive suggestions to the soul that is building its body, especially while in the plastic stages, and these suggestions should include commands completely to neutralize, cancel, the images conveyed through the fear and other destructive emotions of the parents. The unborn child and the infant receive all the force of images poured into its soul while in the passive state—probably images that predominate in calling for inharmonies. That is one place where the scientific technic has been applied most forcefully.

I have known a multitude of people who have had to deal with the most unfortunate thing possible to one, planted in their souls before they were born or in infancy. Prenatal picturing having been practiced most scientifically, I now emphasize the use of the technic in conveying the desirable images, establishing right trends of the child.

THE OPERATOR, ATTRIBUTES AND ATTITUDES

ELIGIBLE recipients of formal suggestions being all persons who are aspiring for definite improvement, we have not exactions and limitations in any degree to be compared with the requirements pertaining to a properly qualified operator. Of course, if natural conditions existed every human being would be an ideal operator. However, there are very few parents and teachers who do not give to their subjects more destructive suggestions than they do constructive ones and many times those suggestions become scientific suggestions. An idea introduced to the conscious mind is a suggestion—it is a scientific suggestion when it becomes fixed in the subconscious. A scientific suggestion is an image taken by the soul as a pattern for building. Therefore, when parent or teacher causes the child to be impressed in its soul, that parent or teacher places the involuntary of that child under irresistible impulse to be and to do the thing described by the suggester. To tell a child while it is in an emotional state that it is dull or that it is mean, or describe limitations in its ability, is to instruct, command the soul, the creator of the child, to compel the description to be fulfilled. Since the average person cannot be depended upon to give constructive suggestions, the average one is not qualified to give treatments, psycho-culture lessons in the Silence.

Thus far, in my twenty-eight years' teaching, women have been my best co-operators in successful practice. There are apparent reasons why this has been true, yet there are no reasons why men should not be ideal operators, except that usually they will not become the personification of their best potencies.

In the thorough description of the preparation of a subject for treatment it is implied that the operator is, in all personality, one in whose presence the subject would be

willing to be passive during the session. While the contacts and situations are in no way comparable with those usual between physician and patient the physical situation is a factor. The healing or other benefit in this psycho-culture is to come through an appeal, prayer to the department of the ideal. The physical features, then, should be consistent.

The operator should sit in a chair in which he or she may be comfortable, for an operator should become as passive as the subject, for his chief benefits are created through his soul conveying telepathic images and impulses to the soul of the subject. The voluntary suggestions being confirmed by the souls of both, operator and subject. The operator should remain with hand upon forehead or hand of subject. The subject can be much more free from self-consciousness if the operator is not wandering around in the room, or remaining in some remote situation. The operator, physically repulsive because of tobacco fumes, untidiness, coarse voice, uncouth or primarily given to disrespect in his treatment of grammar, will not be successful in dealing with the souls of needy people.

The average person adopts so much of the ways of the world, in that falsity supplants genuineness, that one becomes incapable of a hundred per cent faith and trust. Most people are under standards that make it impossible for them to see truth. Yet, to succeed as a soul physician one must be capable of giving complete faith and trust. There is a law, actual law, by which one cannot receive that which he does not give—or stated again, one receives just as he gives and that which he gives. One has to be truth to give truth; one must give truth to receive it. Psycho-culture is the practice of the ideal and it must be practiced ideally by an operator who believes in the ideal. He must believe there is a potency to express the perfect and that that potency is in the soul of his subject and in his own soul.

There have been millions of instances where people were healed coincident with the administration of sugar-of-milk tablets or even drugs that were not inert. The cure was purely faith-healing because the patient believed in the physician and his materials. There were just as many more millions who did not have faith in those factors and were not healed. No physician can be induced to continue with a patient who does not believe in him—he declares his remedies have no potencies in such a situation. How much more, then, must one who is to operate under actual laws be so sincere, so true, so sympathetic, so well informed upon principles, laws and formulas in practice, so clean, so tactful, so intuitive, so inspired, that one may have the joy of feeling safe in his or her presence. The operator must inspire confidence, therefore he must be sincere. There is no place for frivolity, falsehood, slang, bad habits or bad manners, if one would succeed as a specialist in our practice. Few will live the life, but many more will do so than have been doing so, for knowledge of the principles and formulas of attainment will lead to their application. Then, too, to live the life of the soul is the only joyous life possible. It is such a joy to be so free that you wish of no one anything except that one's self to be freed to express—desiring relative to everyone to aid in liberating each individual. Our Gospel of Liberation is growing in the strength of its appeal so that soul culture will become more usual and the fruits of soul culture take the form of ideal human beings, and to the extent that one becomes the personification of the innate ideals he becomes qualified to be successful as a specialist in formal psycho-culture.

Finally, one wishes to know the extent of medical education one should have, to be successful, or properly prepared to treat from the religious standpoint. Ours is the religious form of practice, but not theological; for one can believe his theological formulas heal him and think, if he is healed, that that proves his theology to have a healing potency. It is not the theology but the soul

expectancy that causes the healing. We leave out theology, but our method is religious because it calls upon the spiritual being, commands, or prays to the soul to do the healing according to the specific need, thereby directly and intentionally creating soul-expectancy. But to give suggestions, commanding the omnipotent builder, the soul, to build changes in the body, literally placing architectural plans in the hands of the builder, a faithful, exact builder at that, when one knows nothing of the body, is almost as disastrous as for the physician to work upon the body, mind and soul of a human when he knows not the laws of the soul. The thousands of instances in which I have seen the individual fulfill the descriptions of disease given to him by an authority on the physiology and pathology, disease being built because of soul-expectancy due to untrue diagnosis and unfavorable prognosis, would show to me the real disaster in this world is more in the ignorance of laws of the soul which compel it to build after the pictures it receives than in the ignorance of the physical features, as such. To know an effect and not know its cause may lead one to annihilate an effect, leaving the cause unmodified, thus reaping the same effect, as in chronic disease, over and over again.

An intuitive mother is a good suggester to her child—she suggests comfort will come just where the child was uncomfortable and yet she may know little of the laws of firmentations or the physiological process through which the stomachache would disappear. However, I do not wish to justify one in taking the responsibility in general practice as a specialist without knowing that which is acted upon and through as well as the laws of that which acts. Constructive suggestions are proper to give whether your subject is in an active state or a passive one.

I have treated many actors, musicians, singers and instrumentalists, speakers, salesmen and many other kinds of persons who knew definitely that their experience was due to self-consciousness. I do not need to know the whole

musical art, the entire subject of the drama, in order to suggest literally in a manner to liberate the individual from the item limiting him. The same is true in the various habits and manias. One who masters all that I teach in my writings will be safe in any undertaking. No fanaticism is present in our instructions. We teach that in acute conditions, nurse care, superintended by physician who knows hygiene, asepsis, and appropriate antiseptic attention should be sought, invariably. Denial of disease and neglect have caused many deaths. In chronic conditions the disease habit, psychical causes and conditions so predominate that psycho-culture is of first importance and can be a hundred per cent successful in all instances, even of organic disease, if tissue destruction has not advanced so far that there are not enough parent cells of the kind comprising the sort of tissue involved, which under stimulation even by suggestion could not multiply at a rate to overcome the ratio of cell destruction.

There are other discourses upon the range of psycho-culture so it is not essential to enter more under this title.

The world is looking more and more to the man or woman first and the specialty afterward; therefore, to come into one's ideal self is the purpose and aspiration that is inspiring the individual more than ever. Concerning an operator, to practice the most ideal work in the ideal and successful way, the first preparation is in becoming the expression of a hundred per cent man or woman.

TRUE PSYCHO-ANALYSIS

I KNOW that the popular assumptions relative to psycho-analysis are as the usual fad, a passing belief, because the conclusions are not rooted in truth. To a real psychologist there is astonishment at the Science of the Soul being treated in such a jocular way as the "authorities" have dealt with it. The very term, the analysis of the soul, should be suggestive of beauty; it should suggest that the line of research would lead to grandest conceptions of harmony, loveliness—more beauty.

Hospital and other forms of clinical practice may supply a basis of conclusions relative to appearances and effects of disease, but it is a grewsome thing always to have to look upon deformity, disease and decay. One's mind becomes morbid, his vision distorted and he becomes incapable of seeing truth (health) through the examination of any subject primarily from the point of view, its inharmonies. Yet, because writers upon psycho-analysis had such extensive association with the human plant in disease they presumed to declare laws of the soul and their bold assumptions carried the weight of suggestion that swept the popular belief, like the mob-psychology usually does, into acceptance of everything the alleged "authority" affirmed.

The laity accepted the license the title, psycho-analysis, seemed to afford, to talk freely upon sex subjects and to write and print and even pass through the mails that which would have been unmailable matter if it had not the "soul science" as a term attached, though falsely applied. Modesty and reserve that formerly were spontaneous disappeared altogether and shocking words of former times have become of public utterance or spoken in private conversation. A physician informed me that he could no longer invite friends to his house; that his daughter had become a student of psycho-analysis and

such an enthusiast upon the subject that she would launch out to discuss sex subjects, unblushingly use terms that even as students of medicine we were shocked and disgusted to have to know and to hear or read. He said that neither he nor her mother could silence her, for she had become a "reformer" under the culture of a public speaker for a cult, who had absorbed the teachings and conclusions of the fraudulent doctrine. The doctor's daughter mentally reveled in the grime that has description in the history of degenerates, those who had sex manias, history collated from all nations and races in all times and conditions.

Under a term that in truth stands for the highest in spiritual conception the most loathsome, repulsive rottenness has become an authorized subject for study and conversation. If this subject thus taught were classified under its fitting title it would be "Psychopathia Sexualis," which would give warning, telling one that it is either a discourse upon degenerates or is prepared by one of that class who could be inspired upon such subjects. Some years ago one of our states passed a law prohibiting the printed matter under the above title to be sold to or possessed by other than medical men, but essentially the same thing more recently has appeared under the guise of psycho-analysis. Therefore, it is high time that we study from the standpoint of health, really to discover what is in soul, actually, for when one knows the truth he reproves error with proper discernment. He may disclose how the soul potencies may become perverted and thereby equip himself for better leadership.

TWENTY-EIGHT YEARS PSYCHO-ANALYSIS PRACTICE

The human soul is that subconscious intelligence—all that is in the human that is intelligent, not including the outer, conscious, objective mind.

The soul is the department of imagery in which there is, in one of its phases, the innate, the images, designs or

pictures of the perfect. These images are working designs which pertain to everything that the individual should build into experience or character-self. They are the ideals which he could, therefore should express, for he has the potency to express, build these ideals into realization. This phase of the human soul is the heritage of spirit and is perfect and knows all things that in any way relate to the individual. Innate knowledge is that which is possessed without acquiring. It is simply the nature of the subject to know. Call this Deity if you wish, for it is deific. This phase, having complete knowledge for the individual, holds prophecy; it knows all that the individual will become—it knows what the volition of the individual is going to choose—it foreknows that which the individual will choose to do which is contrary to the innate as it would intuitively instruct the voluntary mind.

There is also that other phase of the soul, the acquired self as contrasted with the innate. The above described has the potencies through which the acquired, character-self could be also perfect, for inherent potencies could supply the working plans which if the volition would approve, the created, the result, would be perfect. We are correct in defining this as acquired self, for one is not born with it. He has the potentialities of a perfect character, but he, in individualizing, has the freedom of choice and may reject intuitions and select his character patterns purely from the impulses of sense. His spontaneous actions then become those involved in the endeavor to gratify and satisfy sense as such.

With better accuracy than we can dissect the body and disclose its elements and classify them we can dissect the spiritual being and classify its potencies and manifestations. In the general way psycho-analysis would consist in the demonstration of the soul in its two phases, the innate and the acquired. The innate, although it is transmission of spirit, is shaded with individual trend; therefore, there is the proper sense in which individual

psycho-analysis should be practised. The God in man is a sublime conception, but the innate individual trend, the spiritual gift and its expression, is a grand conception that comprehends the practical, the thing of practice.

A gentleman, a manufacturer, had a great need for designing that involved color combinations, also forms. He, by innate trend, spiritual gift, was an artist in the directions mentioned. Each person is potentially an artist in some line. There is a spiritual gift which qualifies each one for better self-expression in the direction of his individual trend than he could fulfill in other directions. The attempt to manifest that which is not the innate trend is the great barrier to individual success and happiness. The blacksmith is as great an artist as the canvas painter, if blacksmithing is his spiritual gift.

The manufacturer became a subject of mine for psycho-culture, therefore for psycho-analysis. Before I had met him he had been creating in a high degree and, while he expressed his art in form and color, he supplied the occasion of self-expression in many other people in many kinds of creations. Inventors had an outlet for their inspiration in devising the machinery to make the forms that would express my friend's ideals and chemists were enabled to follow their spiritual gift in combining elements that would supply the colors needed. Materials of texture and embroideries of pattern and form necessary and each item related to this artist's self-expression provided the occasion of another's ideal to become manifested. To follow this human relationship to its fullest conclusion one would find the parallel of the human body in its cell relationships, with each cell fulfilling its integral part relative to the harmonious result—which never occurs in the human body except when each cell is having its fullest self-expression.

Our artist, as I stated, had been growing in his inspiration and according to it, but he said he realized that he never used all of himself in anything. He usually felt that he should have done better and there was that in him

which if expressed would be grander in the result. My reader, you have felt that way too, have you not? Where is this about one which he should express—that of which he only uses a fraction and knows that in its entirety he never uses? Well, it is not something of his body so it must be of his soul. Soul analysis shows the presence of the unused. Thousands of times I have disclosed this when in rapport with individuals and many times brought to the consciousness of the individual that for which he was innately qualified which he was not practising at all. Many others use so much less of themselves than they should be using. These disclosures came through analysis of the individual soul when I was in the relationship of soul culturist. And my friend herein described received psycho-culture at my hands, from time to time taking a series of such lessons covering now a period of more than ten years. What think you of a comparison between study of the human in disease, observing the individual for a little while in the diseased condition in a hospital, and my own situation where I could follow up from a year to twenty years an individual instance? Yes, there is a true psycho-analysis, and I have made its valuable discoveries, studying the mind, soul and body—*man*, in health.

Psycho-culture lesson or treatment is given by the subject becoming passive to receive literal suggestions of the appropriate kind. The needs and aspirations of the individual determine the suggestions. The most helpful conception abides in the fact that both operator and aspirant recognize the fact that the soul possesses the pictures and the potencies to express them; that this God within is omnipotent and, for individual needs, is omniscient, but psycho-culture is practised for the purpose of preparing an outlet for this truth, the entire effort being to change the objective so that it may catch the soul's vision and fulfill its impulses.

Precisely as I use the formula for healing I practise for the purpose of liberating the individual's innate poten-

cies. The gentleman described above has continued his originations and has continued to lead those in his lines. His creations delight the world. He, himself, is a joy-giver everywhere he goes, and that is characteristic in all who find self-expression; they are peace-giving, they are pleasure makers, for they are attaining the normal. Psycho-analysis, true, enables one to be the medium between the soul and the conscious mind of another, and, because of this relationship, he may interpret to the other that for which he is best gifted and then proceed to give the suggestions that would cultivate the subject into the self-expression and by that form of aid enable the growth to take place in a year that five years of objective education and practice might not produce.

Psycho-analysis and psycho-culture hold the solution of the human problem. Proper line of education for each individual can be determined only by the analysis that exhibits his soul trends, and cultivation by suggestions received in the passive state is the natural mode of cultivation that will provide for the character and development that the individual gift calls for. The ideal made real, objectified, individualized, the hundred per cent person can become the fact only when the objective becomes educated through the innate knowledge being brought forth to manifest in the experiences and to comprise the forms shown in and through the person. Psycho-culture is the hope of the individual, therefore of the race.

A woman came to me a number of years ago, referred to me by another physician. He declared she was, even in his estimation, not a case for medicine or surgery. She had sought in many directions some one who would treat her surgically because she feared that a lump in evidence was of malignant nature. Her experience was one of those usual exhibitions of the power of suggestion—belief in one's soul concerning a matter. One physician, to quiet her entreaties, informed her that the lump did not signify malignant form of trouble, for there was not the

characteristic pain. In a few hours she developed pain of an uncontrollable degree and it was in this state of pain and fear that she came to me. According to that, so-called psycho-analysis, she should have dismissed all of the symptoms and become well the moment she was informed that she caused the whole matter by her emotional attitudes. Actually, that knowledge added to her fear, for she reasoned that if she caused such changes by her own powers she might create even a fatal disorder.

I treated her according to the psycho-culture formula, and in a few treatments caused the complete disappearance of fears, also the disappearance of the growth and the pain and had established her in the habit of normal sleep, curing her insomnia.

Her subsequent experience through my teachings and treatments led her to think that it was in the providence of her soul that she had had all of her inharmonies, because she had in those disorders the excuse that satisfied her volition in selecting my aid. She, like the masses of humans, was suffering from repression. Repression, defined under true psycho-analysis, is in no sense to be connected with that vulgar defining that accompanies the fraudulent psycho-analysis. This woman had gained the outlet in marriage and motherhood early in life. All that is present in the soul as innate, individual imagery is to be expressed and the individualizing of these ideals is the purpose of this mundane life. When there is a failure of the program of the objective life to provide for each plan present in the soul's architectural department there is repression of an innate ideal. One is successful, contented, only to the extent that the ideal is objectified. Life, in most instances, seems to be devoted to efforts to avoid doing that which the artificial desires and appetites demand. Intensified sense, intensified by attention either to satisfy or avoid manifesting, apparently controls the program of the individual. The writer who observes and interprets from the point of view supplied by his own

degenerate tastes or study of degenerates attributes disease, unhappiness—all inharmonies to that which he calls repression. His attention really is given to the false and he even prescribes indulgence instead of repression. He may have interpreted correctly the disaster of a life devoted to fighting the wrong impulses, but his remedy in indulgence is even worse than the disease.

Our true teachings do not instruct one to believe that all that is in the individual, in the way of pictures, impulses and inclinations, is there for expression. Our teachings emphatically interpret law or nature to require the personification, the expression in human character and experience of all that is *innate* in the individual. His artificial demands may become neutralized if he is devoted to the expression of the ideal. Thus we say that life should not be devoted to conflict, fighting that which should not be expressed, but to building into person, individualizing, according to the pictures of the perfect. This explains how the human becomes builded after the image of God. These innate ideals are the Deity pictures or images.

Yes, repression was the cause fundamental in all the inharmonies in the mind, soul and body of my patient. Repression of her art potencies. She had endeavored to fulfill her soul's demands by substituting the program that seemed more possible, especially as she wished to comply with the terms others, who were interested in her life, prescribed. Should you ever attempt to compromise with *law* you also will discover that nature is inflexible. The lesson will be painful. Yet, nature does not inflict pain and disappointment for the sake of punishing—pain is the consequence in that situation, nature, which is the name of the one *law, cause* and *effect*.

This woman endeavored to satisfy her soul in art substitution which was a kindred art to her natural form of expression. Her spiritual gift was in dramatic art. According to the objective standards it was too late in life to hope to master the technic and express her gift.

To the modern psychologist, repression means postponing, holding back or putting away—it does not mean annihilation. Under cultivation by the objective means, primarily, it would have taken too many years to master the technic, but not so under psycho-culture methods. The suggestions were given to her that that which was in her soul would come into rapid fulfillment; become quickly gained in her objective mind, and that her bodily skill and vocal organs, her rejuvenation and all other necessary changes and attainments, would be realized rapidly through laws and practices of the subjective. Mastery was rapid, saving years of time in preparation, and in less than two years from the first date of treatment she was playing on Broadway.

All the good that came to this woman's life is due to our teachings under true psycho-analysis and our practice of psycho-culture.

PRACTICAL THERAPEUTICS

SCIENTIFIC suggestion means the introduction of an idea into the sub-conscious phase of mind, the psychic department, usually spoken of as the soul. This idea may be introduced in the active state of the patient by his accepting it with his mind and then passing it down to the soul, thus giving objective co-operation. It is so seldom that the patient can believe implicitly, not carrying even a shadow of doubt to the soul, that dependence upon suggestion given in the active state, is not warranted.

There is a *law of suggestion*, because the laws of the soul are as fixed as are the laws of chemistry, magnetism, electricity or gravity. The idea that is placed in perfect faith upon the soul will compel answer, involving even a changing of the organism chemically, structurally, or functionally. It believes all the mind tells it; it builds upon wrong expectancy, as effectually and as surely as upon the correct one. Under a wrong suggestion the soul will change the body to the abnormal; under right suggestion it will perfect all of the physical organization.

We have now briefly outlined the power that is in the patient that heals his own body, and we will show the way of access to that power to produce the phenomenon of cure.

Habit is a profound feature of chronic disease in any instance. However, neither habit, heredity, nor any other form of mental state can be impressed more deeply than in the soul itself. That being the case, since in the passive state we have free access to the soul, that has been wrongly impressed, we remove the error, plant and cultivate a new habit and then we are able to manifest natural expression.

The soul is ever striving for moral and physical harmony, and for that reason it requires much less time to plant order in the soul than it does disorder.

Cases of chronic kind should be treated usually daily for two weeks or a month according to how long a period of time the inharmony had existed. The idea of progress in the case is planted with the beginning of the treatment, and is always observed until we can truthfully say that the disease and its symptoms have all disappeared and will never return. The beginning practitioner should carefully observe the lessons herein taught pertaining to aspiration. The patient does not receive the suggestion at the first treatment that he is going to be perfectly well when free from his passivity nor that immediately upon being treated at any sitting that there has been such effect that none of the symptoms of the disorder will ever appear again. He should always suggest improvement and yet observe conservation to avoid deceiving the soul of the patient, which he is addressing. Such an impression is made by the chronic condition that it is seldom indeed, if ever possible for one to remove, absolutely, all symptoms at a few sittings. Usually there is a necessity not only to overcome disease habit, but also to establish a health habit. You should hold your patient under treatment until health trend has been accomplished. The larger changes become manifest in weeks or months following treatment—healing is by growth. In cases of insomnia, you will nearly always have to cure a drug habit, as well as to restore the equilibrium of the nervous system, so that the patient can sleep naturally.

Suggestion, I mean scientific suggestion, which is to be received in the passive state, will go hand in hand with any other method.

In the hands of the specialist, demonstrations have been in the main confined to those cases pronounced incurable, having made the rounds of all other forms of treatment. The large percentage of cures, when dealing solely with that class, is a marvelous fact.

There are some reasons why a physician or known operator would be the most efficient suggester. The purpose in

every instance is to obtain an expectancy in the soul of the patient, and a man who is celebrated has earned the confidence of the patient, which will be the basis of faith.

The essential of an operator is common sense; the next is sympathy. If common sense does not include tact, we will make that the third essential. He must have firmness and positiveness as one who believes in himself and in his teachings; in other words, sincerity. He should have calmness and ease, confidence of manner, and a voice that contains the magnetism and sympathy of love, for he should be in the attitude towards his patient that a mother is to her child, whom she comforts and soothes through giving good suggestions.

One who may be considered an ideal operator generally, might not be regarded so by every patient, for each may have his own ideas as to the qualities that he wishes to see embodied in his suggester.

If love and sympathy, common sense and tact are found in an individual, he can meet with universal success; those qualities will win the way to the soul, and will be able to supply the needs of that soul.

We will consider some of the diseases, and the method of giving suggestions in the passive state.

CASES AND THEIR TREATMENT

THIS case was a lady between forty-five and fifty years of age presenting the symptoms, loss of appetite, indigestion, frequent headaches, insomnia, and general nervousness. She said she had a breaking out of the skin on her chest and shoulders, and that the itching and burning were frightful.

Her occupation was teaching school. All the symptoms, excepting that of the inflammatory condition of the skin, had existed for some time. She had experienced an emotional shock eight years before and she had been under medical treatment for various disorders.

She considered that her worst difficulty, when she came to me, was indigestion—practically all of her dietary had been withdrawn. She had patronized many physicians who, one after another, had withdrawn different articles of food, until she believed that all the foods disagreed with her, and she realized her expectations. She was trying to subsist upon a little breakfast food.

She was so nervous when she sat down to relax her body that when I requested her to close her eyes, it was impossible for her to keep them closed. Placing my fingers over her eyes, as I did not wish her to tire them by gaze, and holding them closed, I began the suggestions: "You will become calm; all is so peaceful and quiet here that you will be very comfortable, and perfect composure will occur to you immediately. This treatment is soothing and you will receive an electrical balance. You feel better already, calm, mentally—indifferent to your surroundings and feelings. You feel you can receive the suggestions with your whole being; you will realize all the changes I predict for you; you will have many more hours of sleep tonight, and the moments you are awake, you will be free from worry, anxiety or fear, and will have only most delightful thoughts during that time. Immediately after

this treatment you will begin to feel hungry; your appetite for food will return at once, and when you eat you will have no thought that your food will disagree with you. I shall not detail your items of diet—I wish you to eat a general, mixed dietary and have no fear or thought about food and you will find that every meal will be digested properly and you will want three good meals daily and regularly. Your stomach will perform its offices in secreting the right fluids to treat the food—its muscular and nervous activities will be normal. The liver will perform its appointments naturally, and the intestinal functions will be carried on successfully. The assimilation of your food will be perfect; every cell shall take from your food the elements needed. The irritation of the skin, showing a lack of elimination, will disappear. Improvement in every direction shall continue from this moment until you are perfectly well in all respects. You will sleep all night presently, like a little child; your eating will be ample and regular, and you will desire to eat at every meal time. Your nervous system during this time will have found its equilibrium, and this quietness and calmness and control will have become a habit. With all of this improvement in the nerves, in the assimilation of food, and elimination of waste substances, the itching and painful and inflamed condition of the skin will disappear and will never annoy you again. You will be better, and continue to improve until quite well. At our next treatment you will become more deeply passive, and you will gladly close your eyes and become passive the moment you sit down in this chair. Continue bright, cheerful and hopeful, free from all worry from this moment. All right now.”

The last words “all right” are better than to say “wake up,” because to the latter the response is always: “I was not asleep.” This passivity that is possible to all, even to an extremely nervous patient such as that one described, is ample for therapeutic purposes, save in the exceptions mentioned elsewhere.

One can hardly imagine the improvement that took place in this patient between the first and second treatments.

The second treatment was much like the first, being along the same lines to make improvement permanent. During the treatment course, which was for a month and given three times a week, suggestions were made with reference to the disappearance of disease symptoms and to removing all memories of those disorders, and the establishment of the idea of perfect health in their stead.

The cure of this patient was perfect in all phases and she gained rapidly in flesh, for of course the improved nutrition and elimination made marked impressions upon her appearance and her mental state. In some degree her general character and habits were changed, but worry was a large feature in her nature, and she had a very great burden upon her. It will be observed by every practitioner that when a patient has been affected quickly and profoundly a time or two by suggestion removing the consequences attached to breaking laws, the tendency is to tempt nature too far. Under medical treatment, even though they might get well, they dread the disagreeable medicine and the experiences of illness, which has a very wholesome effect upon the care of themselves; but the comfort and care and pleasure under treatment by the suggestion method tends to make one indifferent to health observation.

The principle upon which this lady was treated is the invariable one of the author. The student will observe that treatment was not limited to the cause that brought the patient to the office, but that, while the irritation of the skin, due to its inflammatory condition, was the primary cause of the patient applying for remedy, yet it received less attention when we began treatment than did other conditions.

This fact should cause the pupil to study this case very carefully and note particularly that there is nearly always

something wrong with the nutrition or elimination, and usually both; that the nervous system is always involved in some way or other in every disorder; that circulation is often defective; that the habits of the patient's life should be looked after, and a careful observance of hygienic practices and exercises should be considered. The patient who had had wrong expectations must be made to understand how disastrous they are, as, for instance, in the above case the lady never partook of food without expecting that it would in some way give her distress afterward.

The habit of discussing at the table those items of food that disagree with one or another is a most deplorable thing. Granting that something does disagree with one, he has no right to burden others with his eccentricity and upset their dietetics.

The patient described above has studied the principles involved in her treatment, and has successfully applied them in training her children from an educational standpoint, and is bringing them up in fulfillment of her ideal, physically, mentally and spiritually. Our greatest hope for the science of the soul is grounded in the rising generation.

The intelligent way to give treatment, that which I find is based upon principle and always successful, is to remove, if possible, the primary cause by giving specific suggestions concerning all the changes that can possibly be related to the case.

Passivity and relaxation and the indifference of the mind result in the depletion of the brain of its excess of blood (which is conducive to the right mental and physical state for receiving the idea into the soul) and cause the soul to act promptly and effectually in producing the conditions suggested.

It is peculiar that the question is often asked, when one has been treated by a method that has not been in the

medical books for the last hundred years, as to whether or not the cure is permanent.

I have said that this case was *cured*. That seems to me final; the question of permanency can hardly attach itself in a case that is cured, but if the patient should bring about the same conditions that were present and caused the disease in years gone by, he would experience the same effect again from a like cause. It appears to me to be a new case, for, in the absence of a new cause, no disease would appear.

A complex case was that of a young woman, twenty-two years of age, who had been a seamstress in a tailor shop for a number of years, and was advised to come to me for treatment.

Her chronic trouble was Saint Vitus Dance; this was of six years' standing, and always more or less present, although the greater part of the time she had kept at her work.

When I was called, her spasms were manifest in the whole body, including the face. She could not control her speech, or be understood. She was also suffering from inflammatory rheumatism and hysteria. There was uterine congestion, although counsel and myself could not determine how much the congestion had to do with the nervous symptoms.

We could locate no spinal trouble, and in her condition at the beginning of the treatment, relief of several symptoms was of the greatest importance, and a complete diagnosis was never made.

She heard the physician who was with me in counsel say that she was hysterical, and that he did not know to what extent she was really suffering. She slapped him in the face when he attempted to make an examination, and refused to have him present in her treatment.

I was soon convinced that she was not simulating, because simulation is an act under the control of the volun-

tary mind; by the act of the will one imitates symptoms of disease. That which we call hysteria would be under the involuntary mind, and the symptoms are not controllable by the will of the patient. For that reason, the merciless way in which such cases are usually treated justifies the contempt that the patient often feels for such physicians in their ignorance.

Inflammatory rheumatism affected all the limbs, and at the joints there was great pain upon pressure or movement. Her temperature was from 101 to 103.

I did not feel justified in delaying the ordinary repairs to get her through the acute disease, but began to assure her at once that if she would listen to what I would tell her that when she recovered from the rheumatism she would have no more muscular twitchings; that she would sit more quietly and calmly, and would have no jerking of the hands or feet, nor the drawing of the muscles of the face.

She knew nothing, of course, about my methods or the principles upon which I promised such a cure, but she seemed to believe in me, and she said that she had been taking medicine for six years, for nervousness, and that she thought that in some way she should be cured.

Owing to the acute conditions and the necessity for profound and quick effect upon the system that might assist in eliminating the causes of the uric acid, which we found present, she was given purgative medicine.

By the second day she was comfortable, having had a good night's rest and much sleep. There was no pain except when certain portions of the limbs were moved. Her temperature was lower, and all the symptoms showed that they had been impressed by the first treatment.

She became better of the rheumatic symptoms, and within a week was all over the acute difficulty. In the meantime I had been giving suggestions that the inflammatory uterine trouble would be corrected and that at her next period there would be such a perfect adjustment and

natural conditions, that she would have no suffering; that the processes should be normal in every respect, and that there would be absolutely no congestion after that time.

I repeated the suggestion that the nervous system was being quieted, and that the muscular disorders would cease; that the habit of keeping the limbs constantly in motion would be overcome, and that she would have perfect control over every movement.

She was treated daily during the period in which the rheumatism was still in evidence. After that three times a week. The entire course was only a month, and at the end of that time there was not one symptom remaining of rheumatism, local congestion, nor of chorea, and she had gained a great deal in flesh and appearance.

She returned to her former occupation, and there was no return of the nervous symptoms. She was treated by audible suggestions in the lightly passive state, but she went into the natural sleep during the treatment; that often occurs and is a good omen.

This book is not written for the purpose of a case record, and the idea in citing these cases is not to convince anyone that these special diseases are more remarkably responsive to suggestive treatment than others, but because I desire to give illustrations of the literal wording of suggestions in the treatment of cases.

The student will grasp the idea of aiming at the removal of the cause when it is known to him. In any event, he should suggest the improvement of the case to begin at once, and to continue until cured. He should suggest the disappearance of every unfavorable symptom, giving each one a specific suggestion.

It is not necessary for the operator or the patient either to know the correct diagnosis. It is a good idea to fall into the sensible habit of treating diseases by conditions rather than by name.

There is a portion of this book which shows that the

soul, which we are addressing in giving therapeutic suggestions, knows the correct diagnosis, for it is inherent in the soul to know the condition of every cell of every tissue of the body. The mind of either physician or patient might be mistaken, but the soul actually knows and gives a correct diagnosis many more times than is recognized. Were it not for that, from our objective reasoning, we might place upon the soul a suggestion that certain disorders exist that in the beginning were not present.

Every physician has disclosed how helpful it is to allow a patient to tell him of her case in her own words. If he does not permit the patient to do this, but from the beginning of the examination asks the questions that suggest symptoms, he will never arrive at a correct diagnosis, neither will he disclose actual symptoms.

So far as the above patient is concerned, it would make little difference except as to the pleasure of the pathologist, to know for certain that chorea was due to the rheumatic diathesis. My personal belief is that the uterine trouble was the primary cause of the nervous manifestations, and that trouble had its source in disorderly emotions.

MORPHINE HABIT TREATED

WITHIN this same year I had occasion to treat a young man for the morphine habit. He was at this time twenty years of age; at sixteen he was addicted to alcoholism and had taken the Keeley cure. He came out of that treatment with no taste for liquor, but with a desire to continue the hypodermic injections. He found it pleasing to have morphine in those injections, and he kept increasing the amount and was using forty grains in twenty-four hours.

This youth was suffering peculiarly when I first called, and he nonplussed me very much for the time being, but after inducing him to rest for twelve hours, he was able upon awakening to tell me he had been using cocaine for two weeks, and had taken a large injection of that drug also with his portion of morphine. His physician had been giving him all the chloral he dared, so I was unable to understand the situation, due to the three drugs all in overdoses.

The wonderful power of the sub-conscious mind to create a tolerance in the physical, for what would at first be a deadly poison for forty people, is well worth attention for a moment in passing. It is in the order of other auto-suggestions, and is therefore a building process. The idea is first introduced by taking the minimum dose, and repetition is the method of reimpresing that idea, and presently it has grown to be an overwhelming suggestion as in this habit.

The young man said he wished to be free from the habit of using these drugs; and if he had been addicted to the morphine habit only, I would have felt much encouraged by his expressed desire to quit, but it is very different when cocaine has been added to the habit of morphinism. The demoralizing effect of the cocaine habit is greater than in any other addiction except the cigarette habit. His

promise would be worth nothing; he might seem to be attending to treatment and obeying instructions, and declare he was well, and yet be practicing the same as before the treatment commenced. Remember this: Never trust the word of a cocaine habitue.

I placed him under treatment, and developed him immediately into excellent passivity. The suggestions given were as follows, and are typical of the best form to use in these cases:

"You will cease to have the intense desire for the drugs, morphine or cocaine; the drugs shall become repulsive to you from this moment, and should you try to use the hypodermic needle the pain in introducing it will be severe.

"Every form of elimination shall be stimulated, thus removing promptly and entirely the poison now in the body; and with this abstraction you will find a delightful, satisfied and peaceful state coming over you. You will not suffer any nervousness, mental depression nor physical shock in ceasing to supply the body with these horrible drugs." In those days I treated drug habits by removal of the drug altogether and at once, but later I found it better to permit a small dose at long intervals, instead of absolute withdrawal from the first.

I repeated the above suggestion, as usual, a number of times during the sitting of a half hour, always making a stronger suggestion of improvement. I kept him under the watch of his family for two weeks.

Through the sympathy of the father, who thought it impossible to make such an impression, from the first, as to have him free from suffering from the denial, he gave his son small doses of morphine by hypodermic injection, although the boy did not declare any desire to have it.

The father had taken the Keeley cure twice and had the idea of reducing, not abstaining. Since that time when the patient has been using enormous quantities, I have

permitted two grains to be given in small portions during the twenty-four hours. This should be lessened from day to day and stopped altogether in a week. In three weeks this case was cured of all drug habit.

HYPNOSIS—HOW TO USE IT

I HAVE stated many times that the hypnotic state, as a rule, is unnecessary in our practice of suggestive therapeutics, yet, as there are some exceptions to the statement, I think it well to note these exceptions; this will make it incumbent upon us to have a thorough acquaintance with the manner of producing the state and applying it in practice.

Concerning the methods of producing the state of hypnosis, every operator has some special methods that he prefers above all others. There is no objection to any of those in ordinary use today. Braid's method was to have the patient seated comfortably, then to look upwards at some bright object, a crystal, or a piece of silver, or a diamond; his eyes fixed at an angle of about forty-five degrees, and looking intently, not removing his gaze for an instant. This would be continued until the patient's eyelids dropped involuntarily, even though the tears streamed down his cheeks before that occurred. Braid found that the majority of patients remained in the hypnotic state for a time, or until he told them to come out of it, and that those who did not pass under the peculiar influence at one sitting would do so at future efforts. He also impressed his patients through the suggestive power of example, although he did not intentionally do so; but when he allowed one patient to see another go into the simulated sleep it was copied by the second.

It will be noted that almost any number of patients could be treated at one time by Braid's method of allowing them to sit and gaze and go into the hypnotic state and come out of it at a word from him, the disease symptoms in the meantime having disappeared, at least partially. If I had any occasion to produce the state in any large number of persons at a time, I should even in these days use Dr. Braid's method. As will be seen further on,

there is never occasion upon which it is necessary to produce the effect on a large number except in laboratory experiments.

The method that I have used chiefly in my practice has been to hold some object at a distance of two or three feet in front of the patient's eyes, also at about the angle of which I have spoken. But I do not continue that gaze until the patient's eyes are compelled to close, but only long enough to relax them so that they will remain closed without difficulty; then I request the patient to close his eyes. After the eyes are closed, I place a finger in the corner of each eye, pressing upward upon the nerves which have such relationships to nerve centers, as to assist in the quieting of the patient's mental action. This has a suggestion value.

Of course the patient is comfortably seated, and if in a rocking chair, there is some support placed under the rocker, so that there will be no strain upon the muscles of his limbs; perfect relaxation must be provided for and must occur before the patient can possibly be placed in the hypnotic state.

Out of the many hundred cases in which I have actually produced the hypnotic state, I have never seen one instance where there was any nervous excitement, or anything aside from perfect calmness and peace. Even by the Braid method, there is not often any nervous manifestation, but in using the soothing method of the touch and reassuring words, there is nothing occurs but the beautiful and desirable.

It is necessary to explain to the beginner that the subject may be in a hypnotic state very profoundly, yet in the absence of suggestion, no effect is produced upon any of the senses; he must learn that there is absolutely no change in the senses affected by the hypnotic state itself; that forgetfulness (amnesia) does not characterize the state even though it is deep. The loss of pain or the inhibition of hearing only occurs by specific suggestion.

His final state, if he reaches hypnosis, is that in which he is susceptible to suggestion and *will respond to any suggestion given him that is not contrary to his auto-suggestion*. Following the method indicated above, repeatedly, for from one to five sittings is requisite for an average person to be prepared for a surgical operation in dentistry, other surgery, or diseases that call for the hypnotic state. The hypnotic state is chiefly valuable in laboratory demonstrations, where we wish to show the phenomena of sub-conscious powers, for surgery or treatment of epilepsy. In the treatment of epilepsy, it has been found successful to produce the hypnotic state lasting several days at a time. When the time is at hand that subject would ordinarily have his epileptic attack, if he is placed in the hypnotic state, and especially in the cataleptic state, and kept in the condition over that period, we not only have the advantage of breaking up the periodicity of the paroxysms, but also have the most favorable time in which to impress the suggestions that none of the epileptic symptoms will occur.

In giving the treatment by suggestion in such a case, the operator should aim to counteract by specific mention all the symptoms that have usually been present in that particular individual, and also to suggest emphatically that the conditions causing the paroxysms are being overcome.

In addition to the above, the importance of hypnotism in the laboratory work must be fully appreciated. Whatever advancement has been made in placing psychology on a practical basis is due to the study of that science through hypnotic demonstrations. Hypnosis bears the same relationship to psychology that dissecting the physical body does to the science of anatomy. In the absence of physical dissections, we would know very little about the body, either in structure or function. Without the dissection of the mind, we would be just as ignorant of the marvelous revelations that have come through our

intimate association with the forms of mental action, made possible through hypnotized persons. True psychoanalysis became possible through my personal laboratory experience.

In view of the fact that it is not necessary to use hypnosis in any general way in the practice (and we find with every decade it is becoming less a factor in psychotherapeutics) I do not think it worth while to entertain a lengthy denial of the false charges that have been made against that form of mental phenomenon. It is a fact, however, that hypnotism and crime never did and never will enter into successful partnership. No person could be either the victim or the agent of crime through hypnosis, unless he is in reality a criminal at heart.

It is remarkable that it has not been generally known by operators that there could not be an unconscious state in hypnosis. The modern psychologist knows that the objective mind is not put into abeyance or out of existence, but has been brought into oneness with the super-conscious mind or soul, which is more acutely conscious than the objective mind alone could be; the soul becomes possessed of all that the objective mind knows or controls, as well as inherently being possessed of the involuntary powers. This latter statement explains the seemingly superhuman physical strength demonstrated in one while in the sub-conscious state.

I have said above that the sub-conscious mind has a more acute consciousness than the objective mind. This is proved by the discernment of sounds that cannot be heard in the active state. Indeed, all of the senses are intensified or exalted. Then, with increased physical power and heightened consciousness, telepathic rapport enables the subject to anticipate every movement of the operator.

The greatest psychological crime possible is to create a fear of hypnosis under that false teaching that the hypnotized individual has had his will supplanted by the will

of the operator or that any one can be hypnotized against his will or without being cognizant of the effort being made by one with whom he must co-operate.

Through fear one may use his auto-suggestion, and he, himself, create a condition he supposes another to be trying to create—hence the crime of creating fear even of hypnosis.

THE SUGGESTIBLE STATES

THE idiot is the only individual who cannot be hypnotized. Others, sometimes, are in a condition that makes it impossible to produce hypnosis in them while in that state. For example, the intoxicated man must first become sober. There are some forms of insanity that make it very difficult and uncertain as to success, though many of the insane can be placed in hypnosis. All sound-minded, willing people respond; but no one who opposes can be hypnotized while opposing.

But why take up the discussion of hypnosis under the above title? Because it is generally supposed that one is not only the most suggestible in that state, but fallaciously thought to be altogether suggestible.

In opening the subject as to the conditions which make one most responsive to suggestion, we naturally go to our laboratory practices and results, from which we learn the principles. When one lies or sits so as to relax and closes his eyes, he at once becomes in some degree passive. With deeper relaxation and more abstraction there is deeper passivity, which ultimately becomes natural, unconscious sleep. Hypnosis is a passivity just short of unconscious sleep. One may be held, by suggestions from another just on the verge of sleep; a state in which he can still hear the words suggested. The idiot is not hypnotizable, for he has no such intermediate state between conscious and unconscious. He falls asleep—right into the depths thereof at once.

Let no one distort my meaning into a declaration that a "natural fool" is not *suggestible*, for he is, in the active state as well as in sleep, by telepathy. The feeble minded, even to the fool, can become useful through acquired intelligence, if one persistently gives him mental suggestions that involve development.

However, beginning with hypnosis as a suggestible

state, and one used for scientific revelation in the laboratory, we then look for corresponding states although not properly called hypnotic. If sleep is just beyond hypnosis, as shown in our definition, then in going to sleep one passes through the corresponding or hypnotic state of passivity whenever he goes to sleep. If the hypnotic sleep is a suggestible state, then anyone is suggestible when going to sleep. Any phenomenon, of any sort, possible in hypnosis, is possible in the stage immediately preceding natural sleep, the conditions being similar. In this state suggestions can be successfully given to children relating to physical change; to the modification or correction of habits; details for particular branches of study; for development of the artistic powers (extensively set forth in "Soul Culture"). All of these suggestions will be in force, sleeping or waking, from the moment they are given. Reiterated time after time, they will make it possible for the aspiring individual to attain excellence in every phase of his being.

Analysis of these marvelous occurrences discloses this: *The imagery that is placed upon a passive mind is so forcibly placed that it gains control of the soul.* In the instructions just given I have indicated a method to be followed deliberately where results of a certain kind are desired. But if the suggestions (imagery) placed upon one, when he is going to sleep, and when asleep are potent laws or commands which he will afterwards unconsciously or subconsciously obey, what must we conclude as to the effect of the imagery so often unintentionally placed over the mind of the child as he is going to sleep?

The child, born or unborn, the infant, or the older child, all are suggestible through telepathy from those with whom they are in rapport.

When practicing medicine my advice was sought concerning a baby that would scream out in its sleep, have uncontrollable fits of crying and sometimes go into convulsions. In those days I looked for physical causes,

which never were found, for they were not there. Since those days I have found the solution of the question in the anxiety or terrified state of the mother's mind that existed before and during the baby's sleep. It may be occasioned by a discussion between the parents, even with the child out of hearing, the imagery of the disputing parents, their pain, sorrow or anger becoming the law of the child's immediate feelings, and ultimate disposition.

Daily practice of formal hypnosis with suggestions by a professional operator would not be as effectual as suggestions given by a parent when the child is going to sleep and continued after it is asleep. An adult is just as suggestible in these states as is a child.

Parents would have a justifiable horror of placing a child where he would be subject to hypnosis and adverse suggestions either as to its health or its character; yet these very same parents often present imagery just as destructive, under circumstances more sure to impress the child, never thinking that there is danger, especially if the child does not hear them talking.

There is another situation where one is thoroughly suggestible; that is when one is in an emotional state; (it is really impossible to say of these three states that one is more suggestible than the other). It matters not as to the character of the emotion, or what caused it, suggestions can be placed directly into the sub-conscious, which will be involuntarily carried out after the emotion has subsided. The psychology of this is, that while in the emotional state, the sub-conscious is more accessible, is enthroned; the objective temporarily being in abeyance.

The revivalist uses his stories to arouse his hearers' emotions, and then gives them a suggestion to accept his religious formula, although there is no relationship between the subject that caused the emotion and the thing they are told to believe and to do. Masses often become excited in a political meeting, the speaker gives them a suggestion to support his party, and they do so despite

their subsequent rational objections. Just the name of a cause becomes sufficient to arouse their strongest support or awaken their bitterest aversion.

But neither religion nor political emotions nor suggestions are of great importance here except as illustrations of the fact, that being brought into any sort of emotion from any cause whatsoever, prepares one for suggestions of any sort as perfectly as does the deepest hypnosis.

At one time I had as a patient a young mother, who listened to a description given by a neighbor woman; this was about a mother who had a fit of insanity when her child was seven months old, in which she injured her baby. My patient became much excited, and, while in the emotional state, formed the auto-suggestion, "What if I should ever be like that?" The idea continued to return, taking deeper hold upon her from day to day until she became afraid to be left alone, fearing she would do that same terrible thing to her child. I put her into a passive state and suggested away the perilous strain she was under.

Another patient of mine was reading an interpreted life of Christ which in some way made her emotional over the subject of spirits. She thought intensely upon what it would mean to her to be controlled by a spirit. The idea took deep hold upon her, and she finally gave up to it, losing her mental balance altogether. In presenting these illustrations to prove that ruinous tendencies are fastened upon us by the things we suggest to ourselves when in emotional states, I have made it unnecessary to show further that things, it matters not how untrue or repulsive, when suggested to us in strong words during a passive or an emotional state, may be fulfilled by us involuntarily afterwards.

Many a well-disposed child has been aroused by reprimand into strong emotion and then accused of badness, which it apparently was afterwards unable to avoid. Under such conditions, a suggestion goes directly to that

part of us which gives ready response without asking permission of the will.

Recognizing the peculiar suggestibility of humanity when in emotional states, we can realize how lasting injury can be done a child who has worried and cried over his books, by telling him he is stupid and altogether too dull to learn. The teacher may say this to awaken the pupil's energies only to find that it paralyzes him. The suggestion follows him and makes it impossible for him to grasp his studies.

Anything like a curse, a condemnation, or a severe criticism of another when he is in an emotional state, may be literally and irresistibly fulfilled in him.

A sufferer from a simple ailment may go to a physician for aid. Being in an emotional state, he is liable to magnify the gravity of his complaint and develop under such adverse suggestions a really serious disease. Some physicians will not give a diagnosis until the patient's emotions have been allayed.

Our illustrations, it will be noted, have been those proceeding from adverse suggestion, but the reader must not infer that, in emotional states, can one be influenced in no other than an adverse way. Any suggestible state prepares one for being controlled by good as well as bad suggestions. Even when in anger, one can effectively receive kindly suggestions from another; or if he himself resolutely and vividly will summon beautiful imagery, the suggestion thus given will exercise a control for harmony over his ensuing state and actions.

There is one other phase of suggestibility to which I care to allude now; that is, that an individual is susceptible to the suggestions he gives to his own soul by the imagery that he allows to predominate in his own mind. The catalogue of a man's conclusions, formed by his own mind, fixes the standards of his spontaneous actions.

Our automatism testifies to that which our conclusions have been; what we have gone over in mind many times

and forgotten is the thing we involuntarily express. The soul has the department of character, and our thoughts, when we are through holding them consciously, must find lodgement in the soul; therefore, by our imagery, we are constantly making character. I wish that all the world could be brought to hold constructive imagery, for then the soul could be wholly under the impulse to build and we would have occasion to expect only the desirable.

AUTO-SUGGESTION

THE basic truth in the New Psychology is this: The soul is the creative, building, controlling *power* over the individual; *suggestion* is the key to the soul's action in expressing that power and *expectancy* the degree of impression necessary to cause the power to modify any of its habits.

The Science of Suggestion is the name of that practice in which we have the subject of suggestion to become relaxed and passive in order to receive the suggestions to obtain certain results. From this laboratory and clinical experience we have discovered that *suggestion* practically rules the individual upon all subjects even though he has not been placed in the passive state to receive them.

Although there is no scientific certainty of any desired suggestion being received by the soul unless there is passivity, there are many roads to the soul any of which *may* be traversed by a suggestion to create a degree of expectancy that would cause an undesirable design to be followed by the building power, the soul. We have given so much emphasis to the reasonable certainty that one will accept suggestions when in the emotional states, when going to sleep, also when asleep, that we will not dwell upon the facts here but give more attention to a *conclusion* which is a form of suggestion.

A conclusion is a decision of the conscious mind upon any subject. No subject has much effect upon one's life until he has formed a conclusion upon it. Forming the conclusion only ends it so far as the objective mind is concerned. Something must become of that conclusion. When we dissected the psychic man we found him controlled by his conclusions, none of which had been lost for all had been stored up in the soul. We had watched man's actions, analyzed his demonstrations, especially those that seemed to come forth involuntarily and uncon-

sciously and had seen many evidences that he acted spontaneously out of former conclusions. This is why we made the careful subjective analysis by which we discovered that the character man is made up of his conclusions; that the substance of character is wholly the summing up of one's conclusions.

One's standards upon all subjects whether they are true or untrue are the result of his deciding as he does and after he makes a conclusion a part of himself he will fight for it with the same defense and protection that he does for his life. We find that we have fought just as hard for an *untruth* which we *had registered in our souls* as we do for the conclusions which stand the test of demonstration. Sincerity, with absolute conviction by which men even die for their principles in no way proves that the principles are right; that only proves that they had passed an auto-suggestion down to the suggestible soul, after which they involuntarily acted in accordance with the conclusion, or auto-suggestion. My pupils fix their standard at *demonstrable truth*, which after all is the only safe standard, since men have died by the thousands for what they erroneously *believed* to be true which was the opposite of the belief of those who killed them.

I have gone to this length to introduce the meaning of auto-suggestion, for a correct conception of this subject is of the most vital importance. When we realize that we make ourselves in all that we are, health and body, strength of mental power and correctness of character by means of our conclusions or auto-suggestions, we take more care in forming conclusions. A great many people, who use care in the auto-suggestions which they formally pass down to their souls, seem to have no conception of the fact that all other auto-suggestions have to go some place and therefore must become registered in the soul, even if not sent there with the formal intent by sitting passively in the silence. The most forceful thing conveyed to the soul under any circumstances is the thing we *live*—

the attitudes we hold toward others; the things we read and become emotional over; the suggestions that we pass down to the soul in our anger, our grief, our jealousy, our fear or our love.

The *curse* aimed at another or thing may have no effect upon the object of the condemnation, but every curse acted, spoken or only thought, is an auto-suggestion that goes to the soul of the actor with a command for that creative power to bring a curse to the life of the self.

Curses, like chickens, are sure to come home to roost if ever they get away from home, but a curse is the greatest stay-at-home fowl that ever was created. Have you thought about it, that the only way one really can cause the effect of his curse to act upon another is when that other *accepts* his bad suggestion? It requires that the suggestion of the condemner become the auto-suggestion of the one condemned before the evil can be created in the other. That is why one who is the aggressor attempts to make the other angry; he wishes to put a suggestion upon him, while in that emotional state, by which he will destroy himself.

Auto-suggestion is the agency of every blessing, at the same time in its unfortunate misuse it carries disease, distress, weakness, defeat, inefficiency right to the citadel of power and while it can turn the millions of billions of cells of the body into health and co-operation it can, in adverse conclusions or any destructive mental attitude, turn those cells to self-destruction and to destroying each other. A man opens up his soul to receive commands of whatsoever sort he chooses. Only those things which by an act of the will he opens up his soul to receive, can touch him.

The greatest teaching of the most perfect truth that exists is worth nothing to any individual until he by his self-suggestion admits it into his life through the command which a conclusion has upon the soul. The grandest constructive truth that ever builded a man or mankind can be

received in such an attitude, through false conclusion with reference to it, that the individual's life will become wrecked by it. Truth is as much a terror and destroyer when one holds an attitude of hatred or fear toward it, as could exist in a thing whose *nature* is destructive and false if accepted by the individual.

Auto-suggestion is the commanding power in the human soul, therefore in the life, because it has perfect access to the soul. All kinds of auto-suggestions have free access to the soul because the soul is the storehouse of everything with which the mind deals; so with or without the purpose to carry a conclusion to the soul it is conveyed there and when we come to very emphatic or emotional conclusions we even impart an impulse to the soul to be active upon that conclusion.

Here is the extent to which other than auto-suggestions may reach your soul. Through telepathy others may give you suggestions if they are in rapport with you. Others can give you audible suggestions when you are asleep or going to sleep. You may receive suggestions while in the passive state. All of the rest of your suggestions are auto-suggestions for in all other states except the ones mentioned your own conscious mind is acted upon and you carry the suggestion to your soul even if the suggestion did have its source in another's mind. This is true; even if you are in an emotional state—your volition is not entirely in abeyance, therefore may act upon the data, disposing of it or modifying it except in such extreme instances as "The Third Degree."

There is a sense in which the ultimate source of almost all of the suggestions that affect the human life is in the exterior world. The source of our individuality is in the very fact that each can deal with the outside world's suggestions in his own peculiar manner. That is what the objective mind is for; it stands between the outside world and the soul, man's inner world, and as things are heard, seen, tasted or felt, decisions are formed, interpretations

are made and attitudes chosen with the particular shading that each receives the phenomena into his life.

There is a law of attraction by which the quality of the thought conclusion that is sent to the soul attracts its kind, thereby making this subjective building continuous along the same lines. The fine quality of thought, the refined subjects, the delicacy of the imagery of the conscious mind, can form only a foundation structure of its kind, then when the soul takes this it uses its constant resource for supplying material to enlarge and even perfect the structure.

The objective mind is acted upon by things in the objective world impressing the senses and thereby creating images. The soul or subjective department is constantly pushing images into the conscious mind, giving one a review of that which he has placed in the sub-conscious. These two sources of our imagery give our volitional department opportunity to choose what shall enter into character, for the images of the conscious mind must be modified to become perfect designs if we are to have perfect buildings of our various character phases. I think that every sincere character builder discovers that he must neutralize the larger portion of the conclusions he has a tendency to form. If he does not neutralize them they go into the permanent structure as so many bad bricks if they are not scientific conclusions.

We have dealings with people and out of a fragmentary exhibition of wrong such as deceit, injustice or downright meanness by a few individuals, we have an inclination to condemn and doubt every one. Sometimes we are inclined to condemn all of those belonging to the sex of one who proves treacherous in some direction; again, we condemn all who have a personal resemblance, and in some instances we decide to be suspicious of all who are born under the same planetary conditions with the one who does us a wrong. In my experience I find all of these standards of condemnation and myriad others, simply the

conclusions they have formed with regard to the fellow man.

It is a startling truth, too, that wherever you fix your standard of condemnation, those identical people will appear in your life as if to confirm your conclusion. This is the reason why one will declare he has discovered a law; that all people born in a certain planetary condition will do wrong; that certain color of hair or form of lips or ears, classifies one as a thief. The discoverer of the law (?) can cite the instances which prove that it is at least a law for him. It is to be accounted for in the fact that originally an experience came which led to a conclusion that went to the soul and was a force there to act through telepathy to bring him in contact with the people who would give him the same treatment.

You may see in this explanation why history repeats itself, also why things are laws for one individual yet might not be for another—indeed it would not be unless he had formed a similar conclusion which planted within him that which created the same things that another's soul creates. Let him who has discovered universal principles give to his fellow man the key to life. Let no man prevail upon another to embrace his peculiar concepts of life or his fellow man unless his own life contains nothing but blessing. We as an individual may condemn all persons, who have a certain personal appearance, based on a hundred experiences which prove to us, at least, that all persons of the description have that certain weakness; that auto-suggestion is our standard and is a law to us, but it is an unhappy experience. Being an unhappy fact to us we would not want to make it a law for one whom we love. We can make it a law to another only by persuading him to accept our conclusion.

Perhaps he began life with an agreeable experience that fixed his standard, that individuals with this peculiar appearance are honest. If he has, he will bring to himself by the power of his soul, individuals of this description

who will prove to be genuine, where with opposite conclusion, another has rapport only with the bad ones of that personal description. A loving spirit with a true knowledge of psychology will endeavor to impart to others all of that code of good—all that he has found, by experience, is *blessing* in his own life. The standards that have grown out of conclusions that are classified on the destructive side should not be spread but should be neutralized by other attitudes as quickly as possible.

There is the auto-suggestion of fear for instance. In the terror of mind a man thought "what would I receive if I should be punished according to my sins?" His consistent answer would be in the pictures of all that is terrible in unquenchable fire; the everlasting torment of gnawing worms; the bottomless pit and outer darkness. When his mind is overfilled with these horrible ideas and fears that follow, he proceeds to fix the standard of others; that they must be good or suffer in hell. The standard of life for multitudes of people is to *avoid evil* to escape punishment. If they would let others alone we would not say anything about it, but they will not do that. By every known process of violence the attempt has been made to make this a law over every one—to be good or be punished for sins. This attitude has put the world on a destructive basis instead of a constructive one, for no one can be righteous through fear and gain a building, a strengthening effect out of it.

One of the most impressive results of suggested standards, becoming a law over individuals, is in the superstitious application of the conclusions, based on the allegory of Adam and Eve. That, because they had partaken of the forbidden fruit, and the particular part the woman had in the disobedience, the woman should bring forth her children in travail of pain.

That is a suggestion that has become the auto-suggestion of generation after generation with the result that woman has built her body into such a form that this

suffering is a law. It is not a law nor a fact in the races of women who never heard of this story and of the curse that came with it.

Upon all subjects the auto-suggestion is law. I wish to arrange a code of auto-suggestions for my fellow man to make his own that will release him from everything that binds or limits him. In the human soul there are the innate ideals accompanied with a potency of the soul to fulfill them; they can be *fulfilled* through the right standards made of auto-suggestions, the proper conclusions; nothing can prevent these ideals from being fulfilled except erroneous auto-suggestions. The first thing for us to do under our ordinary circumstances is to work to neutralize every enslavement we have received through accepting the undemonstrated standard of others.

Fix your standards at demonstrated truth and absolute liberty for yourself and absolute liberty to everyone else, then *truth* will come to you; you will find guidance that is dependable and you will find effects coming out of causes created purely of the desirable.

Choose beautiful harmonies for the eyes to look upon incessantly and sweet music for the hearing and wholesome, constructive thought for your meditations; you will seldom have to go back and revise your standards and you will grow by great bounds.

An auto-suggestion is a self-suggestion—the objective or reasoning mind formulating a conclusion and registering it in the soul; also an auto-suggestion may be significant of approval of all imagery inherited, of pre-natal origin or through telepathy registered in the soul. Intentional neutralizing auto-suggestions should be aimed at every destructive image present in the soul regardless of the source of such an image.

SUGGESTION IN REFORMING

THUS far I have indicated the great value of practical psychology relating to the physical body. I now wish to consider the subject of the relation of psychology, through suggestion, to character modifying.

The value of suggestion as a science in moral reform is beginning to be appreciated, and I hope to have every parent, teacher and other good citizens educated to the possibilities of suggestion and how to use it in changing and building character.

I recall an excellent illustration of this in my personal experience during my early days of practice when I was using the hypnotic state as a means to the best result in all kinds of suggestive treatments. A young man of eighteen years came to answer an advertisement of mine, which called for subjects that I could use in my class work in demonstration. He was so thoroughly degenerate in appearance that I was on the point of dismissing him without investigating as to his adaptability to my needs, when it occurred to me that here was an opportunity to discover whether the germ of good ever does completely die out. Every character of evil habits, mentionable or otherwise, dissipations and excesses in every form, were easily discerned. I first developed him in such a way as to give every physical demonstration, such as anaesthesia and catalepsy, also the various phenomena in hallucinations.

After he had been thoroughly developed as a subject I began suggesting to him that he would think about changing his habits. Even though he was in a deep passivity, when I began talking about his changing his desires, his countenance indicated his amusement at such an idea. I saw no promise of immediate response to any suggestions, but one day he mentioned to me that a certain companion had intentions which were of such a nature that he would certainly get into serious trouble and receive pun-

ishment. I advised my subject to caution the young man, and if possible prevent him from the evil thing. My boy was interested and engaged himself in behalf of his companion and informed me that he thought that we could keep him out of his trouble. I followed the line indicated here, telling him we would go into further partnerships to help his friends, and possibly we might get them out of many wrong ways.

My experience with this youth, who was a thorough reprobate having no interest in himself, except to gamble and carouse, yet who would take an interest in helping his associates into better ways, proves that every individual is a savior. After succeeding in interesting him in another individual, I suggested to him that if he and I were to help others that surely we ourselves should be what we advised and required them to be. He responded to my suggestion, and asked that I would help him free himself of his tendencies and overcome his habits to every extent possible. He was an incessant gambler with cards. He seldom had any money except small winnings, and he scarcely purchased for himself even necessary clothing. To assist him in freeing himself from his associations, I gave him a hypnotic suggestion that he could not shuffle the cards; that his fingers would involuntarily stick to the card. He reported to me that he did not know what was the matter with him, that he could not pick up or let go of the cards, and that his companions had put him out, because they thought he was making fun of them. I gave him suggestions that he would have no desires for the place, that it would be a physical impossibility for him to lift a glass containing alcoholic liquors of any kind to his lips; also that the odors, as well as the taste of any such stuff, would make him desperately sick at the stomach. All of this proved out in his experience. These physical aids were very helpful, and made it much easier to correct his habits than it would have been had we left the body capable as an instrument to express such habits. By

changing his desires from fondness to disgust, or physical inability to perform or enjoy, we made the treatment much more sure. These suggestions and others that he needed, I gave him within a period of about six months. At the end of that time he had greatly improved in his appearance, and very little resembled his former self in his aspirations. Where he simply would not work under any circumstances, he had now become a good citizen, working in the iron works.

The reform of this young man would scarcely have taken place, even though I had put him in the hypnotic state, had I not first interested him in reforming his companions and then changing his own practices in order to be consistent with what he was advising others to become. The first suggestions I gave him did not even awaken aspirations, but only aroused contempt.

There is no objection to the hypnotic state under any circumstances, but as so few understand it correctly it is well that any student of this subject should be fully assured that the hypnotic state is not essential, but that a passive state is ample for the purposes. Suggestions repeatedly given are just as effectual when the individual is passive and hears the suggestions, as when in the deep stages of hypnosis. The superficial individual might say that this boy was reformed against his will. In fact, a man claiming the title of M. D. published an article saying that I did a most reprehensible thing in changing this boy from a vagabond, who had no hesitancy at any crime or practice, into a well-appearing, neatly kept, industrious, good citizen; he said that in doing this I had dethroned his will.

The soul or the real self had always willed that he should be what he afterwards became. It is true, his objective or sense department preferred or willed to the contrary.

Of course, with the exception of reform institutions, not many of us would have opportunity to treat such extreme moral conditions, but the lesson is here for every one, which is to realize that as there is the healing power within the

patient with reference to his own body (and that power operates under suggestion), just so does that power abide in the individual with reference to his own habits or character. After we recognize the power and where it is, and under what law it acts, we are prepared to remove from or add to the habits or traits, whether they are for small changes or great reforms. Again, I wish my reader to avail himself of the principles that have been revealed to me in my laboratory work, for although the hypnotic state was used in this particular illustration, the inestimable *value* of our lesson is *in learning the principle*. We see how the force of habit had become the prevailing suggestion that overwhelmed this boy's life.

A practical lesson for the parent is herein when he or she sees from this case that the power in the child is the soul, and that it is controlled by suggestion. The *soul creates expression* that it has been made to *expect*. If that expectancy, or habit, in the soul is something that should be corrected, we find that suggestions or ideas introduced into the soul changing or determining expectancy will create the change regardless of the method used in introducing the new idea.

The *parent* has every opportunity to give these suggestions in the most forceful way. The parent should permit the child to go to sleep, while he gives suggestions in the form of conversation of prophecies that the habit or symptom will disappear. Although this may seem to be so simple as to appear foolish, it is being demonstrated in thousands of instances that the result occurs as predicted. Again we are proving a principle, for the soul is the power and is controllable by suggestion and the child or other individual becomes an expression of whatsoever is the ruling suggestion *impressed* upon him; whether he is passive or active, or under emotion, it makes no difference as to the result. It is true that in the active state one is not so susceptible to suggestion, yet if the active mind is made to believe, which it has a tendency to do under the

constant impression of a picture, then the suggestion constantly repeated in his hearing may reach his soul, after which it comes out in expression spontaneously. Learning all that is embraced in these principles, the wrong suggestions will cease to be given to children or to others, and the *avoidance* of unseemly word pictures will be rigidly observed. Almost every home needs revision under these revelations, for the family conversation, contentions and predictions, as interchanged between members of the household, would be regarded as actual realizations that sooner or later would be complete.

We give and take suggestions in our daily lives. So we must come to this conclusion based upon scientific demonstration, that the highest possibilities of the individual can only be attained when we say to ourselves or others only the words that represent that which we, under our highest ideal, wish to become realized.

With all the above teaching fully appreciated concerning the power of words in suggesting it should be remembered that the actual force for good or ill is in the idea, the pictures; words could be omitted and still the potency of the suggestion be conveyed to the recipient telepathically. Words are simply the instruments of ideas.

SCIENCE OF TELEPATHY

THE conveyance of messages by wireless telegraphy is based upon the phenomenon of ether, that substance so fine in its particle that it permeates all matter. It has shown us that there is no such thing as a solid, and also that there is no true vacuum since ether is everywhere.

Ether meets with no obstruction in the diamond, nor in the enamel of the teeth, which is harder; it would pass through the pores. Only by thinking of some other subtle substances can we form much appreciation of this ultra-material substance, imperceptible to the senses. We can remove almost all of the atmospheres from within an enclosure, but not the ether; nothing can exclude that. Scientists say that luminiferous ether must penetrate between the atoms and exist in the pores of every transparent substance, else light could not travel through it.

From the point of view that ether is seven hundred thousand times more rare than our air, the resistance would be six hundred million times less than that of water, which reduces friction to an inconsiderable item so far as the effect upon the motion of planets, in many thousands of years, is concerned.

The earth is pointed to as an example of a frictionless, moving body. It is to be hoped that the inventor will continue his study until it is revealed to him how to produce machinery that will work without friction. But the earth phenomenon of no friction is due to the properties of this sensitive ether, for sensitive it must be and therefore subject to change in its vibratory rate under sufficient cause.

Wireless telegraphy is supportive of the wave theory of light, sound, etc., which of course presupposes that there is something to wave. If it is eight minutes after the waves set out from the sun before they strike the eye, then there must be in space some medium that conveys them.

A wave being defined as a disturbance, periodic both in space and time, anything is a wave that is doubly periodic, whether in air as sound waves or in ether as light waves.

The properties essential to the transmission of wave motion are elasticity and inertia; anything that can act through these properties can be the source of waves. Accordingly, we say that anything that can cause a displacement of ether will start waves. The mechanism of the wireless is an electric power and discharge, supportive of a vibrator, which displaces ether, creating waves of a length and speed that are as symbols constituting an agreed code. Having a transmitter that will vibrate in such a manner then the transmission and receipt of such a message is only dependent upon a sensitive receiver that is in attunement with the transmitter. Men have constructed and exercised transmitters and receivers, successfully imparting information to each other when they were hundreds and even thousands of miles apart. Such phenomena having been demonstrated, it would be foolish to argue as to the possibility of transmitting messages without any *sensible* medium existing between the points of sending and receiving.

Telepathy is a better known phenomenon, because more generally demonstrated, than that of which I have just written, and therefore I trust no one will think I have become argumentative and am trying to prove the existence of such communication between people; while any subject remains debatable I will wrestle with it in my laboratory; conjectures and mere opinions I do not publish. Conclusions, facts and formulas pertaining to the subject now under discussion will have all of our attention.

Only after understanding something of the medium and the law of thought transmission can the greatest benefits be enjoyed. Telepathy is another psychic phenomenon,

whose best blessing attends upon faith following knowledge.

Telepathy, or the transference of thought between individuals through other than objective means, is obtained through waves of the ether, the same as in the instances of wireless telegraphy. Wireless transmission is due to displacement of ether in the sense that the mechanism of the telegraph results in a displacement of ether, in such a manner as to create symbols that can be perceived and interpreted.

We have to dismiss the idea of "separation with nothing between to connect us," for, although not as tangible as a wire, ether is as material and as actual. If we are within the reach of each other's voices we communicate audibly; through atmospheric waves, of which we are not conscious, we become objectively conscious of the result, hearing. Etheric waves that carry our soul's impulses are as scientific, but not being conscious always of the result, we do not make as good use of the law of telepathy as we could or should.

The mechanism of man with a dual mind can impress the ether waves. To have a conception of this idea you may recall the impression that centered attention may make upon much coarser particles than those of ether. The temperature of any part of the body may be changed by fixation of attention upon that part; this involves the rearrangement of cells. Under emotional excitement the heart may beat so violently that it will cause a building to tremble. Depressed emotional states, as anger, fear worry or jealousy, reverse the chemistry of the tissues, secretions and general products of the body. The cellular, molecular, atomic and ethereal changes essential to these are a million times greater than would be necessary, in order to impress the sensitive ether within and without the body either to send out the soul's impulse to another or to throw it out to be received by any one who is in rapport (attunement) with it.

I think it is possible to explain to another all of the physics of thought transmission, but whether the reader comprehends it perfectly or not he will find much help in grasping the idea that people are immersed in the same great sea of ether, which brings them into communication which could not be made more intimate by a wire within reach of the hands of all. There is in man all that is essential to impress the elastic and inert properties of ether. The soul of every man is a transmitter and a receiver, and the character and degree of thought received by one from another is dependent only upon rapport; and the basis of rapport is sympathy. When sympathy is established between persons they become susceptible to impressions of the same vibratory rate. Fear of another, or fear that he can injure you by his thought power, creates a susceptibility to auto-suggestion. Enmity between people breaks up their rapport; therefore no one really has cause to fear the evil power of another's thought. Harmony or agreement is the basis of rapport, the more thorough the sympathy and the larger the scope of the harmony, the better the rapport.

Telepathy, transference of imagery, is involuntary and the outer, conscious, mind may know nothing of the receipt of image and impulse telepathically conveyed and yet may obey and execute all that the image comprehends. Persons in rapport with each other often impart disease symptoms, taking on each other's conditions so literally that operations have been performed on the body of one who had the simulation, the psychical or sympathetic manifestation, the remote person being the one organically affected.

Joys are also transmitted, also healing suggestions, with great benefit, under the same laws of soul to soul communication.

SCIENTIFIC ABSENT TREATMENT

SINCE the laws of telepathy are understood and capable of scientific application, absent treatment can be successfully conducted. To this end there are certain conceptions, which, if held by operator and patient, very greatly aid results. As the idea of separation with nothing to connect is found incorrect, so is the idea of distance creating absence, in a measure, erroneous. If an individual with whom I wish to communicate is within the sound of my voice, I use the objective means of conveying my ideas by mentally commanding my soul to exercise my vocal organs in such a manner as to impress the atmosphere.

Among the score of questions you will be asked is this: "What is the reason then that people, as a rule, are not conscious of more telepathic communication than they are?" The reason is this: telepathy is subjective. Sub-conscious communication is communication between the souls of individuals; therefore, there may be not the slightest perception of the transmitted thought, since it may never rise to the threshold of consciousness. It is not essential that it should rise to consciousness in the instance of treatment, for the operator transmits the impulses to the sub-consciousness of the patient, which is the department that does the healing.

The real process is this: The definite suggestion to be transmitted is formulated in the *conscious* mind of the operator, and then, instead of trying with that department of the mind to send the message to the patient, he aims to *impress* his *sub-conscious* mind with the whole matter, and in the charge of his *sub-consciousness* he *leaves* it.

It must be apparent from this that a patient should choose an operator with care, if he is to be treated telepathically, for it means to establish rapport, to receive sug-

gestions and to act upon them, of which suggestions he may never be conscious and yet be unconsciously influenced by them. Just how many moral and physical diseases have their source in the anxious, doubting and fearing attitudes of our friends will be a subject for the future; but, precisely as the physician who is trusted can, by an untrue diagnosis, cause more disease than previously existed, so may the ignorant operator who has been received into the relationship of physician treat telepathically, form the wrong imagery and disturb cell functioning and thus create other disease.

EVIL THOUGHT TRANSFERENCE

IT SEEMS that every good that ever existed has been distorted in some way. The department of psychology comprehending thought transference is no exception to this rule. Ignorance, as usual, is at the base of the wrong.

Immediately upon the announcement and the demonstration that thought was transmitted from one and received by another, and that often healing was, without doubt, a result of such interchange, it was promulgated that of course there was nothing to limit the power, and that if a thought could be a beneficial agent in the hands of a physician who desired to cure a patient, that it would be as great a power, and could be exercised as effectually by one with evil intent.

If the student has been acute he understands from previous chapters that which confirms him in the assurance that a man cannot bring disaster through telepathy into the life of his enemy, for the very reason that enmity prevents rapport. A second most potent reason is that the soul of man is exercising its functions for sustaining an equilibrium, moral and physical, and is not so open to destructive agencies as to those that are uplifting. We have shown throughout the book that *rapport itself* is based upon *love* and sympathy. I have spoken frequently of the necessity for the receiver to be in attunement with the transmitter. A man is in no danger through thought transference, however powerful a concentrator his opponent may be, but he is in great danger through his friends, who are in rapport with him, who send him the depressing and the unfavorable thought, who, because of their perfect rapport, plant the wrong expectancy in him.

Again I am called upon to repeat the statement that we suffer most at the hands of our nearest and dearest, through their ignorance of the laws governing the psychic forces. The statement that I made in a lecture some time

ago that the nation probably was responsible for the death of Senator Hanna, which statement was published in the newspapers throughout the country, was based upon the fact that thousands of his friends believing the unfavorable bulletins, through their sympathetic rapport, caused the great preponderance of soul power to be on the negative side.

When a man's soul is exercising to its fullest extent, in its effort to keep the body tenatable, receives a single *discouraging* suggestion from one *powerful* and *sympathetic* suggester, who says there is no hope and believes with all his soul that the patient will not recover, an obstacle has been put in his way that so increases physical and spiritual depression that the resisting power is not adequate.

If it be true that one or two persons near and dear, and therefore in close rapport with the patient, can add that which overburdens the vital force, what must be the effect upon the soul when helpless and hopeless expectancy is conveyed by the thousands, as in the instance of a public personage? Had there been no reports of the senator's illness, or could they have been of a tenor to create an expectancy of recovery, then there would have been good reasoning and science to justify the belief that he need not have died.

However, we must see and take into proper consideration the possibilities because of the ignorance of the patient. The proposition is this: That if a man or patient *believes* that his enemies have the power over him, and that they are exercising it, then he comes to a fulfillment and realization of the condition that corresponds to what he *believes* they are endeavoring to do and are able to create.

There is one way by which the twentieth century can pass back to reflect the sixteenth; the way to fall back to that standard is to let it become a general belief that a person can be evilly influenced by his enemies. *It is not*

a surprise that it is a man's own belief and the expectancy of his own soul, that either blesses or curses him, for that is the law of the soul: that which it believes, it will bring into expression.

In the centuries, including the fifteenth and part of the seventeenth, there were thousands of persons burned at the stake as witches. These witches, it was claimed, were in league with the devil. They were said to hold intimate relationship as his agents, and would have their midnight revels with him. Infants were snatched from their mothers' arms and literally torn to pieces because they were supposed to be the agents of the Evil One who was causing disease and death in the vicinity. Hundreds of people were made ill and sometimes died because of these so-called witches.

It does not require much intelligence to see that it was not the actual power of the witches that caused the disturbance, but it was *believing* that the witches had that power over them and *fearing* them on that account, that caused the destruction.

There are many people who accept a teaching as diabolical and untrue as the old belief in witches; and that is in believing and teaching that a man's enemies can *will* him into misfortune. Let the *belief* become general that the telepathic power can equip one for bringing misfortune into another's life, then upon every hand we will find that whenever one is sick, disappointed commercially or meets with an accident he will be ready to accuse an enemy of causing his unfortunate experience.

It is a law of the soul that whatsoever a man sows, that shall he also reap; that is the law of cause and effect. The real science is this: *The suggestion that you give another, spoken or thought, is received by your own soul, and unconsciously or involuntarily, so far as your mind is concerned, your soul brings your mind and body into those conditions and experiences that you suggest to another.* A literal demonstration of this principle was given me through a

pupil of mine, who, in practicing treatment, had occasion to treat a man for the habit of alcoholism. He was aiming to follow the formula that I had given him, in which he said to the man in the passive state:

“Liquor, in any form, is nasty, filthy, nauseating stuff, it will be very repulsive to you. It will make you sick at your stomach even at sight of it and the odor of it will be intolerable to you. You will not want liquor, and you will not suffer from giving it up.” The operator was not an excessive drinker, and he assures me that upon an effort to take his usual toddy he became so sick at his stomach that he could not drink it.

The soul acts upon the principle that what you suggest to another must be the proper thing for yourself, or you would not give it to one of whom you are a part, and of course the principles of psychology, as here set forth, teach the common brotherhood of man.

There is no possibility of one, with an evil intent, to bring any disaster into the life of the object of his evil desire, except through the *auto-suggestion* of the person to whom he has directed his aim, in the form of the belief that his enemy has that power over him.

There is no intelligence outside of the man that can produce any effect upon the man except through the soul of the man and that only by the consent of the man.

Only by consent, approval, or choosing, an exercise of one's own volition and will, can anything, good or ill, affect the human.

PSYCHIC PICTURES

ALMOST every one can recall among the acquaintances of his childhood some girl or boy who seemed to be different from every one else in the peculiarity of acting and talking to himself. Possibly my reader was once that kind of an individual. If so, he can understand me, for the things I am to describe need to be experienced personally to be perfectly understood.

Such a little individual as I refer to above if asked concerning the thoughts and feelings associated with these phenomena, if made to feel free to do so, might describe to you a beautiful world with enchanting flower gardens, sparkling brooks and pools and fountains, green valleys, groves and woods. He might even tell you that there were beautiful children playing there, and women that looked like angels; that he heard delightful music, enjoyed the fragrance of flowers and tasted dainty flavors.

This small child is commonly told that it is only bringing up fanciful objects and telling fairy stories; and, as no one else sees what it sees, it soon comes to believe these to be nothing more than conceits of the mind. Still, it looked upon gorgeous pictures and into masses of beautiful colors for hours at a time, possibly going to sleep in the midst of a glory, which it could never clearly picture to another.

The scientific psychologist now knows that such people do not create these things in mere imagination. Imagination is a faculty of the mind responding to will; and one can launch an idea, or receive one, and, by act of will, build into any form he desires. But that which I am describing comes involuntarily, or spontaneously, and can not be varied, modified or even called up at will. Such pictures and colors may be seen with the eyes open and in a perfectly dark room, just as though the eyes were physically perceiving the objects. It is also true that the

same things are perceived, in either the darkness or light, with the eyes closed.

These psychic pictures, colors, sounds, tastes and feelings, are created by the sub-consciousness and are presented to the consciousness when the latter blends with the former. The percentage of people who have experienced something of this sort is very large. There are few people who see perfect blackness when they close their eyes; or if at first there is total darkness, colors of some sort soon appear. Many have thought this is a pure optical illusion; but that is not true; it is psychical, and I refer to it in the hope of making this subject clearer to those who have had perhaps no more than a hint of it through actual experience.

During the innocence of childhood these psychic pictures are usually pure, beautiful and exalting; but, with advancing years and contact with the world of thought and experience, the same psychical tendencies continuing, the pictures change and may take on hideous forms. Terrible things may be felt and awful sounds and voices heard, driving the individual into actual insanity. Usually such persons have been told that departed spirits controlled them and caused them to perceive such things.



CASE OF INSANITY

SOMETIME ago I was called to examine a young man who had been brought home from an institution, violently insane. He had been in this condition for several months. He was in handcuffs, strapped around the waist and feet to hold him in bed. I heard his ravings before I arrived within half a block of the house. He was unable to distinguish his father or any one else. He wanted to get at a monster that he saw rising up by his bedside.

He would tire himself out, then, sinking in exhaustion, would close his eyes for a moment, when he would begin replying to sounds he seemingly heard. His father gave me his history up to the time he was taken to the institution.

He had often spoken of "seeing things," sometimes human forms. While in college he tried to explain to his companions many peculiar visions that he beheld. They replied: "You do not see anything for there is nothing where you say you see forms; you are becoming crazy."

As the forms became more grotesque he cursed them, ultimately, as they supposed, engaged in quarrels and physical combat with them.

The asylums are in the main filled with people who, because they could see psychic pictures, received the suggestion that they were insane—driven to insanity by suggestions based upon experiences that are not understood even by mental specialists.

This psychic quality is one of the highest spiritual gifts when it is understood and guided and cultivated, but when this or any other misunderstood attribute is used as the basis of a condemning suggestion, all of its force is expressed as inharmony.

I accepted this raving maniac as a patient. I could only sit in silent thought with him, for audible suggestions

would not be understood; no suggestions could reach his soul through the objective.

Telepathy is thought transferred from one sub-conscious mind to another sub-conscious mind. I conveyed the suggestion from my soul to his that he would become quiet and cease to see those terrifying pictures; that nothing could reach him; that he would be all right; that he would desire and enjoy food (he was almost starving, having lost taste for food).

At the third week he came to my office for treatments, the fourth week coming alone. When he was fully restored he gave me his life history, which disclosed the psychic tendency to see pictures and colors which finally became so terrible in form as to frighten him. He desired me to treat him so that these would never return. I gave him protective suggestions against the bad ones, but taught him the whole subject, including the cause of his own insanity.

Think of giving drugs to an individual whose symptoms all come from a psychical cause! From our medical instruction we say it is hallucination, never knowing that the symptoms arise out of an innate faculty which the patient, not understanding, misinterprets and is thereby thrown out of objective touch with the world. This is what constitutes insanity.

Suggestive treatment saved this young man and he has now been most happy and prosperous for many years.

CHEMISTRY OF EMOTIONS

IN MANY portions of this book, reference is made to the soul being the power that presides over the bodily functions and desires. We now wish to give particular attention to its power over the substances of the body, and its forces.

Our attention as chemists, has been most attracted by the *pathological* changes in the secretions of the body, through our emotional states. Therefore, there is not as much general data to be secured demonstrating the wholesome effect of the good emotions. On the other hand we have such experiences as anger, fear, jealousy, and all dark passions changing the alkaline secretions to acid and acid to alkaline. These tests have been made particularly with the perspiration and the digestive secretions. Then there is that common experience, in which the above emotions produce such changes in the mother's milk as to poison the child at her breast, also producing a reversed chemical reaction in the blood.

Anyone giving a second thought to a process which by stirring up the emotional nature can produce a poisonous condition in milk will agree that there must have been a change in the cells comprising the milk. Then there must be a power in the soul that presides over the cells in the body.

If a few minutes' spasm of passion can produce such profound changes in the chemistry of the body, what must be the result expected if there is constant morbidity, the soul always being in gloom and expecting the unfavorable.

These sudden and temporary emotional states immediately make the changes indicated. The chemical distribution and its natural offices being thwarted, the blood, therefore nutrition, undergoes depreciation, from the standard of perfect health, before reaction can take place.

It is inherent in the vital force (the soul) to counteract the disorder and establish peace and harmony in the system, but how often, before such an equilibrium is restored, is one given to hearing or seeing something, which causes the objective mind to pass on to the soul some conclusion of irritation or unwholesome emotion. Thus one such wave after another, in the irritable, or jealous or fearing person follows in such close relationship as to make it impossible to establish the right conditions in the body.

Then it becomes true that chemical changes are followed by tissue changes, in which the elements of the cells become incomplete. Wrong compounds are present in the various tissues, and a depleted system, nervous exhaustion, inanition, malnutrition, anaemia, a generally lowered standard throughout the whole organism, as well as a proportionate decrease of power of resistance, are the results. All of these conditions are conducive to the appearance of disease, which will most profoundly affect that portion of the system that is in the lower degree of resistance.

Tuberculosis is typical of all the wasting diseases, any one of which may have its origin in the lack of self-control; giving way to anger, fear or jealousy, or any other evil passion. These fatal issues had their beginning in a change of the chemistry of the body because of an unwholesome emotion, and that which might have been very fleeting as a cause, is eternal in its effect.

A faint glimpse of some such idea as this, caused the old metaphysicians to classify the various diseases that followed, or found their correspondence to mental states; stating, for instance, that impatience and covetousness would produce bad breath; doubt, fear and obstinacy, asthma; hot temper and jealousy, boils; criticism, Bright's disease; suppressed passion, cancer; and that diabetes was produced by foolishness, earache by disobedience, eczema by censure; nausea by thought of

separation; pneumonia by disappointment in love or business, and rheumatism by fretting, anger or stubbornness.

The founders of these interpretations were grasping after truth, and they did find a thread running through it all, and while these various mental states do not produce with regularity any certain diseases, the falling of the whole organism into wrong chemistry, following upon evil mentality, will make impression upon that portion of the system which is in the lowest stage of resistance.

Thus far we have been dealing with outbursts of wrong mental exercise, constituting, as stated, temporary cause and endless effects, but there is a more disastrous mentality that we must consider. I refer to morbidness, a constant depressed emotional state, where one yields to an all-consuming thought, which fairly becomes a mania. *A man does become, from his head to his feet, an expression of that state in which his soul lives.* His countenance betokens his innermost thought; he could not conceal it if he would. His only hope is to paint out that picture, and put a true one in its place. Then there will be regeneration in his body, following upon the regeneration of his soul, and he will become a living witness of the true and noble thoughts in him.

Let not even the casual reader depreciate this profound truth, that the thought held in the soul is lived, and being lived, it will change the contour and composition of that physical organism in which he lives.

If we can believe anything in history, we must believe that which is recorded of the Stigmatists, for it is as authentic as any matter that has been given us from that period. The nuns desired to enter into all the feelings that they believed Jesus had experienced. They wanted, what they would consider miraculous evidence that they had entered into the fullest experiences of these feelings; they decided what the character of the miracle should be; that upon each hand and foot, and upon the side of the

body, scars should develop, corresponding to the broken flesh in their Savior's body. They entered into the fullest belief that that realization would come. They meditated upon it day and night, and had religious emotions, living under that mental state constantly. They continued to renew in their souls that which they wished ultimately to be expressed in their bodies, by looking upon the picture of Christ on the cross, thus fulfilling every condition of pouring into the soul suggestions, when the objective faculties were in abeyance. They were under religious ecstasy, in which they incessantly petitioned for the changes to occur; their faith was so perfect that it amounted to a *command* that those scars appear. They did not go into the silence with a spasm of emotion and affirm that the scars were already there, but they did take the thought earnestly and profoundly into their souls. They not only held the emotion, but they lived the life, they lived the thought. It was not a fit of concentration, but it was entire consecration, in which there were no lapses of devotion to the suggestion.

They held the picture in their souls, of what would be the condition when full realization of those scars was attained, and those changes in the various substances of the body, in all the tissues involved in the materialization of that picture, were undoubtedly confirmed. Man becomes that which he believes in his soul he will become. In all the histories of all the psychologists, no person who is not up to his best standard of health can find a better formula than that given in the history of the Stigmatists. By their formula he may attain his standard of perfection, physically, mentally and spiritually.

The perfection of faith is essential, and the objective mind plants doubt instead of faith, because it knows things through the senses, and desires that sort of test for everything. It will not let the soul prompt through intuition, and so we go on casting shadows over our souls and defeating the expressions that this supreme power

over the body, desires to create. For that reason auto-suggestion as a healing power is not very certain, as a rule. For that same reason it becomes necessary for passivity to be entered into, and a second person to give the suggestions, that create the subjective expectancy which perfects the body, mind and the soul.

If a temporary unwholesome emotion, an example of which we have given in the early part of this chapter, produces an effect during its flash, and becomes such a factor in one's life, then it must be true that every spark of good that flashes through one's soul, must have a beneficent sequel. Nothing is absolutely lost, and so every little appeal that touches the soul and causes a fleeting noble feeling and aspiration, may be the means by which the spark of good is kept from dying.

Again, just as giving way to an irritation today, will make it easier to yield tomorrow, and so on until constant, chronic irritability is a habit, so will yielding to some tenderness once, make one more susceptible, and as he becomes more susceptible, there are more occasions that appeal to him and life becomes practically filled with opportunities for doing good and performing generous acts.

Summing up: It is not to spend life *fighting* the evil in ourselves nor the world about us, but to see that all the ground is occupied by a thrifty, healthy growth that carries love's fragrance and fills the whole atmosphere of life with sweetness and peacefulness. It is not *killing the weeds, but the cultivation of propitious plants.*

This whole subject properly connects itself with our first proposition that unhappy emotions produce chemical changes, that result in disease; and that wholesome emotions, glad emotions, love emotions, stimulate the right chemistry, making for nutrition, establishing nervous equilibrium, soothing the circulation; being a tonic to every portion of the body, because every cell is saturated through and through with construction.

No one in a state of health was ever made sick by yielding to the nobler feelings, and no ill person was ever made worse through the excitement of generous impulses.

Constructive thought in all its reaching out is the true therapeutic agent. It heals the giver and the receiver. Evil, destructive thought, whatsoever the form of its expression, is infectious and spreads evil. Love is always a happy contagion. A few persons being thoroughly inoculated with it will create an epidemic.

Possibly this is not clearly practical yet for everyone; all do not know just how, when tempted by anger, fear, or jealousy, or the depraved passions, to resist and to master the situation.

I have stated again and again that the soul is the supreme power over all the tendencies of every phase of man's life. That being true, you will need only to know how to get action upon that supreme intelligence, and cause it to express its mastership. All have been impressed that yielding to the sense desires is disastrous, and have thought to overcome them through will power.

This is equivalent to trusting to one's objective mind, which is the seat of the will, with which one is most acquainted, and it is depending upon that will that has brought disaster to every man who ever had any occasion to master himself along any certain line. Instead of exercising the mind to overcome that deep impression, an emotion that you know is wrong, yield up that will and say to your soul: "You have the power. Your office has been heretofore usurped by mind, which has not the function at all of presiding over my emotional states, but now, with my will, I trust to you to hold in check, to throttle, and presently to blot out, this evil temper, or this insane jealousy, and you shall be the master in my life." *Practical scientific auto-suggestion.*

It is the same old story of becoming as a little child and

permitting that spiritual power (which is the passive power), to manifest itself. When I say that it is a passive power, I mean that, so far as mind is concerned, it must cease its violent effort and give way to the soul, which is ever ready to perform its function.

I cannot make this any more plain or practical, except that if necessary (and there are certainly no objections to doing so), one can enter into that relaxation of body and passivity of mind to receive suggestions from a second party, that one will not be mastered and enslaved by the destructive tendencies, but that those things that have aroused an unwholesome state one will behold with calmness and control.

Again I say it is not the domination of the will of the suggester over that of the one receiving the suggestions, but in reality, it is bringing one in touch with and under the right laws that enables that supreme will—that of the soul—to prevail, causing a co-operation of both the objective and subjective wills. This creates a moral strength, which is in proportion to the solitary will of the objective, as the physical voluntary power, to the power that is manifested in what we usually call the involuntary of the physical.

It is of common observation that when the involuntary systems are utilized, seemingly superhuman feats are enacted. As in catalepsy, the body of the subject is suspended, having no support save at the head and heels, and six hundred pounds additional is placed upon his body. I do not commend this weight experiment at all, and I would not make it, but I have seen it demonstrated.

Again, in cases of insanity, where the objective functions are all in abeyance and the involuntary ones presiding, seven men will hardly equal in physical power the one individual.

It is needless to multiply these illustrations, for wherever you see an application of the (so-called) involuntary forces, they seem superhuman, as compared with the

ordinary. This is just as true in mental or spiritual departments as in the physical, and while there is an office for the objective mind, the great factor, although so sadly neglected, is the soul. That power brought into practical control provides for mastery over all tendencies.

THE CHEMISTRY AND PSYCHOLOGY OF LOVE

WHEN a piece of iron or steel is placed in the magnetic field of a dynamo, a peculiar polarization takes place, by which one extremity of the metal will attract positive and the other negative, because those ends become negative and positive. Each molecule of the metal seems to become so polarized, and the positives all pointing in the same direction, constitute the peculiarity of the magnet. All matter has electricity in some state or stage within it, and for that reason every body attracts every other body, the positive in one attracting the negative in the other. These are the usual expressions, but what really takes place is this, under the law of the universe each thing is possessed of some property and is making an effort to impart its qualities to every receptive and responsive member of the universe. Upon this principle, when a piece of iron is brought into proximity to a magnet, the magnet (owing to its properties it is at a certain vibratory rate), fulfills its law by imparting its wave lengths and speed to the unmagnetized iron; under this process the latter also becomes a magnet.

When two individuals, such as a young man and a young woman come into proximity to each other, they may find a very pleasurable, thrilling sensation pass over them.

Each one takes the self-suggestion that that is love's thrill, and the next step is to suggest to each other that *love* is the correct interpretation of their feelings. Further association and limited separation intensify all of those feelings that were more or less intense, when they first looked into each other's eyes or clasped hands. The cultivation of the idea and the excitement of the body increases rapidly, somewhat according to the temperament, caution, or experience of one or both of the individuals.

The fate of the unsophisticated is to become entirely enveloped in the wildest flame of which the body is capable. When this stage is reached, they are so overwhelmed by their feelings that they cannot consider the subject of mental or spiritual adaptation, agreement or nationality, or social planes of their families. They have decided that they are in love, and that settles every question for them.

What has actually taken place is this: In their first experience of pleasure in each other's presence or contact, they electrically affected each other. The positive in one attracted the negative in the other, under the laws of the magnet, each seeking to impart the qualities to the other that he or she had, electrically, and with result, a very pleasing sensation, under the laws of physical magnetism and chemical affinity. The danger of the situation is in their mistaken interpretation as to the source of their happy feeling. After once suggesting each to himself and to each other that they love, soul, which is suggestible and controls all the chemistry and other forces of the body, would, in answer to the suggestion, proceed to cause the bodies to become more intense, creating every molecule and cell in one body with such a chemical and electrical state that it would compel answer through the corresponding molecule and cell in the other body. A fiery furnace is a fit comparison with the state of these two bodies, each demanding the other. Of course, this scientific revelation will take the *romance* out of the great majority of mating experiences, but in its ultimate result will become love more beautiful than it has ever appeared before, and love will be sought for, hoped for, aspired to, and more frequently found and its imperishableness recognized.

As an actual fact, the cat and other animals enjoy the contact and stroke, because of the magnetic discharge, when the hand approaches. The danger is not in the magnetic exchange that might take place between two persons, or among a number, but in the *interpretation* that

the sensation is the characteristic of love; it is the *first suggestion*, not the contact that comprises the danger.

If a woman and man realize that they are attracted to each other by the most common force, which is present in all matter, they will not come to the conclusion that it is love in any true sense, capable of uniting the masculine and feminine spirits. It would occur to them that a union of soul would scarcely begin in the chemistry of the body. Their reason would hardly lead them to determine that electrical discharges would develop into the harmonies of unifying love. The suggestible souls under the hallucination of love cause the mind such bewilderment that finally the contract is entered into, in which they promise to fulfill that union which was, as they think, intended from the beginning of creation, and will last throughout all eternity. They are fully satisfied that the proof is adequate in the pleasure they have felt in their association.

The suggestions begin, presently, which are the reverse of those taken and exchanged in the early days of attraction. No longer is there the thrill in embrace or kiss; one or the other makes the first declaration that love never existed. The opposite one accepts the suggestion, his body responds to it, and they proceed to build their chemistry and their magnetism accordingly. They emphasize the suggestion of their mental and spiritual unfitness for each other, and, being perfectly ignorant of the basis of their first attraction, they wonder why it has changed into repulsion.

I would have no confidence in what was said to be love, that began in intense physical excitement. If beginning in the senses and carrying the delusion of love to the soul is not the right order, then what should be the natural source and form of love? In studying the attributes of the soul we find among its native qualities, love. The recognition of love upon the part of two persons is not

dependent upon sense perception in any way. They would love and know that they loved, even if all the objective senses were in abeyance or lost. Like other psychical perceptions, its description is practically impossible. When I speak of psychic colors, the term has no meaning unless one has experienced psychic colors.

It is therefore not probable that anyone can convey to another the exact methods of discernment, as to what love will be like when they find it. However, since it is to spring out of the soul, one does not need to be educated objectively concerning it, nor to be looking for its signs. One thing is certain, the symptoms of wild physical excitement and attraction are not the evidence that one should either look for or take as proof that he has found the right one. Since love has its origin in the soul and union first takes place there involuntarily, and as soul is controller and even creator of the body, certainly all the body in its chemistry, as well as all other forces, passes under the influence of the soul's love, and entire union is the normal result. That is the union which laws can never divorce. This love solves every problem, answers every possible question concerning how to be happy though married; how to manage all the affairs of daily life, companionably, not competitively. I have named this last, the state of love. I will leave you to name that which I described before, which is at best only a travesty, but is so usual that I will indicate how to make the best of it.

There are charlatans in almost every city that are becoming rich through advertising to separate the united and unite the separated. The demand for their services is said to be increasing. Very often where the charlatan fails, the individual takes the matter into his own hands to make the change. All of these things, as well as the divorce courts, prove that the basis of union was under chemical, magnetic and other physical forces. If union has taken place, even under mistake, or where the parents would seem to have made a good sale of the daughter in

securing for her a rich husband, she was a party to the mistake, and there must be an adjustment of these situations. Marriage that took place under the physical laws satisfied the individuals at first; they remained satisfied until physical repulsion took place, and then they began to suggest to each other that *love* was dying.

Every word of this book proves that the soul is absolute over all that the individual is, and is controllable by suggestion through the will of the individual. Under this law, then, if all such people knew that they could maintain the attraction between them, instead of exchanging the suggestion of growing further apart, they would by all the powers of their wills drive into their souls the suggestion of co-operation and of union, and under the creative law of the soul, each would actually, by changes made, convert the other into his ideal. This, of course, would require their mutual co-operation. *Neither* the *one* nor the *other* could *compel* the attainment of the union. Any husband and wife who know these laws will have no excuse for separation. I have stated here without limitation that the soul of the individual is superior to all that the individual is, and the reason I have often referred to its creative power is to impress upon you that regeneration of the body, and even of the character, can be accomplished through its power and law.

A harmonious and happy union can be realized by applying the principle of the New Psychology, though the husband and wife are united under mistaken ideas, under wrong planetary conditions, with temperaments inharmonious to each other, and even though inherited tendencies would separate them. All of these conditions can be met and a happy union made by following these teachings.

The value of the love a man gives to woman, "a gift treasured more highly than life in the body, has been given into the keeping of woman by man. She, recognizing the sacredness of the gift, places it immediately into the

sanctuary of her soul, where a shrine has been prepared and held in readiness for it."

To love one soul for its beauty, grace and truth is to open the way to appreciate all beautiful, true and gracious souls, and to recognize spiritual beauty, wherever it is.

MIND THE BUILDER DIVISION



INTRODUCTION

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

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

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

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

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

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

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

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

We should ask: Is there any manifestation of mind except through matter? If one answers that mind or spirit, or whatsoever title one gives to intelligence, does manifest independent of a physical instrument, then one is led off into mysticism—endeavors to make conceivable that which to a sane being is forever inconceivable.

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

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

Do not be alarmed at such subjects as evolution (you will be glad to know Darwinism, man's descent from the

lower animals, gives way under our scientific demonstration) and embryology or even histology, for they are treated so simply and their complex and technical features so replaced with common sense that all may understand. We may say the same of anatomy, physiology and botany.

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

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

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

IMAGE AND IMPULSE

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

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

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

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

Each individual has many of the same principles of mind that all the rest have; that does not justify a conclusion that a common center of control is ordering each thing. This idea is thoroughly defeated in the fact that notwithstanding the extent of generality there is that which is special in each subject that makes him individual; this demonstration produces final conviction that the Universal Mind is the sum total of the individual expressions of mind; each thing is a unit, an integral part of the whole.

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

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

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

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

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

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

Can we demonstrate that the image dictates the crea-

tion as to its form and other attributes? I wish to assure you New Psychology teaches that all facts and forms which unfold from within the body or within the life with all of its affairs and phases, have their sources in imagery.

I have a complete, unbroken line of demonstration from the beginning of every subject, upon which I write or speak, to its conclusion and there is no place where I bridge over with assumption.

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

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

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

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

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

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

One surely realizes ere this that *mind*, not matter, is master; that *mind*, not matter, is the builder; that *mind*, not matter, holds all potency. Lest the fact go unper-

ceived by some, I will say that since image and impulse determine what shall be the manner of the thing developing from the egg, this enthrones *mind* in the cell a supreme builder. There is no property of matter, as such, to hold image, impulse and life; mind is using matter through which to manifest these features. Therefore, *Mind is the Builder*. Mind is used in its largest meaning, really synonymous with soul, spirit—God.

CELL STUDIES

WE WILL now consider some of the most important features of cells—cell life, cell structure and cell organization and thereby become informed upon the history of the primary cell. The amoeba is the lowest form of cell animal that is adapted to practical study.

It is not only an example of all animal, simple form of life, but is typical in many respects of all cells including cells of every sort of tissue in the human body. This is an important cell because our former evolutionists said, the amoeba was the parent of every living thing.

The cell which you are examining has a body and a nucleus—some cells also exhibit another spot in the center which is known as the nucleolus or germinal spot. The body of the cell is all of that portion around the inner ring, the latter being the nucleus. The body is a protoplasmic substance that acts upon the food, which the cell accepts, in such a manner as to prepare the vital elements of the food for application in the nucleus, the life center of the cell. I am speaking of the amoeba but only in those respects in which it is like any individual cell in the human body. The amoeba (or cell) wraps its body around the food, which it makes into body supply by absorption. The cell, through nutrition and elimination develops, increasing in length; presently it becomes smaller around the middle as with elongation it develops two nuclei or vital centers. Ultimately the subject separates in the middle and we now have two cells where we formerly had one. This is cell reproduction by division or fission and is considered to be the only method of cell reproduction.

* That which is usually called *new cell* is really a result of the preceding cell dividing. Cell immortality is true as a principle but could only apply to cells that live—all

cells present date back, but dead cells of every sort are being eliminated from the body constantly.

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

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

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

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

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

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

You are distinctly informed upon the cell intelligence; that is, I mention partially its scope when I describe the amoeba. I would add that each cell of each tissue has as perfect a range of intelligence for its purposes as the amoeba has in the fulfillment of its life.

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

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

This primary egg with a potency of every sort of cell found in the body is the only cell which produces other than its own kind. Each cell of each tissue is definitely appointed to be faithful to its kind and it cannot produce any other; to this there is no exception—nerve cell pro-

duces nerve cell only; bone, muscle, blood and membrane cell, each producing its kind, just as the amoeba produces its kind and is never anything but an amoeba.

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

THE PSYCHIC CENTER CONTROLLING CELLS

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

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

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

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

If we were to show muscle nerve and brain and spinal cord cells, it would only illustrate to you different shapes

adapted to their places and purposes. They are all cells with nucleus and body and they are intelligent; they all multiply by dividing.

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

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

The normal human blood cells are practically round. The blood cells taken from the body of a man who had pernicious anaemia showed deformity and bad chemistry in every cell—the condition was caused by worry. Worry, which is a state of the soul in emotion of depression, caused the change in the blood. Worry is, as stated, a soul condition but the individual permitting and choosing thoughts, harboring ideas, interpreting the details of life pessimistically fixes the soul attitude.

Organic changes on the pathological side show reversal of the chemistry and change of form of all the cells of all organs and tissues of the body when a paroxysm of fear, worry, grief, jealousy, anger or hate takes possession of

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

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

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

Commencing at the egg, we have followed its division into cells that become so arranged that they form the complete body of the infant; we followed this up further, showing that all cells more or less rapidly go through the process of growing in elongation and dividing in the middle, so that every cell becomes two. We have noted, too, that this law is absolute over every cell; that it divides and therefore its division must result in its multiplied self. You could not imagine anything possessed of two halves, separating its parts thereby becoming something else. Nerve could never become muscle; bone could never become some other tissue; this being a law one must realize the necessity to have cells with which to carry on a process of repair or restoration. If one is to cure tuberculosis of the lungs, there must be lung cells which can be stimulated to multiply and it is only a question of ratio—can the rate of multiplication become greater than

the destruction of disease? We do not count tuberculosis incurable, neither do we say it is curable in all instances; I should want to know that there are sufficient parent cells, which would, under suggestion increase rapidly and exceed destruction.

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

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

Going back again to the newly fertilized egg: it is possessed of mind and in that mind is a desire for food. It has found its normal location, the first residence of the man and in this environment a food supply is provided by the mother's body. The cell desires for food and its ability to apply the food are proved by the marvelous rate of cell multiplication. To form some idea of the rapid rate of cell reproduction, when food is accessible, note the different stages; compare a few days with four

weeks, eight weeks, and think how many pounds in weight have developed, beginning with a single cell. This demonstration should encourage one whose cure may require cell multiplication. Heretofore, when repair has involved rebuilding tissue, the patient has felt discouraged, imagining it must be a very slow process. It is true that some kinds of tissue can be replaced more rapidly than others. Nerve cell reproduction is not as rapid as muscle cell, for instance. However, with parent cells and a knowledge of the power of suggestion and how to use it to create and intensify desire for food in these cells, any structure or organ can be built again in a reasonable length of time.

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

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

The cells of our bodies have that heritage, perfect knowledge, each one for its purposes and possibilities. This innate knowledge upon the subject, food and enemies, accounts for the cell and system rebellion in the introduc-

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

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

Why is it so? Because man is living this present life to form an individuality. If he could not choose, if he could not look out upon the objective life and world and be free to interpret it as he chooses, he could not form an individuality; he would be universal for his objective experience is forming in a peculiar fashion, that plastic self, a spark of the universal. In all of his peculiar, per-

sonal experiences, he can express perfection if he heeds those promptings of the innate self. The purpose of the New Psychology is to cause one to hear that inner voice upon all subjects. It is a science which no other teaching has approached for all other teachings have led humanity to look without.

THE SOURCE OF BODY AND SOUL

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

Each masculine cell intelligently seeking the ovum, making movements with lightning speed, endeavors to win in the race. The first one of these that penetrates the inner membrane fertilizes the ovum and blends with it so perfectly that it loses its physical identity quickly. Chemical and microscopic test of this cell discloses no variations from the typical cell, but psychically it contains the individual impressions of species and ancestry and those impressions which the peculiar habits, appetites, disposition and predominating emotions of the man would create.

In this union, we have coming together two similar clumps of protoplasm, chemically constituted of the same elements; surely there is nothing in the matter of these two tiny bodies to hold a potency of all that is known to be in a human being. Yet it has been recorded that this union of physical cells constitutes conception. I declare to you that there is nothing in this bringing together of two bodies of matter, whether of similar or unlike elements, to constitute a basis of conception of a new in-

dividual; and that we must consider each of these a spiritual (intelligent) individual and their union out of which a man shall unfold, is a soul union. That the mind in the cell must have a physical body in order to manifest itself is already taught. From the instant of the union of the two souls there is to be but one body. Conception, through which a new being is formed, is a spiritual union, therefore, conception is immaculate.

The instant that soul in the vehicle, the masculine cell, blends with the soul in the vehicle, the feminine ovum, individualization begins. A potency of a new individual existed in the parents before this occurred but their union is essential to the expression of that fulfillment. This is the law of the beginning of a new individual, a law that never had an exception.

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

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

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

The question is quite reasonably asked: Since man and woman bring these two souls of two cells together and these two souls become one in one body, did they create

the mind and the matter, each in the cell he or she supplied for this union? Permit me to build this up for you.

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

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

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

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

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

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

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

Precisely as the soul stamps images and impulses upon

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

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

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

There is a masculine cell now to be considered but it need not be examined in so much detail for the distinguishing feature in its creation is chiefly in the brief time necessary in its formation. We may say there is a moment when the element as a cell does not exist but through imagery of the mind, emotion of the soul and functioning of the physical organism, the cells are quickly built, with all the impressions and impulses stamped upon them to become, each one a perfect part in joining its complement to build a man.

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

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

I have gone back to the beginning of the individualization of each one, in soul and body; I have shown that not

so much as a cell can come into existence except from a cell strictly of its kind or primary cell that has the potency of a variety of cells that become integral members of an organization of an individual. I have scientifically shown that there is no evolution, the higher from the lower species but each thing must have been preceded by its kind.

It would sometimes appear that I had done all of this to inspire the question, "Where did the first parent of each thing come from if there is no descent of one species from another?" My reply is an intelligent one but it involves much training of the consciousness, training it, almost, if not quite, to the standards of soul or spirit which comprehends there is no beginning and there is no ending.

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

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

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

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

EACH wrought alone, yet altogether wrought
Unconscious, not unworthy instruments
By which a hand invisible was rearing
A new creation in the secret deep.
Omnipotence wrought in them, with them, by them;
Hence what Omnipotence alone could do
Worms did. I saw the living pile ascend,
The mausoleum of its architects,
Still dying upwards as their labors closed.
Slime the material, but the slime was turned
To adamant by their petrific touch;
Frail were their frames, ephemeral their lives,
Their masonry imperishable.

—J. Montgomery.

COMMUNITY INTERESTS OBSERVED BY CELLS

THINK of the primary cell of the human dividing into two, the two into four and so on. Cell division goes forward, so that in fifteen weeks there is a great organization of intelligent individuals, each one lending its body for all the purposes of that organization; each cell holding in imagery the perfect body and persistently keeping itself in line.

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

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

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

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

Moving in and out among each other freely yet always

preserving the form of their aggregate is only one phase of their social considerations.

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

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

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

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

THE PERFECT COPY WITHIN

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

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

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

This may seem to be a selfish question; it is not; *for one can only serve his communistic or social interests the fullest when he is expressing himself the most perfectly.* Indeed, that question is the true test, it is the question every coral animal, every sponge animal asks and always

receives the answer: "*Do ana ve that which is your own best expression for through that ideal expression of each one, we produce that result, the ideal organization.*"

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

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

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

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

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

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

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

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

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

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

The imagery being held in the brain which is the psychical center to which the cells of the body report, and

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

It should be apparent to every one that the volition has the deciding, the choosing power, regarding thoughts. A thought can be neutralized by counter thought, or it may become a design for a building by being harbored. The treatment of thoughts is a process of forming conclusions—the conclusions one forms with that department of the mind which reasons inductively and deductively and chooses, being also the psychic center, brings the designer (the objective image forming department) and the builder (the sub-conscious executive department) into that relationship, which must result in a building, a result in perfect harmony with the thoughts chosen or permitted by the volitional department. This is the point where the finite in man dictates to the infinite in man. If the finite department exercises its senses and reason or intellect to originate designs, inasmuch as it is then only a finite architect, the builder must execute after a defective plan and produce inharmonious structures. We see these results in man's body and every other phase of his life, as disease or inharmony.

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

My most supreme lesson is to teach the man to pray with his own conscious mind to the innate department of his own soul to receive all copies for the details of his life's

affairs. I know of no way to state it more strongly; I showed in these pages where the designer comes in touch with the builder, I exhibit the intelligent brain cells as the organ of conscious mind; I also demonstrate that they constitute the soul center to which all cells report and from which they receive their commands.

THE SOUL IN THE SEED

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

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

Another individual with his chemical and microscopic laboratory examines just as carefully, the texture of layers, etc., for he, too, wishes to know all about his grain from the standpoint of utility. This examiner wishes to know many other things; he says this particular quality of grain is of a certain good class for food but he wishes seed to plant. There is much about this grain that he cannot disclose with his agents of test; somewhere in this grain an impression is carried which he cannot see with the microscope; he cannot make up his report on reproductive value until he knows about the surroundings under which it grew. He says that he knows the grain of wheat, which he is examining, could never develop into rye or grass, but if it has grown up among such things, the

succeeding grains may develop many chemical qualities and even the reproduction standards of neighboring grain, or wheat. He wishes to know, since this particular grain of wheat grew as beardless wheat, how many generations back was it a bearded wheat. He says he cannot tell from his microscopic and chemical test, just how near ready this grain may be to return to qualities in its ancient ancestors, qualities that reduce the utility of the product.

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

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

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

He, in other words, imagines that he can read the potency of that which he not only does not perceive, but that which he has not conceived of as existing, the soul of his grain of wheat. It has not been a possible thought of this man

with his standard which is one of the two most usual: One, that God from his throne on high grows wheat after his own notion, the other, wheat is chemistry with ability to grow more wheat because it is matter that can take up matter and develop roots, stem, and leaves, and bloom, and seed.

Such an individual could not conceive of an *image in that grain of wheat's soul*, an image with detail of fulfillment not fashioned after its own coarser outer body.

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

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

TRUTH

TRUTH is within ourselves; it takes no rise
From outward things, what'er we make believe,
There is an inmost center in us all,
Where truth abides in fullness; and around;
Wall upon wall, the gross flesh hems it in,
The perfect, clear perception—which is truth.
A baffling, and perverting carnal mesh
Binds it, and makes all error, and to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape
Than in effecting entry for a light
Supposed to be without. Watch narrowly
The demonstration of a truth, its birth,
And you trace back the effluence to its spring
And source within us. * * *

Therefore, set free the soul alike in all,
Discovering the true laws by which the flesh
Accloys the spirit! * * * I go gather
The sacred knowledge here and there dispersed
About the world, long lost or never found,
And why should I be sad or lorn of hope?
Why ever make man's good distinct from God's,
Or, finding they are one, why dare mistrust?
Who shall succeed if not one pledged like me?

—"Paracelsus," Browning.

NATURE'S WOMBS

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

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

It may be the honey bee or the humming bird that passes from flower to flower that fulfills the office of carrying the physical element, that is the instrument of the soul, spirit, intelligence, mind with its image, impulse and potency essential to the fertilization of these seeds; or this element may be carried to the tube from other flowers, by the wind. It matters little as to this, however, for our lesson is two-fold: first, mind with its imagery must join mind with its imagery; second, God or mind does nothing except through a physical instrument. Since this latter is true, gross man has thought the instrument itself was the power.

A grain of corn in its outer part is another of nature's wombs in which the unfoldment of a new individual life begins—a tiny beginning in a tiny place perhaps but that

is born there which may tower like a tree and reproduce itself upon that tree hundreds of times. There is knowledge and reverence for a subject that grows out of knowledge concerning another of nature's wombs, that which receives and makes possible the development of the seed (the primary egg cell) of the human. I choose to call this place the first residence of the individual.

I have yet to find the person whose reverence was so low that this study could make no appeal to him. Motherhood and the true in woman rise in the respect of every beholder of this picture. A mind is degenerate with impure thoughts if it is disposed to condemn this study. The botanist may teach pupils of any age, concerning nature's wombs of flowers and their fertilization and be approved, whereas, in the past, some who approved of that, told untruths to their children as long as they could mystify them concerning the source of young animals and babies. That knowledge most vital to the young is withheld from them in all of the sources from which it should be imparted, and the instruction, in all of its unclean interpretations, is passed along by older boys and girls who are already addicted to practices consistent with the information which they delight to give to credulous youth.

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

The original single cell of the human has divided and every particle into which it has multiplied has partaken of food as does the amoeba, and has taken its place as membrane or body according to the appointments of the mind present.

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

The original image, as it came over from spirit, may have ceased to be the source of the body and character building very quickly, after that spark of the universal began to be treated by the father and mother. The mother, of the usual sort with fears predominating, has made much impression unwittingly upon the soul of the new being.

Her thought attitudes, her conclusions create the expectancies in the child's soul; she stamps upon it the impression that its grandfather having had diabetes at

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

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

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

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

I wish to convey an everlasting and profound conviction as to the all-power of a suggestion when it is accepted.

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

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

What is that accepted suggestion?

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

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

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

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

HEREDITY

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

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

Examining again the psychical man, we find not only all that is present in universal spirit, but much that is strictly individual and he even manifests the universal elements in an individual way. To illustrate; all expression of the universal even through that which we call innate in the individual is art expression. One could name all of these arts and find their number small as compared with the number of mankind.

I wish to say, therefore, that each one who expresses his innate self, although expressing a widely distributed form of art, expresses it (if naturally) in a peculiar manner. It is this which makes you, you; and me, me. I might say, too, that in the application of the unnatural methods

of education, this is the very thing which is assailed with every effort to destroy it; the methods of objective training from earliest childhood are adapted to repress all that innate individual expression—a direct destructive assault upon individuality, through creating echoes and copyists; attempting to fit all of a single class into a common mould.

Looking once more at the objective mind department, we find many varieties among any number of people whom we observe. There are those who have one faculty exalted and developed. Again, some who show the least sort of development in each faculty, and others, who have lost the objective outer organ of a faculty, who seem to have keener perceptions in that faculty than other persons. For instance: I knew a blind woman who could perceive things with a higher degree of perfection than those whose eyes served their usual function. In any instance, this point I am now seeking is apparent; that as the form of the individual is peculiar, extending to every cell that enters into his make up; and his manner of expressing his innate self—his psychical department, is peculiar, so is the range and quality of his intellectual or conscious mind unlike every other. Nothing that one expresses is duplicated in another and all effort to make him conform to a copy must fail in that purpose though it may succeed in preventing him from being himself, thus spoiling his life.

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

Suppose we examine a feature that is considered well classified in the realm of the ordinary physician. Let it be one who has tuberculosis, one of those cases we formerly said was so easily accounted for, where the immediate parent, say the father or grandfather had that same disease. Would the physician hesitate a moment to declare

it a clear case of heredity? Then if you ask him what he means, do you think he would have any other reply ready except: "I mean direct transmission of the disease; and the disease itself being caused by germs, the transmission of the tubercle bacillus."

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

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

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

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

Is our physician, who so readily said the tubercle bacillus was handed over from parent to child, prepared to say a wart and a snort are literally carried over as physical transmissions? There is a law of transmission and it

must be the same in all instances—has your student, working from the standpoint of things physical, solved our problem of heredity? Has he not practically said it is law when it hits but when it misses it is not explainable and he does not explain the wart and pigmentation coming down generation after generation—he simply says that it is heredity and “Now do not ask me any more questions, can you not see it is heredity?”

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

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

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

Sometimes I have realized that some members of my audiences were holding their breath and the most intense quiet was being experienced when I was at this point in my lectures. Some were actually afraid that I was going to declare, that in no manner, nor in any form is there any-

thing that is in parent or ancestry carried over to the child. To the majority of mankind, when you destroy the physical basis upon which they have endeavored to rest upon any subject, you completely demoralize them.

I find my students very deeply impressed when I have shown them that a wart and a blotch of the skin and tuberculosis all stand upon the same law; I have shown them that all heredity, as such, can do, is in some way impressed upon, is a presence in the primary egg and that nothing could be in the primary egg that was not in one or the other of the two elements composing it: Our examinations showing conclusively that no germ nor other matter could evade us, their whole basis of physical transmission as such is completely swept away.

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

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

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

principle but upon the same principle that the embryo may be impressed by the mother.

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

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

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

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

Ancestry could have had this standard: "No subject whose imagery I affect shall follow copy of my errors but the innate shall dictate the imagery of all my descendants." If no auto-suggestion held in any generation would compel the imagery of the perfect to be dethroned up to the birth of the child, his trend would be toward the perfect. Then if parents continued to hold the standard for the child, "only the copy from the perfect which is present within him shall be followed in his building," this would plant him right in the world. The child's ideal teaching, then, would be to look within for the guidance out of the department of innate perfect. If I may mention it, all the superiority of Jesus consisted in his looking within for all things of the highest. The acme of slander is in distorting

his lesson, to teach that one must look without for the perfect pattern for anything the individual is to become.

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

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

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

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

A man who cares concerning what his children shall become, their dispositions and tastes, must look further back when he is choosing their mother than to the period of courtship. The things she manifested the predominating emotions—the predominating things of every sort in her life ordinarily will tend to appear in the child. I use

the word, *ordinarily*, because the extraordinary in this form may occur in a woman: Suggestions may be given by another or by her auto-suggestion, expunging all those records which she has made as impressions of the undesirable things in her soul

The woman contemplating motherhood must not think that even if a man has become free from the desire for liquor to which he may never return, that it would guarantee that his children would not have strong desires for liquor. Nor should she consider that his reform, though complete upon any subject, would assure that his children would have an average chance as if he had never done those things.

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

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

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

Since we know that transmissions in the sense of hered-

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

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

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

HABIT AND CHARACTER

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

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

In every course of action or thought the standards of the voluntary become those of the involuntary. The thing chosen and the manner of its performance while in the department of volition will determine how expression shall continue when the sub-conscious or psychical department takes possession of the subject. After that period one need give no more voluntary thought to the subject; it will go on without being directed by the consciousness.

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

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

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

Again what is habit? Habit is the spontaneous expression of that which the volition chooses or permits. Practically, what are these repeated practices involving, thought or action, or both? They are auto-suggestions, and auto-suggestions must go to the soul and after that they constitute the soul standards and they come up in form and action spontaneously the same in kind; the soul is the field in which our seed thoughts are sown and life is the harvest.

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

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

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

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

It is a law that an auto-suggestion shall promptly take form in the soul. That which is built by the soul is presumably for the permanent man and one's soul deals with things chosen by the will just as if it were building the man after his own idea. Anyway the soul takes charge of the design and one must use the formula and principles of our "Perfect System of Healing and Culture" in order to remove from his soul that which auto-suggestion has made a part of himself, has made into character.

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

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

character usually exhibits, therefore, sense, sensuous, sensual habits, things to be enjoyed chiefly for their play upon the sensation. *To have in the department of the innate self the potency of the perfect is of no consequence unless character partakes of the elements in that department.* It is only that which one makes into character that counts for anything.

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

Why enumerate illustrations! You already realize that we classify the individual according to his spontaneity.

Every demonstration in music or other art is judged upon this same basis. Until proper art is the character of the individual his most perfect imitation will curse him. He must live it until his spontaneous expression is the beautiful art, so that he will not be a mechanical, an objective, an imitating performer. It is quite impossible to create a profound conviction in another of being that which one is not in his character.

The very best performance, the most perfect rendition of that which should be in the character but is not, will always fall short of the blessing and pleasure to others. Why cannot one be deceived; why can one not receive as much blessing from a well performed thing, which has not its source in character, as he can from one who speaks or acts genuinely? Because soul looks to soul for life; one who only mechanically performs, not having lived it,

conveys no life through it. He must first live life into it. One cannot be deceived because the pretender telepathically conveys the truth to others the fact that he is pretending.

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

The New Psychology showing so definitely how character is built of the thought conclusions and the things one chooses, must supply comfort and reassurance to all who would care to build character scientifically.

HOW HABIT IS FORMED

HABITS are of the mind and soul—that is, they are mental and psychical. Habits must manifest through the body, of course, because it is the instrument of the intelligence that uses it. There are many habits that pertain to the body in acting upon and over the body; there are other habits that are exhibited through the body in which the intelligence carries the entire body into a performance. A surgeon sharpens his knife—acts upon the knife itself; he cuts with the knife and thus manifests through that instrument. Credit and blame are often extended to the instrument in such a manner as to cause one to think that the instrument is the man. When this is the attitude then material standards are adopted with the hope of changing the body, just as the surgeon might have a new weld or new temper put in his knife because the wrong limb was amputated or because an unnecessary operation was performed. For all corrections, we must look back of the instrument to affect the intelligence that controls, builds and directs the instrument. Habit is a thing voluntarily chosen, or by the voluntary mind permitted, or approved. The majority of things we are and do outwardly, need correcting and although they have been named habits by many teachers, no one has taught a scientific formula for overcoming the undesirable nor for their replacement with the desirable. You note that I do not condemn all habits. Many have heard so much against habits that they never suspected that the best we are is our code of habits, as well as the worst.

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

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

One chooses to smoke a cigarette; with an adaptability to become an echo rather than a voice, this person, male or female, chooses to do as the rest and to smoke a cigarette.

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

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

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

fail to do so without them. A habit becomes a vital part of the individual—that is the sorrow of it when it is an evil habit. The habit may be essential to his existence and at the same time be so destructive that it will cut the life short. Readjustment in curing habit is most vital. To compel abstinence, which is not a cure of habit, may be most dangerous.

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

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

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

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

PERSONIFICATION OF THOUGHTS

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

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

The chameleon has a power common to all live subjects; it changes its cell condition and its pigmentation instantly by calling to its imagery department a picture, usually suggested by environment—hiding, although lying exposed upon a lady's green dress copying its exact shade and as perfectly blending with the blue which she may afterward wear—or it may choose to copy her gold ornaments or other jewels. All creatures follow this same principle, even man himself; however, almost all other individuals have to unfold, grow more gradually into the new form or state.

An animal, bird or fowl moves into a new community and proceeds to become naturalized; very soon it has a new coat. This is not produced by environment rubbing off, attaching itself to the individual; it is an unfoldment

from within; a new image impresses the minds of the cells which constitute hair or feather. Mind is the Builder.

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

All forms are materialization or personification of thoughts.

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

Mind, not matter, is the builder, but one who accepts the standard that matter is the builder will create with his mind just such a result as that which a sense standard will produce.

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

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

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

We have the two standards (the builder is the same in

both instances) side by side. Florence Nightingale, the grand character of history who loved; and Bridget, the Bruiser, who has many descendants with their standards similar to hers, that is, that man is his body. Those who hate and lie and steal and dissipate, because their thought must take form and action, develop personalities similar to that of Bridget the Bruiser.

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

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

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

The misapplied good becomes evil but outside of man there are few sorts of creatures whose minds are filled with images whose prophecy and fulfillment are hideous.

DISEASES AS HABITS

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

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

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

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

Tumors, sometimes through obstruction and pressure, cause cells of various organs and systems, sometimes of heart, stomach, liver or kidneys or nerve centers to perform very erratically and other systems and organs through their cell sympathy or adjustments become deranged until the whole body is in a most inharmonious state; the sufferer has many sorts of chronic diseases.

A surgeon should remove the disturbing tumor; usually this is not only the quickest but the best way to deal with a tumor. The surprise always is, why do not the disorders disappear which were caused by this foreign body? Because there is nothing in a surgical operation to remove the images from the minds of the cells; nothing to train them out of the habits of inharmonious sort. There is

usually another operation and still another in the effort to become liberated from conditions that were thought to be dependent upon the original tumor.

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

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

This analysis demonstrates chronic disease as practically a psychical condition of the cells, primarily. This is true even if an organic state has also developed which is consistent with the states of the minds of the cells. The chemical and other forms of organic states of the cell bodies can only be corrected through an effect upon the minds of the cells. The cell minds are controlled out of the soul center; the soul center looks to the volitional department to originate or approve of new images and pass them down. We disclosed elsewhere this truth that the voluntary mind has no ability of itself to create proper images for the body but it can receive those images out of the innate department, approve them, then pass them down to the soul in its building department and thus modify conditions through supplying new images and impulses to the cells and send them to forming new habits.

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

The New Psychology, treating as it does with the laws and formulas of building, will prepare its student for destroying all old imagery that is undesirable and equip

him for selecting the imagery to constitute the thought life, the personification of which will give to him the body of health, the countenance of beauty, the magnetism of charm, the mind of keenest perception and a character most superb.

SOUL-CULTURE

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

I have many ways of knowing that if a man were brought to the perfect demonstration of his potentialities, he would have attained the heights of ideals and nothing more could be desired. This potency is within him and its manifestation is dependent upon himself. How he may attain all is fully comprehended in Soul-Culture.

By potentiality I mean an inherent presence that is intelligent, powerful and is under impulse to express a perfect body, perfect mind, and superb character. This expression is dependent only upon permission. Think of it! a deformed body, or diseased; an inefficient or uncontrollable mind, in the presence of a supreme power and intelligence which is under the impulse to bring all to perfect standards, and only awaits permission. Permis-

sion of what? The permission of the individual's voluntary mind, for man can *will* to hold images in his mind of all sorts of diseases, all sorts of fears, and all kinds of limitations (this is set forth in "Mind the Builder"), and these are hindrances to the expression of potentialities.

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

A great student and scientist, among other wonderful achievements, has shown a thornless and spineless cactus, and yet he does not claim to have added any potentiality to the prickly and fibrous cactus we find on the desert. Indeed, he studied the inherent presence, the nature and possibilities present, and proceeded to provide an environment which would permit these potentialities to be expressed. He added nothing to the cactus—it needed nothing but liberation. As if to answer prayer and aspiration, after he had worked a long time to show the smooth, tender, edible cactus, and had proved that the mean and useless desert product had in every cell of its structure the potentiality of that beautiful, tender, and useful vegetable, a mining man in Mexico informs the world that there is a territory in that country where this identical cactus grows without cultivation, abundant, and luxuriant, without thorn or spine; and is eaten by man and beast. Cultivation never brought anything past its inherent possibilities, but cultivation has caused the revelation of those, and we stand in awe frequently at the marvels resulting from liberated potencies.

The government in reclaiming the desert is providing the right conditions for many kinds of agricultural and horticultural products to show the powers and attributes present in the individual seeds and species. To satisfy the taxpayer that it is right and worth while to provide for irrigation of the arid region, the experiment stations point

to a "common apple" or "scrub" fruit or vegetable as it has developed under the effects of the soil and climate of the redeemed district, and all of this shows there is even in the seemingly poorest specimen a potency, which under favorable conditions, can express all the properties of the best.

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

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

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

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

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

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

But this at once conceives of man as spirit, and the inherent in spirit is to be supreme over the matter in which it is incorporated. Then, if spirit, there are laws which it fulfills in all of its expression or being, and if it is supreme, it should, if liberated, bring all, including its instrument, to its standards and laws. This we know is

fact, and therefore, we find spirit, even the soul of man, operates under the law of *harmony* if permitted its natural terms. Giving the soul its normal as to harmony, then providing it with its terms regarding the body, it would bring the body to the perfect standards of harmony too. Then, there is mind which reasons and comes in contact with the objective world through the senses and can exercise the office of selection. This mind is also an agent or instrument of the soul—if it is brought to the standards of the soul, perfect harmony must be over the mind as well as the body. When the soul's inherent standards are fixed over all, we find a unit of physical health? It consists in establishing the soul's inherent standards of harmony over all that the body is, chemically, electrically, functionally, structurally, etc. How is this to be done? Man, having a department of free will, may think with his mind and perform acts which are not consistent with the soul's standards, and so experience inharmony, even disease in body or mind. Since choosing the wrong imagery and doing the wrong acts cause the disorders, then order can be produced and maintained only by his thinking and living in accord with the soul's inherent standards and he should practice formal suggestion.

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

This essay has accomplished its office if it has convinced you of the powers present within you, and I am quite sure our formulas prove effectual in bringing them into expression. Use the key to the soul, suggestion for all healing and growth.

INTUITION, ITS RANGE AND PRACTICALITY

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

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

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

However, when man has wished to know about constructive principles, he often has obtained his scientific revelations from the animal. Inherently the animal is a scientific builder. That natural spontaneous impulse or propensity which moves the animal toward the actions which are essential to its welfare is called instinct, whereas the same powers, attributes and principles in man are called intuition. That instinct in the animal is adequate for the entire range of its deeds or possibilities, I think everyone believes, also that it need only answer to the within to manifest all of its individual possibilities. Finding a corresponding quality, though under a different name, in the man, it seems only reasonable that the man should receive the practical value from his intuition that the animal does from its instinct.

Every one must perceive that I ascribe all superiority,

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

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

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

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

I wish to be understood at the outset: I do not undertake to increase the intuitive knowledge or powers—they do not need it. I do give you a scientific method of increasing their *expression*. My books are all written for

the average individual not the specialist, nor even students. That which I say upon this subject can be fully understood and applied. You may need to read it many times before you realize it all.

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

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

THE SOUL'S PICTURE GALLERY

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

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

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

The soul has an ideal upon every subject that pertains to the individual's life, and these ideals essentially are present from the beginning of his individualizing. These perfect ideals are present in the individual whose life is unseemly as in one whose life is beautiful. In the latter more is permitted to become real; in the former the true ideals are repressed. Man's heritage not ever being lost (this is consistent with potentialities already treated upon—never being lost, though repressed), all of his training and aspiration should be to come into his own, through expression.

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

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

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

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

She could have played it over the old way and declared

it was correct until her soul would have accepted the suggestion and ceased to protest, yet she would have planted inharmony, for the appointments of her ideal would not have been met.

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

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

"The New Psychology Complete," the portion given to the "Chemistry, Magnetism and Psychology of Love," is to instruct and save people from the auto-suggestion that because there is chemical and magnetic attraction between them they are, therefore, adapted perfectly to each other. I am sure the sensations that opposites in sex have felt when they were together have been the source of most of the determinations to compel the false to fill the true ideal.

Possibly you do not need these thoughts, maybe

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

Just as the soul has pictures, up to the ideal, upon everything else touching the human life, it has its ideal for its physical body. While the body is below the standard of good health there is unrest in the soul—it wants its ideal realized in its physical instrument. Man has not asked for the inner standard, and certainly he has not asked the inner power to establish its standards. He asked me formerly, when I gave drugs, what I thought he might reasonably have as a body, and then left me to add to his body that which, in my opinion, would give him as good a body as I thought he could have. I had studied anatomy, physiology, and medicine; I had dissected bodies alive and dead, and according to that source of imagery I drew a design for my patient's body. If his color were not up to the taught standard, I gave him coloring matter; if lean—well, I had learned while on the farm that if you made a hog take more food he would become fat—why would not a man respond in the same way? Of course, when demonstration proved opposite our medical theories, I explained that the patient must be an exception, for surely medical teachings could not be in error.

Yes, as long as I had physical standards, I consulted the physical, and when I became disgusted, as does every

physician, fortunately I looked beyond the instrument to its master, and there found the perfect ideals as to the instrument, the body.

In this busy, practical life, wherein we have fixed our standards at quick, physical, material results, unless we become thoroughly grounded in these principles, we will not persist in the formulas involved in the law of growth and attainment.

We conceive of a power being present that can create the body ideal, so we decide we will give it one day and night to reconstruct tissue or dispense with habits and take on new habits and if all does not take place in the instant, our faith and our formulas are abandoned. These are the practices of those who are uninformed in practical psychology. Laws and formulas, the cause put forth will create the effect, growth.

SCIENTIFIC PRAYER

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

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

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

I do not give some distorted definition of prayer in order to make it cover our purpose—prayer just as it has been defined is our standard herein. However, we will see more in it than ever before. Prayer, in a limited sense, has been considered a petition, a beseeching, or entreaty for favor, and of more or less short duration in performance. The full conception reveals that the predominant, voluntary mental attitude and the state of the involuntary constitute a continuous prayer and that every life is an incessant prayer and all the states of individuals are fulfillments of prayers and this fulfillment is because the

predominating mental attitudes are as definite commands (prayers) to the supreme power, which is the immediate executor with power and function to create the thing prayed for. Every life is a demonstration of the science of prayer as is every man a proof of the law of suggestion. That latter law is just as fixed, that a suggestion of disease produces inharmony according to the kind of suggestion, as it is that a healing, or proper developmental suggestion produces harmony, for in either instance a supreme power that obeys suggestions executes in perfect accord with the character of the suggestions.

In prayer, by which I mean not necessarily the formal prayer, but the predominating mental attitude, we do not have an evil supreme being that answers our fear prayers and a beneficent supreme being which answers in giving the desirable or things hoped for. The Soul-Culturist (psychologist) knows that the same Divinity is the immediate creator and answerer of prayer, and that this supreme power is faithful to give the individual the realization of his mental images, although we are just as scientifically certain that it is contrary to the inherent nature of this Supreme Intelligence to do other than bless the individual's life, producing and preserving harmony in the three phases of his being, that is, in his body, mind and soul.

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

First, let me call your attention to the fact that every man has faith; no man has greater faith than he who lives in terror and apprehension. He believes in the power of something that can bring him the thing feared and he also acknowledges he believes it is the will of this agency to bring it to him. This power, as he interprets it, may be in one form or another; it is sufficient at this time to note that it is a concession that there is a power and a disposition in all instances where one dreads or fears, or lives the

negative attitude. He feels also that his faith has become knowledge, as to the power and will of that agency of malignancy, when he has realized his fear expectations. The pessimist shows to have faith, so far as his life is concerned, only in powers that are adverse to his happiness or progress.

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

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

Prayer as a form and praying as a duty, have had over-attention; formal and duty praying has never brought anything of itself. My mission in this thesis is satisfied if it burn into every one's consciousness that it is the thought lived, the imagery held—that is what a man is, or

will become. It is not a spasm of anything, nor the flash of image, nor formal prayer, nor the incidental act, but the prayer one lives, that he is.

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

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

Under the program of the average life there is much doubting, dreading and fearing and some little happiness, but generally mixed with some alloy. With that program they have very imperfect health and powers. Could we find the individual whose thoughts are all sunshine we would unquestionably find in that one a state of perfect health. Since those happy persons are so few, we need some method of impressing the prayer-answering power to establish the body in health and the mind in peace. Let us find a place of beginning. By analysis of the psychic and mental man we have disclosed that the prayer-answering or building department is subjective; that it is susceptible to the impression of the prayers directed to it by the will-mind or the suggestions given by another while the aspirant is in the passive state. These prayers must be in accord with the desires of the one who receives the suggestions or prayers; there being two factors or states, each bringing its kind of answer, one or the other state must exist, either desire and expectation or fear and expectation.

There can be no expectation in a degree to create

results in the absence of faith. We are bringing the object of our faith so near to us that we can comprehend its will and its power and the law of its action, and, therefore, I believe Scientific Prayer presently will mean: *We desired and we obtained the desirable.*

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

In all I have said as to literal fulfillment of prayer, or the equivalent, coming in answer to the predominating thought, or to specific prayers presented in the passivity, while assuring you of the power in the supremest way, I was, of course, not forgetful that all must occur with perfect regard to all of the laws. Spasmodic praying, living an attitude, prayer in the passive state, none of these, nor anything else, can set aside the law that is in the nature of the things comprehended in that which is desired or feared. Neither desire nor fear would cause the body to ascend if one stepped out of the window. Nothing in mind will set aside gravity law, but by co-operating with it, mind may gain its agency. No form of praying or living a mental attitude can cure the body by setting aside Nature's process. By prayer we bring all our potencies to harmonize with chemical and functional laws, then health harmony results. No prayer or living an attitude will bring a man business success contrary to the laws of business success but through the right imagery or prayers, suggestions, he brings himself and all else involved into accord with those laws.

The true ideals, the true purposes, being held, causes one's telepathy to affect the best conditions of other men's minds so they become agents to fill their place in one's business life. If you expect every man to be treacherous

this is equivalent to a prayer that you may be brought into rapport with those who will betray.

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

It is the soul that answers prayer, for it builds, it creates; it is a divine chemist, a supreme machinist, it is the telepathist that gives the impulse to another soul to bring the mind and body in accord with you so each may fill his part in the other's life. The soul inherently knows principles, it will give you conscious knowledge of those if you pray believingly and live toward it as if you believed in it.

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

With absolute faith, perfect trust and aspiration, all of which are attitudes and activities of the voluntary mind, "ask for whatsoever ye will"—your soul will create it or bring it, consistent with the laws of persons or things involved in the fulfillment. Become as a little child to your innate self, is the whole instruction.

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

The scientific Soul-Culturist begins by admitting disorder which is indicated by certain symptoms that may be manifested in body or mind, usually both; next, he believes his own soul is able and willing and the only power that can directly affect his body. He has accurate knowledge that the soul can be treated to make the corrections so he turns his mind in an aspiring way toward the soul, desiring and expecting that through the processes in which

the soul is absolute master, harmonies will become established. He knows he must live this prayer which is a mental attitude of faith, trust, and aspiration, continually; an hour of absolute doubt of the good outcome, or a fear that other disorders will arise, is an intense prayer of faith, which compels the soul to create after another design. This is the way a Soul-Culturist cures himself by prayer. How he is cured by another through prayer is as follows:

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

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

Again, you see the definition of Soul-Culture, which

brings by its terms, the physical in touch with the spiritual or religious man.

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

RELIGION

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

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

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

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

Let no one injure himself by passing false judgment here, declaring the above an opposition or antagonism to the creed—I have no concern with regard to such situations—my mission is to render man a superb service by taking him out of a state of condemnation, for no one can make

any progress while the auto-suggestion of "being all wrong" with no honest way of becoming right, is over him.

You ask why I am so determined to ease a man's mind upon a subject upon which the majority of teachers cause him to become desperately uneasy? I reply: Because a man's soul is the immediate source of his body health, mental power or poise, and the state of the soul reacts upon the soul itself. If a man suggests to himself condemnation, his soul proceeds to condemn him in all phases of his expression.

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

Every individual who ever loves anything that has life in it, is religious. The more one loves, the more religious he is, and the wider the range of his self-forgetting love (by range I mean the more capable he is to perceive life in its myriad forms, on into ideals, and the invisible), the larger is his religion.

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

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

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

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

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

There is a story of a young sculptor, who was so weary with travel through the rough country that he rested at the foot of a large stone cross on the side of the hill and went to sleep and while he dreamed he had a vision fairer and more beautiful to him than it seemed possible for the soul to conceive.

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

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

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

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

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

His execution progressed and on the day his task would be completed, an aged priest called feebly for a drink from that spring, beseeching the kind service so that he might be able to drag himself to a cottage where a sick child lay to whom he would minister. As the sufferer continued pleading, the sculptor said: "I work a great work, I cannot delay."

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

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

At evening the sculptor threw down his chisel. "It is done," he exclaimed. "With my hand I have wrought supreme love." As he spoke he stepped back to view his work. He stood by the cross to look upon it. But, brushing his hand hastily across his eyes, said: "What is this? Where is the pity, the tenderness so beautiful in

the face of the woman?" The face was the face of stone. No soul was there. Slowly he realized the truth.

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

Every one was kind to him and brought him something and presently he was able to understand all—individual need. From all distances they brought him their griefs, knowing he could sympathize and relieve. He became known as "Brother of the Cross."

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

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

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

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

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

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

In this touching story, you have in its first portion when the sculptor excused himself from the service of humanity and did the forms, the parallel with all who enter into form

but not the feeling, though they may be classified as religious, and the world goes on in need, suffering and neglect; those who could serve, but in delusion make excuse and point to the forms they practice, must come to the same despair as did the sculptor when he realized his life's work.

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

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

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

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

SING YOUR OWN SONG

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

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

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

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

Chanticleer became all the more confident and persistent with opposition, then the evil ones plotted again. This time they would show him that he had no voice of song. They would entice him deep into the forest where he would hear the sweet melody of the modest nightingale. *Though they declared his voice coarse and that he had no song and that song was given only to the nightingale; that they scorned*

all of his pretensions, Chanticleer was not changed from his purpose. He paid all tribute to the love and beauty and grace in the nightingale's song and welcomed it as the sweet, soothing song of the night, a complement to his song that brought the day which dispelled the night.

In the parable of the birds and fowls we have all of human life; among men, the good who love and serve and forgive and their opponents who would take the blessing at the hands of the loving and yet place every possible obstacle in their way; rob them of their confidence in themselves and their purpose; degrade and mar and mock and turn to jest all that is noble and beautiful in the teacher and in his teachings. In the day when Jesus was spat upon; when his motives were impugned and he was shorn of his beauty, so in this day, envy, falsehood and ingratitude are extended by the multitude to all who would elevate, dignify and lead mankind to majestic thought, word and deed. The cawing of the crow and hoot of the owl and the shriek of the hawk to turn harmony into discord, so as to prove that there is no music, is like the human malignity that interprets magnanimity as pretense and spontaneous beneficence as shrewd calculation for personal ends.

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

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

The New Psychology teems with *practical* idealism.

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

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

First, an imperfect instrument—the absence of the perfect instrument with which to express. An obstacle? Yes, that which holds the great privilege of aspiration, effort and training into fitness. To train mind and body to the perfect adaptation to innate commands and their fulfillments is the purpose of individual existence, therefore to sing one's own song is the purpose of the temporal life. Individual unfoldment can only take place through one's song being a service. One's own sun can rise only through his enunciating his prophetic song and yet he has no dawn until he creates sunrises for others. Let me say this a little more tenderly, yet convincingly, than ever I have spoken to you before: *you have a song that you can sing and that you must sing and that I know you will sing.*

It is your own individual song and you will set it to your own music and you will compel darkness to disappear and cause the holy sun to rise, the sun that shall light up and give warmth and cause human life to fructify in riches.

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

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

I know you have a glad new song, a song of regeneration through choosing the thought, word and action consistent with the image within. I know this song, this your own self-expression has already inspired you to many noble purposes and deeds—I write to you now to tell you it is worth while to be steadfast in faithfulness to your ideals for you will reach a point where you will see achievement in every thought, victory in every hour. I know you are endowed within; imbued from on high with power and knowledge of deific potency and portend. Believe, then, yourself, that you are charged with a mission: be self-assertive; claim your kingly heritage; take your high place; there are such crowds still grovelling that there is much room for dignified, majestic man. Be proud of your body because it is the residence of your soul, but see to it that you choose the thought attitudes that will create a body worthy of the high esteem. Exalt your intellect because it is the sentinel over the soul and the soul's chosen instrument of self-expression.

Realize that all of your being is sacred, sacred to you. Remember that to ghouls there is nothing sacred, they deal in rotteness, and if you have something or are some-

thing more heavenly beautiful than usual, these mixers with death will endeavor to contaminate your most precious possession. I warn you; to that grade of manhood nothing is sacred and they do not hesitate to degrade in your sight all that really is beautiful to you.

Chanticleer was assaulted by the ruffian that envied all that was beautiful and who was a natural enemy to love; yet the victim with torn and bleeding and soiled body arose to call into existence once more the light and warmth of day to bless the worthy and the unworthy.

You simply cannot know me and remain discouraged or disheartened—you are sacred; you are beautiful.

VOICE OR ECHO

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

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

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

The home is organized very early on this basis; one shall be the voice, the others are echoes. During the period of courtship there may be a mutual naturalness in which each respects the other's individuality and encourages its expression. After the lovers are united, a promised co-operative, complementary life becomes a competitive one. Each promises to help the other to express all that is innately possessed, but they forget that, quickly, in the presence of the tyranny which has been acquired through the principle often found in the departments of theology and learning.

The psychology of this subject is the psychology of slavery, the process proving out which shall be the recog-

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

To realize that this is all unnatural, one need only look to the innate potentialities in each human soul. His highest right is to be himself. That he accepts the decree of a violent force which intimidates him is not any proof that he could not express an individuality. He often imagines it is the power that is nearest to him, physically, that robs him of his liberty, his power to be a voice. If he works in some department of construction he thinks the people who employ him have made and continue to make an echo of him, so being a laborer he fights capital. The cause of his being an echo dates farther back—back to theology, parents, schools and government, and all other departments of competitive, not co-operative life.

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

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

The individual usually uses his objective department to compel the intuitive department to accept the sense

voice and become its echo, and the great human disaster, inefficiency, results.

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

MY WORLD, WITH WHOM SHALL I PEOPLE IT?

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

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

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

I could be friendly and genial to the average man or

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

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

A human being has many fields of action and expression—these are as so many worlds. There is the business world, the occupation or profession which brings one into contact or association with others upon the basis of exchange of service; there is the social world with which one mingles to exhibit manners and dress and to say the unmeant things in a double-meaning way; there is a friendly circle large or small in which real heartfelt sympathy is exchanged, each having the interest in the other, leading to an effort to be helpful. There is the world made up of those of the same blood, the relatives. Finally, of the same class, there is the individual's domestic world.

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

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

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

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

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

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

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

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

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

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

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

There is pleasure in hell as pictured by Dante compared with the suffering, degradation and ruin in an outward act or attitude which should be a love demonstration in accordance with the laws and harmonies of "My World" which is experienced from the standpoint of objective sense. This is true even if custom or state law, with its army to enforce its commands, would bind the situation upon you. If you are sure you have made a mistake—if you have taken a citizen of any of your other worlds who is not also a citizen of "My World" and endeavored to establish relations that can only exist between those who are in each other's "My World," then you have made a mistake which can only be corrected when you cease to make such a pretense. One may be punished in an objective way if he does not obey the human agreements, called laws, but when he acts counter to the law of his being the consequence is absolute ruin through repression

of all that it is innate in him to become. Expression is defeated.

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

Theology

GOD IS

SCIENTIFIC MAN BUILDING DIVISION



ASPIRATION

IF *WISHING* should become, in almost any one's life, aspiration, there would not be a shortage of attainment. The quality of things realized would be predominantly desirable; down in every one's soul there is a wish for the really worth while. To drift with the current seems easier than to make research into the law of attainment by which that wished for could become possessed or unfolded.

Drifting and haphazard prove an absence of aspiration, for aspiration puts an end to doubt; uncertainty cannot exist where the laws of a thing are complied with and a resourceful mind can take any realization and follow it back to its source and disclose the law by which it came into existence—he would find that the principle of aspiration was the beginning. One may take aspiration and analyze its laws and disclose the source in which all desirable things and things feared have their initiation.

Mankind has been so busy in an effort to construct a theology out of every large conception that it has immediately put an end to the disclosure of a working basis of attainment; we will show that there are laws and formulas governing all things and that if one would have a certain result he must apply the laws and formulas; he must put the cause in line with the effect desired.

The presence of knowledge is no guarantee that that knowledge will be expressed; in the human being this is true also that in the presence of a superior knowledge the individual may use an inferior quality of intelligence. The presence of power is not evidence that the power will be exercised and in the human the high degree of it may be defeated and expression be manifested in low degree. These facts would indicate that there must be some law or principle by which the knowledge and power would be brought into application; fortunately the same principle will bring forth either knowledge or power or both and the

formulas by which one may avail himself of the superior expression in the form of power or knowledge are the same. Our study is so very simple if one will permit it to become so.

That which is vitally important to a human being is called a need; we sometimes speak of needs and possibilities—with my interpretation of the human being I am sure a possibility of expression constitutes a need. If one has a possibility in a direction of self-expression which he does not attain I am sure there is a vital result defeated and he is not as helpful nor as great as he should have become.

The presence of that which is recognized as a need is an assurance of a possibility. At this point a casual observer will disagree with our treatment of the subject for he thinks he has exhausted all possibilities in his effort. He will inform us that he has concentrated his attention upon the subject; that he has exercised intense will power; that he has had a great sense of regret at the absence of the result; that he has lived a life of sacrifice and also of prayer; that he has worked industriously and omitted no opportunity to bring about the fulfillment.

I do mean to say that one may desire and work and pray and concentrate and use the driving force of will and yet in the presence of a possibility not attain that which is his possibility. The wealth of a material sort and command over men to serve, the masterful knowledge of the sciences that would seem to be involved in a result, none nor all would be productive of the desired and possible result.

One may master the technic of music through industry and have the aid of the best possible instructor, beyond all this have the musical gift and not express music.

One may become addicted to a habit that grows out of an effort to gratify an appetite; discovering its ruinous effects he may determine to abstain and make all essential effort to avoid indulgence for a great length of time con-

tinuing spontaneously to desire to do the thing he formerly practiced. With all the use of will power he may not become freed although he possesses a potency of healing. Many times there are those who have habits and tendencies that all the friends know to be injurious and that the practices prevent the success of the individual; they may all know of a power that could correct the trouble and would gladly force upon him a cure, all to no avail.

One may have an illness of any degree; he may expend fortune after fortune and follow dieting and all things prescribed at any sacrifice and yet in the immediate presence of the healing power may not improve in health.

One may *not* have a disorder but, receiving an unfavorable diagnosis or when associated with others who have a disorder or becoming convinced that on account of heredity he may have disease, becoming filled with fear, develop disease which he fears. I will add here that he may develop his inharmony through the application of the power which is declared above to be present in all the instances of failure to realize the results of which he had the potency and knowledge. And I can add again that in the history of the individual usually it is disclosed that he lays hold upon the knowledge and power, the Supreme Potency, in a destructive way misapplying the force more often than he applies it constructively. If one should analyze the results of fear he would disclose the power and knowledge and where they are, to which one should aspire for attainment of the desirable.

In some of my illustrations I have shown that one may exhibit aspiration and yet not fulfill the fruits of aspiration of the right sort; this is because he does not aspire in the right direction.

Aspiration is looking askingly; to reach a desirable result one must look askingly toward that which can fulfill.

For man there is but one immediate source from which

the knowledge and power essential to his guidance, instruction and growth can be manifested. Although that Supreme Potency is stored within each one it does not compel its office but answers to the principle of aspiration. This indicates that fear is an emotion that looks expectantly to a power that can fulfill the thing feared and sets the one Power to working, the creative Power in himself. To become filled with fear is to pray in the most effectual manner for the thing that is feared to come into fact.

It is a scientific truth that if one becomes emotional in an asking way, looking to his Innate Self to bring him the desirable in the form of healing, art expression, success, or attainment in any other form, as character elements, physical skill and mental perception, he reaches all of these.

Aspiration should not be weak in any one; perhaps would not be if every one understood that the heights are attainable when one aspires with his conscious mind, looking toward his soul for guidance, and then actively executes according to the promptings.

Aspiration means looking askingly, commandingly, expectantly and persistently; it involves faith and hope, also confidence. The source, to which one should look aspiringly, gives the vision to the outer consciousness. The vision is as an architectural plan; it is a star by night and a cloud by day that guides; the Innate Self does not do the work, it guides it and if its prompting guidance is followed it orders the cells of the body to function in a manner to supply energy, endurance and skill to execute the plan; it sometimes prompts the volition where to find and choose technic to serve as the best code through which to objectify the ideal which the Innate has supplied in the plan it has given to the consciousness.

Aspiration (asking the Innate Self) should be lived all the time for all purposes. One needs to be guided in the ways of "making a living"; it is as much a necessity

to have the best inspiration concerning how to obtain one's daily bread as it is to have the Innate guide one in expressing an art. One needs the fruits of aspiration (the gift and guidance of the Innate Self, which Jesus called the Holy Spirit) incessantly in his contacts with the fellow man, for his correct interpretation—how much and in what form to trust him; how he can best serve him; in ordering his own deportment, his habits, his attitudes and all things that touch his objective life

Jesus showed an understanding of this in greatest detail when he said for one to enter into the closet (the Silence) and close the world out and then ask the Ruler over the Kingdom of Heaven within one to make all things in one's earth, objective or physical life become, in its harmonies, like the harmonies that exist in the Kingdom itself. The prayer he taught was for the objective consciousness to exercise the principle of aspiration (looking askingly in the direction of the Innate Self) in order to train all of the phases, intellect, character and the body into oneness of harmonies with the Father in Heaven—the Father and the Heaven within the aspiring one.

Limitless growth is provided for in sincere desire leading to aspiring for that which is desired; asking for whatsoever you will of this Supreme Intelligence within you is the formula for attainment; not thinking for a moment that the thing itself will be delivered into your hands already created but that the Source will guide your decisions and your efforts in the essential manner for attainment and obtainment.

PSYCHICALLY SENSITIVE

TO BE psychically sensitive is the most beatific constitution; therein is the highest spiritual endowment, therefore, the largest usefulness and sublimest happiness are in prophecy with one so blessed. Whether this is fulfilled or not is contingent upon the individual's understanding his quality of being psychical and how to preserve himself from destruction through suggestions. To be psychically constituted means an especial susceptibility to suggestions in all the forms; they may come to one in spoken descriptions, signs, imagery held by those in rapport whether described in words or communicated telepathically, pains, aches, diseases in all sorts of symptoms, habits, appetites and all peculiar ideas that dominate others; there is nothing that another mind or character or body may contain or manifest that one psychically sensitive may not fulfill (carried over through imagery) and he or she copies thinking that it is his own original condition. The disaster is increased when these symptoms are taken on purely under the law of suggestion.

All musicians, artists in painting, sculpture, acting, literature and every other person who gives expression to the superior self, including inventors, "geniuses," ideal farmers and business men, are psychically sensitive.

The percentage of those who have the greatest potency, artistically speaking, who ever express their art is very small; for the most part those spiritually gifted, that is, possessed of highest degree of art possibilities, are carried off in dissipation and intense emotions and appetites and their sorrows and disappointments send them into degradation.

The conditions will not change until practical psychology is understood in that department of its teachings which exhibits the power of suggestion and explains how suggestions reach individuals; explains that a psychically

sensitive person is so subjective that the prevailing suggestions will rule him or her; and particularly teach the fact that up to the present time, from every source and in every form, destructive suggestions are numerically stronger and given in a more forceful manner than constructive ones. Not knowing the law of suggestion and one's own suggestibility, one goes with the current. Invitation to go contrary to the laws of one's being is pouring in all the time and a sensitive person readily accepts them. Constructive thought or impulse to lead one in accord with the laws of the being is not very strong, observing life as it usually exists.

One who understands his own heritage of psychical sensitiveness can, by taking proper standards, scientific standards, become proof against the destructive picturing of others so as not to obey them nor take on their conditions; liberation can come only through knowledge and until this knowledge is applied the greater percentage of those best endowed for usefulness through self-expression will be carried off through sense temptation; or become overwhelmed, through their sympathies, by the illnesses, sorrows and myriad other afflictions of people with whom they are in rapport.

Some time ago a young man of the high class of inherent spiritual trend, multiple form of arts, was brought into my life whose saving would compensate for all my years of effort in mastering my subject of practical psychology and completing the pioneer work. The prospect was not an encouraging one and all who knew him had lost hope, except one person.

I wonder if the mother ever loses hope? I wonder how many millions of men and women have been saved from permanent ruin because she has continued to hope? No, his mother had not given up hope. She had always said: "Some one will come who can help my son."

It was the mother who heard of the writer and secured the interview in which she said so often while describing

his actions: "That is not like him, naturally, he's just the opposite." Because he was not acting himself truly there was thought to send him away and his mother had succeeded in delaying the plan.

After the interview with the mother the son came. He was possessed of splendid physique and good features; although every mark of the sensitive was in evidence he was not weak; innate refinement and artistic tastes were apparent.

He gave me his interpretation of his situation, which was that he had committed a most awful crime, every detail of which he could describe and which he was confident the detectives had unraveled and that they would call for him on his birthday. He could hear people in the street talking about him and he became convinced also that the people in the office in which he worked were in the plot to get him. When I asked him if he really committed the crime he replied that he was made to do so when he was intoxicated. This remark gave me a clue to the situation, for I had not the slightest belief that he was insane and I was just as sure he had not committed the crime.

I did not argue with him—everyone had done this with the effect to convince him more positively that he was a criminal. I saw the wonderful possibilities of a life like his when properly ordered and I proceeded at once to give him treatments—suggestions while he was passive and quiet.

By the fourth treatment he was beginning to doubt that he had done the deed and indicated this by asking me to put him into a very deep passivity and let him see from the record of his own sub-consciousness what he had actually done. He saw nothing and so I asked him to let me read for him at the next treatment. I then disclosed to his consciousness and my own that he had, while intoxicated, received the description of the act as if each item of it were being carried out by him; that this wicked associate with him in the low den told him (suggested to him) that

he committed the thing and my patient had carried over from his delirium into his sober state the pictures with the impression that he had enacted it all.

In the subjective state of intoxication he received in his sub-conscious a picture and because it was in his sub-conscious it could not be argued out of his conscious. Physicians and all the world may as well take this lesson—it cannot be controverted: It is utterly useless to try to remove from one's outer consciousness that which is fixed in the sub-conscious. If it were only in the conscious department of the mind, then reasoning would remove it, but when it is deeper the removal must be through suggestions that will act upon the sub-conscious. From that day forward we made rapid progress in reinstating his equilibrium and removing his worry and fear. He joined the class and obtained the liberation that knowledge affords; he could not have worked this out by himself; he needed some one to give him suggestions while he was passive. He requested me to use his case in illustration.

My greatest purpose is not in showing that one can receive suggestions when intoxicated that become laws over him afterward, although that is vitally important to know. Liquor drinking was not practiced from his own love or appetite for liquor; he entered into fellowship with one who did have the desire and through sympathy this young man took on the similar impulse; he was cultured and refined and despised the unclean, but he entered into rapport with the vile people, and fellowshipping them, he, upon that law that flocking together, birds become of the same feather, presently had their tastes. Being psychically sensitive he was open to the dominant suggestions of those with whom he had entered into sympathy. Since understanding that he is psychically sensitive, he enters into rapport preferably with sources of thoughts that are true and good and beautiful.

Would I advise the destruction of his sensitiveness? Not for the world would I—I would *direct* his soul powers

for art expression; therein is the great blessing he can give to the world.

The majority of those whom we call criminals and whom we punish as such, have the greatest possibilities because they are sensitive, but our methods toward them only fill them more completely with the destructive suggestions which they carry out when they are situated to do so.

The opposite of the psychically sensitive one is the coarse, objective individual who depends upon intellect, calculation and the senses; who esteems nothing except for its weight, noise, color, taste or scent; inspiration attends not upon his life—he would disown it if it came. It is better never to have lived at all than to be an objective individual, the opposite of the psychically sensitive, but one would far better be an objective individual in all of his constitution than to be psychical and not understand himself nor how to preserve himself.

DISPOSITION

THE predominating spontaneous attitudes, usually called disposition, taken by the individual, measure the happiness as well as the good that he or she experiences in the life. The dominant disposition classified as happy or unhappy, sweet or sour, kind or malevolent, unselfish or selfish, courageous or weak, benign or revengeful, honest or dishonest, true or false, frank or deceitful, is the result of one's disposal of the items of life as they confront him. Each phase of character is made up of little integral members or elements in about the same sense that the human body is comprised of myriads of cells. When the cells become a unit we cease to think of the cells but only of that which they constitute, but in order to understand that result, the analysis leading back to the constituent parts becomes necessary.

To change one's disposition would necessitate a change in his interpretation of the items of experience as he has occasion to deal with them or dispose of them.

One cannot interpret each contact in the daily life bitterly, resentfully, regrettingly or hatingly and then assume or manifest a beautiful disposition; one cannot be irritable with all the members of his own family and then spontaneously manifest a pleasurable disposition toward his friends—he would have to watch himself and put that on objectively, therefore, that is not his disposition. Again, I must say that disposition must be a spontaneous manifestation, not an assumed appearance. We must see that the trend of our inclination as we manifest our disposition is something acquired, something we have created by our previous attitudes which were taken under the direction or with the consent of the volition.

One has occasion to take a mental attitude toward every picture that comes in touch with the life; an attitude toward time, the rising hour or the retiring hour, the

working hour and the noon hour; he may regret there are sixty minutes in an hour and sixty seconds in a minute and regret that he has to pass away all the time. He may dislike the vehicles and the people he sees in them in the early morning hours when he has to go to his regretted work. He may hate the noise or the quiet of his place of business or the tones of the wall paper or the kind of pictures on the wall; he may hate the furnishings and draperies and when he looks through disgusting windows he may interpret the weather with horror. Do you not see he is disposing of all these items with a certain mental attitude and do you not see just as plainly that in this spirit with which he is disposing of the experiences he is making impressions upon the plastic self which will presently compel him to interpret in this same manner all things and treat all things in a manner perfectly consistent with the spirit in which he has disposed of the items of his contact?

I have referred to the above at this stage of my analysis so my reader would at once recognize the fact that one has already fixed the trend of his interpretations before he has become old enough to be connected with business; it is well to note here that when one has become of the age to be among people in a business or responsible relationship, if he wishes to correct his "disposition" it would be fortunate for him to know that he would have to direct his aspiration and effort toward the acquired department of the soul to place there the desirable and eradicate the undesirable. It is reasonably asked, when does one begin to form his disposition? The moment one is born or at least the moment he begins to receive suggestions. In the hour a child is born he is plastic to impressions that may determine him for happy interpretations or the unhappy kind.

A nurse who is a good psychologist would not let a baby continue making the effort to get its toe into its mouth when it was about to become angry or fretted in

its attempt; she would attract its attention to something else and ultimately the little one would get its toe in its mouth while happy and continue happy in the victory. It is a ruinous principle to stamp upon one the impression that he experiences happiness only after he has been very unhappy; that his joy is the consequence of his sorrow; that he can only have peace after he has had great turmoil.

It is true that it is bright sunshine that comes into the child's face when he has been angry and crying and fighting to get his toe into his mouth and after persistence he has reached the result, but he is also impressing his acquired self that to reach the victory, he must become angry and cry. You will find this same child later begging its mother for something which it knows it will not receive until it becomes angry and cries. It is something of rare occurrence if it ever is true that one has not been stamped with the impression of some sort of destructive paroxysm which must occur before the blessing can be realized and when that is the disposition one is compelled to interpret each experience of life as possessing a great mass of tears (destruction) with a little sunshine mixed in. A principle of this nature is contained in the idea that if there is an abundance of hell now there will be a greater abundance of heaven hereafter. If in dealing with the child, his guardian will see to it that its entire experience, in which it is aspiring to make ends meet, shall be heavenly he will have accomplished more toward creating happy, courageous, all constructive qualities in the individual's disposition than could be established in years of cultivation at another period.

More dispositions have been put on a destructive trend through the practice, during the early home life, of giving the child things it cried for and seldom giving it anything that it did not cry for, than through any other standard, perhaps. A girl growing up according to any such principle will not create a peaceful home, but after she is married she will fix her terms of receiving things at first having

had a paroxysm of some sort. A man may see evidences of her standard being to win through having fits of some terrific sort but he thinks such love as he has to give her will, when she has attained so great a thing as real love of a true man, be so happy and peaceful, so gracious in her disposition and so sunshiny that she will have no more excuse, therefore no more inclination to be depressed, morose, bitter, jealous or any other of the thousand things that she has been aggravated to experience before she married him.

I am presenting a principle in the above, therefore it is as applicable to the woman making this prognostication as it is to the man; the woman carries it so far as to think that a man who has a disposition toward excesses in liquor and any other intemperance, will, when he has her great love and attention lose all of that trend.

Enough men and women have deceived themselves upon this matter. Perhaps some will take a psychologist's word for it: Marriage, even with love, holds nothing to change one's disposition, radically. There may be changed relationships through which the excesses may be manifested for a time or a situation interesting the thought and energies for a while and a paroxysm of some terrific sort misses a date, but marriage and love hold not a remedy for an established disposition, to correct its undesirable qualities.

The woman may have her vision so occupied for a time that she sees only the beautiful in the one she loves—during that time he receives only praise but her disposition has always been to criticise and before long he will become her chief victim. He could be faultless—it is her disposition which must have its outlet; he need not supply any excuse yet in the absence of fault he will blame himself presently, then he becomes self-conscious and in trying to satisfy her by his perfections, makes real mistakes which he and others see as plainly as does his wife. She supplies the image and impulse and presently he has

a disposition of self-condemnation which will ruin any man for usefulness. Love and marriage do not of themselves correct nor destroy dispositions—an image and impulse go before any change and when *correction* is the change in prospect, only aspiration accompanying an acknowledgment of a need of correction can work that change, for disposition is a phase of the character, an impression upon the acquired self; to modify the acquired self requires new image and impulse, a new suggestion.

A man may be dishonest, surly, domineering, immodest or irritable and when he is first married have his attention so called away from his usual program that he will not manifest these things; when he takes up the routine of life he will disclose the fact that in love and marriage there is nothing to change the disposition, nothing of themselves.

That which any man or woman has built in the wayside will be present at the goal. Any goal will not of itself make any great change in the individual's self which he has builded, and yet any goal, any stage attained, especially the great events of life, afford particularly favorable occasions to take new and constructive standards in the place of the former destructive ones. Aspirations of the wife concerning the husband will affect him only to the extent they also become his; any inspiration of the husband will affect the wife only to the extent they become hers. Aspiration for correction seldom comes to an egotistical person for he or she will not acknowledge the fault, the need: the recognition of that is fundamental to aspiration.

However, when all of this which I have stated is realized to be scientifically true—that disposition, which is, itself, a spontaneous manifestation of a mental attitude or trend, is made up of the multitude of voluntary disposals of the items of experience in life's contacts, may not be desirable, not be a harmony, where is one to find a desirable copy?

I take the privilege here of reminding you of the innate

self, the department of perfect pictures in the individual, where perfect disposition has its nativity; I remind you that not only the phase of character, disposition, but for all phases of the acquired self, there is a perfect copy innately present.

No one has given expression to the destructive forms of disposition who did not in the same moment receive an impression that he was expressing an inharmony; that a harmony could be attained if he would but listen to the innate guidance.

If one will seek the kingdom of heaven upon this point, out of the highest within him he will receive a vision and assurance that he can use that picture as a working plan and build the perfect disposition which will cause him to interpret spontaneously every subject constructively. All that is in man is subject to his own regeneration through aspiration. I do not need to tell any one that the disposition to love, the disposition to joyousness, optimism, faith, trust, generosity, beauty and kindness is the ideal disposition as compared with the opposites of these. If the ideal were in an outside source (which it is not), then one should ask the intellect how to form the disposition; the Perfect for each individual is within himself, therefore, I must lead one to pray to that source for his copy and then voluntarily follow the copy a little while, then the acquired self will become made of the elements of the ideal, the human made of the Divine disposition.

There is much to correct in every disposition if healing of his disease is to occur—you cannot construct health in the presence of the destructive element in disposition. One's disposition is his worst enemy or his best friend.

THOUGHTS THAT LEAD AND THOUGHTS THAT DRIVE

THERE is only one *thought force* but it, like any other force, may be used constructively or destructively; as truly as thought used constructively builds the thinker and all things related to the thought so does that force when used destructively impair the health, destroy life's harmonies and tend toward ruin all along its course—nowhere in its contact does it become converted into good.

Teaching upon this subject would be useless only for the fact that each one has the privilege of determining how thought force shall be applied in his life; whether it shall destroy him in all directions of his effort or shall lead him into construction and increase beauty and harmony all the way.

We find frequent inquiry from those who would like to know how to distinguish the sorts of thought; they declare that although there are only two kinds they have not been able usually to decide for a certainty in which class a certain thought belonged. There are marks that will distinguish the sorts of thought. If the picture one is holding in his mind would not, if turned into form and fact instantly, be something welcomed and approved by his Innate Self—would not from that test be desirable, one may be very sure it is a destructive thought; in this situation it makes no real difference whether the picture calls for a form and fact in the life of the thinker or in the life of another; since it is destructive it is a destroyer of harmonies wherever it touches.

There is another infallible test; any thought which *drives* or *overwhelms* or tends to force the individual to think the thought or to do the act called for by the thought is a destructive thought.

Constructive thought leads, invites and impels, but never compels the individual. There have been in history two

kinds of rulers—the good ruler and the bad, the tyrant who drove his subjects and the leader who interpreted the best interests of those who looked to him and did all he could to aid in their self-expression. Thoughts are the same; they are driving and tyrannical or persuasive and leading.

If one feels irresistibly driven to do something he may be sure it is not the right thing to do, for there is always that quality of bad that tends to dominate or the quality of good that inspires and prompts to deeds, but it is modest and leaves one's outer will free to decide to act or reject.

Nothing is more prolific than a destructive idea; the offspring outnumber and crowd out all other kinds and soon the whole life is working upon a wrong principle; destructive thought cannot be satiated, however strong may be one's resolution, "just this once I will do all I feel and then never again let such ideas rule." It is like catering to the nerves when there is pain and one takes a deadening drug so that he cannot feel; when pain comes again the nerves cry out in keenest suffering until their standard is met as before. Also, just as no one who knows the serious consequences of catering to his nerves in pain would consent to narcotizing if he knew how to remove the cause of pain, no one would consent to the driving of a dominating idea if he knew the serious consequences and how to become liberated from the destructive force.

One who harbors and cultivates a destructive idea really appoints human beings, literally prays for them, to come and execute in his life upon himself the principles represented in the quality of his thought; persons may be the agents to do to him the thing he pictures with regard to things and people and always he commands the cells of his body to perform in his body in perfect accord with the quality of his thought. Destructive thought can and will carry only ruin and disaster in its entire ramification and one being ignorant of the laws of Thought in no way lessens its force. It is not even saving to have some good

thought impulses sandwiched in—one must cease to choose or permit the destructive pictures; they must be cancelled in the sub-conscious.

EXAMPLES OF DRIVING THOUGHTS

Many forms of enslavements to ideas have been analyzed by the writer and repeatedly, in some of the forms here mentioned; they are mentioned to contrast with the constructive forms of thought which will be given as examples in this study.

All of the following are such manias as tyrannical thoughts always become and have been treated successfully by suggestion. Biting the nails; pulling out the eyelashes; gritting the teeth when asleep and awake; pulling out the hair in bunches; picking the lips and keeping them bleeding and sore; sucking the thumb; clearing the throat; stammering and stuttering; psychic cough; psychic spasm of diaphragm; shrugging the shoulders when walking; scratching the calf of the leg when talking; speakers rising to tiptoe, moving up and down all the time while performing; dangling the watch chain or fumbling a buttonhole while speaking. None of the above are desirable things to do and only the destructive form of thought could be in evidence under the circumstances.

There are destructive forms of thought entirely of a different order—they have also received treatment psychologically; overwhelming tendency to commit suicide; filled with bitterness and hatred; driven to morbidity and depression; all phobias or fears and kleptomania; overwhelming impulse to touch every object with the hand; incessant counting; looking for number thirteen in all public places; snatches of sentences running through the mind all the time; self-consciousness driving one to believe he is the object of remarks, even of strangers; believing one has committed the unpardonable sin; believing one has committed a crime; overwhelming impulse to avenge a wrong; pessimistic interpretation of all

subjects; self-condemnation or depreciation; suspicion, envy, jealousy, anger, and malice—all have driven with incessant destruction persons who have become victims of such ideas; and then we have the desires, appetites and addictions to liquor and drugs; all undesirable habits are violent, forcing thoughts that are destructive and compel fulfillment—the habit of falsifying is of this class.

Surely out of the scores of illustrations one is convinced that destructive thought is tyrannical thought, holding the whip hand, binding the victim of worry and fear and hate and grief and depression as in the tightest vise. Let us see by a few illustrations how different is constructive thought which we have declared is, regardless of its importance, only leading, inviting, impelling and never overriding the volition.

One, while situated to act voluntarily with regard to his body, may pull out a hair, and when it is his pleasure may clear his throat and may say words or parts of words over repeatedly, and if he has occasion to sneeze his diaphragm may take part in its spasm; a man when speaking could lift his watch from his pocket, drawing it forth by the chain, and he might button or unbutton his coat and he could also rise on tiptoe for proper purposes, but in view of the fact that he does none of these things involuntarily and could omit them altogether he is acting constructively and is not a victim to ideas.

All the ideas or manias enumerated act in the tyrannical manner and their opposite principle is manifested when one beholds a possibility of helpfulness to a fellow man. When sympathy is awakened he feels joyous in anticipation of pleasure to another and joy in the consciousness that he has been a benefactor; the opportunity impels him but does not compel him to act.

Lovely music or a beautiful landscape or the majesty of the sea stirs one's soul to the depths and he feels stimulated to larger activity; he is invited out of his more narrow view to a large vision and he responds in love,

writing more perfectly or painting more exquisitely or he builds a more convenient home or prepares better quarters for his workmen; he may see how he can beautify his town or city while under the influence of nature's grandeur or music or other art. He is led out by love to all of these things, no one could say he is forced even in the presence of the strongest emotion that needs to have an outlet through some service to his fellow man.

One hears of illness of loved one or friend; he is led to recall that the soul of the one who is ill has deific power to heal, and since he is in rapport with that soul, he, himself, may give a strengthening, encouraging impulse leading to the healing—no one should feel driven to take a pessimistic attitude toward all concerning whom an unfavorable report is issued. One is invited to take an optimistic view of his own inharmonies—hope is always constructive and it is innate in the human soul to act constructively under all circumstances.

Constructive interpretation may become the standard of the life, then spontaneously the bright side comes uppermost and the building power will create conditions corresponding with the hopeful interpretation. Love invites with its beauty and all of its harmonies, but however strong its appeal because it is attractive through its qualities it does not, like a mania, compel; love is constructive in all of its forms of manifestation and liberates, never is enslaving. All acts of violence done in the name of love are erroneously classified. All that is really true and good and beautiful appeals to the respondent and out of his love for those qualities he will sympathetically to follow their impulse.

The scientific explanation of how the destructive principle gains control as is manifested in all manias is as follows: The individual thinks in the same manner or thinks the same thing a number of times; he may or may not do an act corresponding with the thought but because of repetition of entertainment of the image, voluntarily

reviewed, he presently experiences the involuntary picturing coming up to his consciousness, or if an act is also involved he presently performs that involuntarily. That which one does involuntarily has become a habit; habit is something that no longer waits upon the outer will to direct, but occurs spontaneously and when it is a destructive thing, it is fulfilled in spite of the effort of the will to the contrary. The individual has, therefore, trained his sub-conscious to perform, overwhelming the individual's mind and body to carry out the requirements of the sub-conscious.

The correction of any impression made upon the sub-conscious can only take place when some formula is used that will impress the sub-conscious which is the seat of control over the act; this is best done by suggestions received while in the passive state, although one may use auto-suggestion in many instances with success.

One need not remain a victim to destructive thought; of this we may all be sure and confidently turn our attention to retraining the sub-conscious.

ENCOURAGEMENT VS. DISCOURAGEMENT

I AM sure a psychologist-physician has occasion to deal with situations that are not offered to those in any other specialty. When known as purely a medical man I seldom had cases presented to me except in the phase of their physical disorder. Of course many times my research as to cause disclosed domestic inharmonies, but I was only supposed to deal with those that took form in actual physical blows that bruised or cut the flesh. In my present specialty I am required to look at the finer and supposedly more civilized phase or stage of the question where contentions may be suspended without physical conflict, whereas in former times I might be called to reduce a fracture or reinsert an eye or take a few stitches in the bodies of the combatants. If I were sure I could do my full quota of good in the former situation I would return to it; I would so much rather view an occasional case of man and woman who resorted to butcher-knife or rolling pin and made quick work of readjustment which might stay put for many a month than to contemplate innumerable cases of incessant nag, accusation, intimidation and incompatibility that come to me through letters and consultations that beseech my solution.

There are those who make the disasters chargeable to liquor drinking their study, who become fanatics and go about the country ranting upon the subject and teaching that with prohibition enacted there will be no more insanity, trouble nor crime. One would think from their testimony that alcohol is at the root of all evil. I am convinced that as bad as it may be, the psychology of what people call home, especially that phase of it, disagreement, retards people through discouragement and brings ruin through destructive suggestions interchanged among

the members of the family much more completely than does the use of liquor.

A noted physician testified in court recently that he believed there is no such thing as a normal woman; a business man declared that he would steal outright or cheat one who had shown himself to be a friend before he would fail to keep his wife as well housed and dressed as her family standard required.

Some women in a recent discussion declared that there are no men who are true to themselves—no true men; others declared they believed there are a few and some granted there may be many. Some men discussing honesty declared every man has his price so their opinion of their kind was no better than women held of men.

All the above are negative conclusions and in scientific man building through thought force supply the very acme of discouragement, because it is destructive thought. If women have not faith in their kind nor in the male kind and men have not faith in their kind nor the feminine sort, they cannot possibly reap construction, not even if they should decide they had found the only person who would be the exception. Later comes the decision that they had found no exception. This need not be a true disclosure but simply the reinstatement of the former conclusion. One sees things out of one's conclusions, for conclusions have eyes to see what the conclusions call for and one must be truth to find the truth. I have come to realize that the most perfect disclosure one makes about himself is when he declares himself with reference to life, people and the world. I find I am taking it as testimony about himself, in which he is revealing himself to me. It is so difficult for one to see anything except in the light of his own character and it is startling at times, the degree in which he reads himself into the world he is describing.

An unhappy, old woman, who said she was running a school of telegraphy in which she and her pupils were telegraphing to God, secured an interview with me and

gave me a command, with a threat attached, never to appear to her again; that I had on two occasions appeared to her in the form of the Devil and that, becoming aroused from her deep sleep through being startled, she had found me standing by her bedside in the Devil's own form; that she had run into the hall screaming and brought armed men to their doors expecting to find a burglar and she had had to explain to them that I had projected my body into her presence. This woman, past eighty at the time, had studied the attributes ascribed to the Devil and also had mixed in other insane ideas such as people leaving their bodies and traveling in other than their own forms, and, having accepted the impression that in some way I was opposing her theology, she could see me in no other light. This occurred at a period of my life when I was receiving from a great many sources (all except the one mentioned) strong assurances of beneficent influences carried into the lives of men, women and children. I was convinced that healing and growth, the true and the good, and the beautiful were the fruits in evidence in the lives of all with whom I was in real rapport.

Some serious crime had been committed in a town, and the officers were searching for the offender; later the sheriff was walking along the street with a stranger at whom every one gazed. They all agreed that a man like that should not have been running at large; that his wicked face proclaimed him a criminal that should have been kept behind bars. It was the preconceived idea that the sheriff had his man whereas he was only walking leisurely with the new minister recently engaged by the leading church.

The pessimist has his preconceived idea that all is wrong and always will be; he knows failure is the end before the first step is taken and his life proves, that as for himself and his results, his prophecy is dependable, never suspecting, unless he happens to discover practical psychology, that his thought is the creative force in his

own life that acts in the line of his prophecy to bring him the experience he pictures.

Surely these things that cannot be refuted must influence any student in his conclusions—leading us all to seek a basis of knowledge upon which we can build constructive attitudes of mind.

I am asked: "Can a man who sincerely believes, that the economic conditions in America are so wrong that no honest man can make a living or rise to any important heights in this country, while under that conviction, make any progress?" The questioner goes on to describe the intense feeling of depression and discouragement the man exhibits and that he publicly speaks to gatherings of men upon socialistic problems and always with this interpretation that under present conditions no one can amount to anything.

With those convictions a man would, if he began with great wealth of money and friends as his possession, become beggared in a short time; surely a man, who has not those things and who would carry a picture of either, "thou shalt not" which he is holding over his fellow man or over himself, or "you can't" or "I can't" will not be able to begin to rise; out of destruction, construction cannot be created and anything that one uses as an excuse for a positive conclusion that he cannot attain a result serves to the end, defeat, even if the conclusion has no true basis, as for instance that no man can be true to himself and rise in America. One who will be true to himself has in that very situation a creative power with which nothing can cope; no man is true to himself who is a tearer down; *true man is a builder.*

Either Love is erroneously used, as a word sometimes, or it possesses many contradictions. One of the strongest appeals to my sympathy I have experienced during my professional career came to me in one of the western cities.

An Englishman of very high culture and usually wear-

ing "evening dress" (which I discovered was according to his wife's orders) secured a half hour for interview, at treatment rates, for the purpose of placing before me the facts of his domestic life, hoping to obtain advice which would give him at least the right to live, which he seemed to question.

He, like all the men I have ever had come to me for such purposes, began by explaining away all blame that one might attach to the wife; he wished to learn how he could adapt himself to her requirements so that he could keep her happy. His apology for her was that after marrying her his investments had not brought splendid returns, although they pertained to very promising mines, and he had not, while maintaining her on a passable American basis, supported her equal to her former English habit.

I never saw "tantrums" defined, neither did I ever see any one who did not seem to know what they mean. I will not define them; I am not writing for babes and sucklings, but for people who have had their eyeteeth cut. But tantrums are as individual as is the person who has them. This gentleman's wife's tantrums often exhibited her versatility which should have taken her to the stage instead of into matrimony; one man was neither a large enough audience nor sufficient spectator.

He was liable to be assaulted on any new account or some old offense at any moment; especially when he was very happy over having come to such a peaceful understanding that she was liable to approve of him for an instant. When the word-attack commenced it was with just ordinary fault-finding on general principles, of his unworthiness, or his failure to make a proper appearance; gradually this would work up to a tirade of abuse, loudly calling him vile names and accusing him of willful negligence; in her collapse pronouncing curses in real oaths. She sometimes stopped short of collapse, but it was because she had completely overwhelmed him; had made

him feel the truth of all her accusations and had him overwhelmed in grief.

He said the most difficult thing for him to deal with was the fact that after all her terrific abuse of him and she had said the worst that an insane person could say, she would in the very same hour approach him in the most loving manner as if they had done nothing but coo like doves in all their lives. She would show him that she had forgiven him for everything. He declared that he could not bring himself to accept the terrible charges she had made and he felt that it was equal to a confession of guilt in all of them if he were even friendly with her immediately after hearing her say things to him he would have killed any man instantly for trying to say to him; but because he could not respond to her offers of love made right there on the battlefield where she had riddled his soul and torn his clothes and bruised his body, she would pronounce him a brute, go into terrific crying and weep for days if he did not humiliate himself to apologize and show evidence of his repentance along all the lines of his offense. After this was done, if he wore his tuxedo just as she requested, succeeded in obeying her literally in all things, there might be great felicity for almost a day and a night.

I never saw deeper marks of trouble on a man's face than this lover carried, for lover he was. He said that with all her doings he could not live without her, and that he would give his life to bring her happiness; and I replied, he had given his life and brought her not happiness; that he could not please her, it would make no difference what he did. The third degree principle had been worked upon him until he had come to see it as she described and blamed himself for all the trouble. You, who read this, may have a personal interest in the principles involved; the greatest danger in the situation is in the very fact that one is liable to *wonder* if he is as bad as represented and if he could be so mistaken in his view of

himself when he had thought he was kind, generous and loving, then to conclude that he is all she has, in her tantrums described him to be. This puts an end to all hope of correction of the situation; no woman respects a cowed man and she has triumphed through the worst that ever is manifested in a human being; won, but lost—lost all that life could hold that is worth while. When the man comes to believe himself a failure, because she has said it so often, he makes it impossible for her to realize that she is diseased in her disposition and that the whole trouble has its source in her conception that the way to obtain a thing she wants is through the selfish way of first humiliating the man. She bites the hand that feeds and protects her; and when he brings himself to accept her accusations there is no longer any hope of her aspiring to become right and without aspiration there will be no improvement in her disposition. Acknowledgment of a need must lead to aspiration, which leads to realization.

I could only say to that man as I say to thousands of others: If the woman cannot be caused to aspire to become right, the man, if he loves, is to become heartbroken and ruined for all usefulness in self-expression; if she will not aspire to become right he would best let her go one way and he another and the sooner the better.

If only one person sought solution of this problem I would pass it by; it is the most dismal picture in existence—it is worse than the European war, and yet the acknowledgment of wrong and aspiration to become right would convert this worst quality of hell into the highest state—heaven.

The man thought he loved the woman; he could not love such a woman—he loved an ideal and had tried to convince his soul that it was personified in her; many couples have been disillusioned by these teachings given in lectures, may other thousands be inspired to face the truth and act accordingly. A good man is very easily entrapped by the vixen woman as is the inexperienced

young girl by the vicious man and when unevenly yoked together only ruin is spread all along the way and the yoke should be broken.

With the kindly support in continuous sympathy and confidence upon the part of wife, any husband with any manhood at all can go right up the ladder of efficiency and success; if there is power in negative suggestion to discourage, that can send one to the very depths of ruin, how much greater is encouragement in words and actions in the supportive attitudes referred to. I believe there will be multitudes of homes organized upon that basis through the better understanding of practical psychology, especially as it treats upon the potency of destructive and constructive thought.

SIGNIFICANCE OF HUNGER

ALL growth is dependent upon hunger: The intellect cannot grow without food and character cannot unfold without the application of food; surely the body must have food, for at all times, as much after the adult stage is reached as before, strength and vitality are maintained through the treatment of elements taken in as food.

Forced feeding (taking in from duty) is unsuccessful, the end, growth, never being attained to the intellectual, physical or the spiritual man through that means. True growth is spontaneous and must have its source in partaking of food spontaneously; to be hungry, therefore, is highly essential.

Man, constituted of three phases, must, if he is to grow, be hungry for material food, intellectual food and spiritual food.

Man must have taste. He must have taste that will discriminate between things offered as food and things that really are food; he must have taste for real intellectual food, else his mind will deteriorate as surely as will his body when he has not a discerning taste to form the right choice in selecting food. Man must have the high quality of taste to select the food for his soul, for character loses tone, vigor and beauty—perishes if the taste is distorted, deficient or depraved. Man-building is altogether determined in its quality, degree and endurance by the state of the individual's taste that determines for what he shall be hungry as food for his body, intellect and character.

The low grades of character and intellect in India and among all races and individuals who have the idea of penance in starving the body (in prolonged fasts) are unfit examples in our present day's enlightenment and are repudiated by all nature. Some glances at nature's standards are warranted in view of the fact that from so

many sources human beings obtain ideas leading them to withhold food. Many have taught that from a physical standpoint it is a mark of spiritual depravity to desire food and some are teaching that man becoming properly spiritualized will not eat.

We will see if nature approves of destitution upon the subject of food and see if it is dishonored by the creatures of nature wanting food.

That which we have named the primary egg, that which results from the union of the masculine and feminine elements, desires food and because it is under the impulse of hunger it applies food by absorption and develops its body so that it presently becomes two hungry cells and they apply food and each divides into two more hungry cells.

This is true of all germinal parts of fruit, flower and vegetable creations and just as true pertaining to every form of animal life from amoeba to man; the germ or egg is a mind that hungers for food of a material sort which it can apply in its body to unfold or renew from within on the principle of growth.

Every cell of every blade of grass is hungry as is every cell of stem and flower of every rose and the cells of roots, fiber and bark and leaf of every tree; every cell of every organ and tissue of animal and man is as hungry as is the individual himself, if he is normal.

We correctly decide, that any of our domestic animals and birds that show to have no desire for food must be ill; this is also true of any cell of the body of any form wherein is life; if it has not a desire for food it is not in a state of health.

Different forms of life have different standards of constituent elements of food; the diatoms in the sea can take from salt water elements which they can apply in the form of nutrition as can other animal and bacterial life obtain and apply from the seaweed the essential nutritive values to make their bodies normal.

As varied as is the form or nature of bird and fowl so are the requirements of each winged individual in food supply and their cells are peculiar in their food selections, but each thing and cell has a normal standard, a departure from which would constitute an inharmony amounting to disease.

There is one point upon which all life forms agree—*the normal state is to be hungry and spontaneous enjoyment of food is also nature's own health standard.*

Man, more than any other creature, departs from the normal but he creates new causes whose effects are always marks of disorder or disease for he can, at most, obtain only nature's tolerance to a degree; he cannot modify the laws of nutrition to an extent that that which, by its chemical elements, is not food, can become an ideal nutritive supply. However much nature may endure, it refuses to be reversed in its standards and no one has been successful in taking into his body, as if it were food, that which is not food and not, sooner or later, have inharmonies develop as a result.

Each creature below the man has innate knowledge which dependably guides its selections of food; each cell of the man's body has an equal innate intelligence for its purposes and the sum total of his cell intelligencies likewise has the potency of perfect knowledge so that the subconscious phase of the mind in man can and does prompt concerning the ideal choosing of food, but man does not heed his intuitions for he often prefers from the sense standpoint the sensations produced by things not consistent with the intuitive guidance. This explains why man is a misfit in the universe while all embodiments below him have natural adaptation; man has the free will to choose and although he knows that his only hope of selecting the proper food, as upon all other subjects, that he must choose according to the promptings of the superior department of knowledge within himself, he usually follows the custom; custom has partaken of the things that

are alleged to be more intense in their effect upon the senses to gratify them more and custom has a depraved taste; following the depravity, voluntarily, constitutes a command to the soul that controls all the body and is the form of intelligence in each cell of the body, to consent to the substitution and thus one becomes possessed of depraved appetite in every cell and therefore in all of his body. This becomes the involuntary requirement, even to the drug or alcoholic standard or intensely spiced and flavored foods becoming substituted for the real foods. Life may remain in the body even for years with this throwing overboard all that is normal, yet no one ever lived his true allotment of life nor had his quota of good health who substituted for food that which his intuitions refuted.

WHAT IS SPIRITUAL HUNGER?

There are two elements in the universe—we sometimes say, only two, but there is no mistake, there are two. One has to take suggestions repeatedly to reach the hallucination in which he believes there is no matter; he really has to become insane sincerely to believe there is no matter.

The two elements that exist are Mind and Matter. Mind uses matter as an instrument through which to manifest; matter serves mind as a vehicle through which mind's expressions may be exhibited. Matter may be constituted, in different instances, of different shapes of particles or particles in different states or rates of vibration, but nothing changes matter into mind, neither can that which is mind become matter. When we use the word matter we naturally think of something of chemistry which is the science of matter, therefore, we have this axiomatic statement: That which is not a phenomenon of mind must be a phenomenon of matter, and if there is a phenomenon which could not be a result of matter then we must know that it is a fact of mind.

There are many things which we know instantly could not be produced by matter, for there is no property of

matter, nothing inherent in matter by which the result could be reached; there may be results purely chemical—because of that which inheres in matter. There are laws governing in each thing.

There is no property of matter by which matter, as such, could desire anything; not even the human body in its material could desire. There is no quality in matter by which it could in any form of its mass take in other matter and apply it as food and grow (unfold from within).

Hunger is a fundamental desire in everything that is alive; the infant is born hungry, but not more hungry than the primary cell from which it unfolds. The chick is hatched hungry, but no more so than it was throughout the period while incubating for it absorbed the substance present in the shell as a three weeks' food supply. Matter cannot be hungry, therefore, hunger is of mind or spirit, not of matter or chemistry and a desire is a thing of spirit whether the fulfillment of the desire is something to be applied in the body part of the individual, the mental phase or his permanent character self. Desire is a spiritual state. It is as much an act or state of mind when it is hunger for food which shall be selected by mind to construct or reconstruct the organization, the body, as it would be a state of mind to yearn for the presence of the baby or other loved one, or to long to hear the voice of one dear; or if one who is properly constituted mentally would wish for a good book realizing that the thought led out by the literature would fulfill the standard, satisfying the mind with reference to the mind the same as if under the other form of desire he would when partaking of food be satisfying his mind as it related to the body. There can be no desires of the body, but there are many forms of desires of the mind as it may have experiences through the body.

The idea came down through the influence of those who commercialized man's fears (the founders of some of the theologies) that all desires that pertained to the body could

be only carnal desires and contrary to the spiritual nature in man; I am coming to show that only spirit can desire and the test of the purity of a desire is not as to whether or not it is something to be experienced through the body or something to take place in the body, but in whether or not it is a normal and constructive desire, that shall determine its worthiness. All felicity should be enjoyed in all the phases of the being regardless of which phase might be the one most emphatically acted upon or through.

To store away in permanent character a sound principle through the consciousness approving of a truth should be an occasion of joyousness felt in all the body as much as one should enjoy in mind, soul and body, the taste and other satisfactions in material food which the intuitions approved and the mind chooses. There can be no happiness to the normal man except in those things which are inspired by the Innate Self and there is no lower and higher nature, act, attitude nor attainment when one is true to the God within, but all is heavenly, all is the highest, all of him is then in the Kingdom of Heaven.

These interpretations warrant a true conception of purposes and methods of healing; healing the body, mind or character. The purpose in healing and in culture is the same; culture discloses what are the proper tastes, how to develop them and train them. Disease involves a departure from the normal upon the subject of application of food; restoration to health consists in causing the cells and all of the being to desire and apply the right sort of food. Desire for the proper food must be first; nutrition, the application of food cannot be more correct than the desires, out of which food selection is made. To cause the cells to become hungry for their proper food is sure to awaken power to apply that sort of food in the body; the route to nutrition is through cell minds demanding the food that will make good bodies and suggestion, which is the key to the action of the soul—the sum of the cell minds, properly given will cause the individual in all of

his being to return to his innate ideals as to food and to cause him to desire in all of his being that which truly is food. Healing in the body consists in restoring the individual's mind to normal desires pertaining to his body.

Man's intellectual standards have been affected by custom so unfavorably that he has degenerate tastes predominantly. Pure, sweet and strong thought is almost as little appreciated as are normal foods for the body. Condiments for the body and condiments for the mind—the literature must be intense, grewsome, scandalous, or the destruction of war; these are the principles, the intoxicants, governing the selection of food for the mentality and, like the one who craves intense flavors in foods and poison in drinks, who can never become satiated, this mind degeneracy calls for stronger and still stronger destructive mixtures in the images; feeding upon grosser fiction, never to become satiated.

It is no deep problem; anyone can see that to correct this mind would consist in enabling it to have a hunger for true constructive pictures; causing it to desire right thoughts. But to what source can one look for a mental dietary? We have disclosed the fact that physical dietary is in the main individual; that with the exception of a few general principles each one is peculiar in his own dietary; that one to select the proper individual food would need to have access to his own intuitions—his Innate Self must impel his hunger if he is to be hungry for the right items of food.

Outside of a few general principles one must know that his mental dietary should be individual and no one can tell him, except he has an interpreter who would enter into rapport with his soul and bring to his consciousness the proper guidance. One is led by all of our teachings to seek the Kingdom of Heaven which is within him; to go there for whatever thing he wants; he *must* go there, I am sure, to disclose what his mental dietary should be.

No one is normal who does not feel a shock from within when reading intense portrayal of crime, disease or other destructive picturing and that shock is a rebuke to him for feeding to his department of imagery that which is not food for mind, soul nor body but creative of inharmony in all.

There are depths in every individual which each one knows for himself are not comprehended in the conscious mind nor the body. There are desires, visions and worlds that are greater than body with its skill and harmonies of conscious mind with its senses; reason cannot conceive of them; they only seem to feel their inefficiency in comparison with the psychical or sub-conscious realm. I wish I could convey to every human being that positive conviction that truth really warrants: That in the soul of each one is an inexhaustible food supply; an infinitude of knowledge; individual working plans, designs of perfect architecture held by his Deity within, all there, to be made into character, that phase of each one which is immortal, which our practical science of psychology proves shall live eternally as an individual.

Could I cause this sort of a Sun to rise in every one's life all would know the purpose of human existence in our present form; all would hunger in their hearts for the true, the good and beautiful, the worthwhile; that which I have tried to indicate as present potencies of perfect architectural plans within, would become worked into character, the everlasting Self.

As all have known what it is to be hungry in the mind for something to be applied in the body as food and have known what it is to be hungry for mental food, something to exercise the digestive department of thought, even more vividly have we realized a want for something to satisfy our souls. We have asked for soul food and the theologies gave us stones; they led us away from our individual source and they told us falsehoods as to the basis of peace and growth—for they taught us fear,

More modern concepts of that same brand refuse us flowers and take away our normal sympathies and loves.

Man has been taught to look for an outside power that hated him which he must propitiate; if he were to become strong it would be through favoritism, not through growth nor merit. We come now with our human analysis and constructive thought and say that a true Jesus taught the Gospel of Liberation; that man who would find and address his God would look for the King in the Kingdom of Heaven within himself; that one who does this is hungering and thirsting after righteousness, not a man who is scared to desperation through hell-fire stories. True character can be builded only out of constructive thought—pictures which one would welcome as himself if they should take form as character within him.

If one can know from a true source within himself for what he should be hungry as food for his body and likewise, what he should desire for his mental department of nutrition, it would be equally true that his Innate Self alone could prompt the hunger of his soul. Man's soul is hungry for the satisfying food that can give strength and beauty to his acquired department of character; one phase of his soul is perfect—it holds only pictures of the ideal, a department with its heritage of the perfect from Universal and the phase of the soul that can yearn, aspire and individualize must obtain its plans from that department of the Supreme Self, cause these plans to become fulfilled in his practical life; this is the hungering of a normal appetite—a spiritual appetite for spiritual food that shall build a Spirit; this is making the finite man out of Infinite food which shall unfold Infinite Man.

Herein is Eternal Food that shall yield Eternal Life.

EFFICIENCY-PREPAREDNESS

THERE is a constructive phase to preparedness which is scientifically true. The unscientific feature most apparent is the direct effort to prepare *against* something whereas a true principle is in preparing *for* something and in thus working constructively the negative phase of the matter is disposed of.

All the true making ready to live is preparedness against dying; all preparation for perfections is arming one against the imperfections while fighting imperfections would not necessarily enthrone perfections in their place—it usually means to change the form of the impediments or to establish the ones existing more fixedly.

To deal with the positive side of a subject is usually the best way to treat the negative; building something desirable is more intelligent than trying to keep from building something undesirable. We have been trying to increase our efficiency in many departments of life by fighting our faults, our hindrances. Almost every life has used enough thought and energy in effort to annihilate something, which of course ought not to continue, to have built that which is most desirable and in that attainment the impediment would have disappeared.

Every life should be a Masterpiece and every life virtually uses all of the essential forces to create masterpieces, but they have been used, primarily, in effort to avoid or overcome, repress or suppress inharmonies. All direct effort on the destructive side of any question is really upon the principle of living to fight death instead of living with a program, purpose and devotion to living to live.

These thoughts should not suggest to an intelligent reader the idea that one should ignore or deny the existence of inharmonies, obstacles, impediments and obstructions—practical psychology teaches no such foolishness. To

admit the existence of the ugly leads to the first move toward placing beauty in its place. A farmer does not refuse to see the sinkhole in his field, but he is not going to make it his life work as a farmer to fight sinkholes; he is going to prepare a beautiful field and in building that he levels in such a manner that the unseemly knolls and sinkholes disappear.

The farmer perceives weeds in his field but he is not going to direct his whole season's work to fighting weeds; he is going to cultivate the corn and incidental to that constructive work he may presently note the fact that the weeds have disappeared. One may have defects of speech; it would be a great mistake to make it the business of his life to fight that defect—he can deal with the situation constructively by cultivating normal, even speech, the speech of poise, and later in life recall the fact that inharmonies of speech formerly existed but that they have disappeared.

Perhaps one has many expressions that are not good grammar; he may not seek out all of those for particular attack; he can do better if he takes up the study of good language, the attainment of which in speaking will put out of the life the errors.

This spot upon which the Hotel, in which I am writing, now stands, was not attractive—it was an inharmony, an inconsistency with the beautiful parks in front of it. I am quite sure it would have been a wrong principle to have made an attack upon the lot for its ugliness; it was interpreted to be capable of great beautification and the vacancy became occupied by a magnificent building. The opponent of evil who does his work in the spirit of fighting that which ought not to exist (and we grant that it ought not to exist) is not a true reformer, he is not a benefactor and he, himself, becomes destroyed as a result of using all preparedness on the negative side.

In the world, in each life, yea, in each phase of every life there is that principle of Heaven and Hell. One can

devote all of his energies endeavoring to overcome or avoid hell (destruction) and not gain heaven. Our true psychology would lead one to express heaven, then hell is not in the question.

Life has not been a success in many instances simply because one made it his chief devotion to fight rough places instead of creating smooth places; many others these days are dealing with all things that are undesirable by denying their existence; they present a situation parallel with the ostrich that bores its head into the sand when pursued by its destroyer. The individual who declares sincerely in his mind a thing does not exist which does exist makes no constructive preparation relative to the actual enemy by increasing his friends. Those who are beautifying our city are consenting to a possible growth, an increase of harmonies, and out of their love for the beautiful rather than out of disgust for the homely they are making parks, boulevards, splendid residences and grand business blocks.

Preparedness for health covers the essential opposition to disease. The entire region of the Panama Canal has been made wholesome on the constructive plan—not because man hated disease, but in making it a beautiful resort consistent with the climate, which mankind may prefer, all the destroyers of health and life have been removed.

Then with all of this preliminary illustration through which I hope I have indicated our true principles I believe I have brought to one, who is seeking greater efficiency, a light by which he can examine himself and his situation. Efficiency is not a quality belonging wholly to those in some commercial lines; some measure of efficiency is manifested by a parent or teacher or artist, friend or citizen—all things that one is or does he has some degree of efficiency or goodness of quality of his manifestation. Our psychology can cause one to attain the hundred per cent in the various phases including business, home, and

social life and the creation of a Masterpiece of his life. Life as a Masterpiece must mean the large self-expression—the expression of one's innate ideals. This is something for himself and yet it is the purpose of his existence in the present form to unfold an individuality in self-expression, expression of the greatness of which he has the potency. The world is his field of exercise, his fellow man's needs supply the occasion of his exercise and each instance of self-expression being a service to his fellow man he has created a Masterpiece and when all of the life, or the life predominantly, is made up of items of highest expression these constitute a harmony that makes the entirety a Master expression—something created by the Master in the man, therefore, a Masterpiece.

Living devotedly to the production of a Masterpiece will result in a Masterpiece; living to keep from manifesting meanly cannot provide for the creation of the beautiful. Turner aspired to mix the colors that would give him a true art result and he received the inspiration in blending them that gave him a Masterpiece; had he made effort to avoid the untrue combinations he would have become self-conscious and never would have attained Ideal Self-expression.

LAWS OF CONSTRUCTION

The preceding statements are all under laws of construction as is all growth, all building and expression; the fact is that if one becomes thoroughly conversant with Practical Psychology as applied in Constructive Thought he has therein the solution of all his problems; for he needs only to apply those laws to each subject in order to master the subject. Highest efficiency consists in using the truest psychology. Efficiency in salesmanship does not consist in palming off goods on another and getting the money. The securing of a permanent patron because of pleasure given him in the service of the thing purchased is far more important than the sale of a bill of

goods at a profit. A psychology short of love and sympathy for the fellow man could not possibly permit the highest efficiency as salesman, for the reason that one devoid of those qualities would choose the temporary satisfaction of having sold at a profit instead of seeking the spiritual satisfactions in having rendered a good service.

A man presented his case to me for advice in which he, although the business manager of the office, could not obtain the co-operation of the employees. He could scarcely obtain an ordinary day's work from them whereas there were occasions when he needed the largest possible execution by everyone to whom he was paying the wages. He said they did not respect his wishes and if he showed particular seriousness, they ridiculed him. He admitted that he had been undignified at times in joking with them about many things. It was easily perceived that he had become common in his contact with the men; he showed to need discipline as much as any among them. If he was disposed to talk familiarly and loosely then he should have eradicated the tendency; he should have resolved to be dignified and respectful, for living that among employees does not breed contempt nor fear. As manager, his efficiency was low and could have but one mode of correction; he had tried to correct the men—the disclosures of our psychology soon proved the need of change and all hope centered in the manager himself learning to be friendly without being common, to be sincere without being harsh. He said he doubted that he could ever enter upon the proper basis with those who had been under his "leadership" in the past.

I had an application for helpful advice from a man who had been a retail salesman for enough years to become tired of it, he said, and he became promoted to manager but occasionally must serve a buyer on the retail floor. He said that he would invariably yawn while trying to serve the customer; that while not at all tired or sleepy

nor inclined to yawn while in his office attending to anything else, yet when he went with the patron to look at the stock, yawn after yawn would occur until he could let his jaws separate completely so he could have a deep intake of air; then a new series of "gaps" would begin. He declared that he had used will power and watchfulness trying to prevent the occurrence, but it was stronger than his will—this disposition to yawn while making a private sale.

I wonder how many men have brought their efficiency down to twenty-five per cent by continuing to work at something that "made them tired"—working while interpreting the thing as irksome. The yawn of indifference, the absence of enthusiasm, or the sneer of disgust must lead to an expression of the countenance and other involuntary performances in the body consistent with the picture, the mental attitude. Why, it even increases in the destructive attitude until disgust turns into bitterness and hatred—this is what we often see in the faces of men and women; scowl, disgust, weariness, bitterness and in some, hate to a degree amounting to viciousness.

Then when one who has planted the seed thoughts to grow a manner and a look, a form and disease consistent with the above he may declare he has outgrown the situation and ought to be promoted on the basis of experience. He may apply where the work he could do is really very much wanted, and when he tells of the years of experience he wonders why he is rejected. He may as well know that he had the privilege of unfolding a delightful and strong, constructive personality, a picture and prophecy of which is in the innate self of every human being, but he abused and misused his privilege and built grouch, disgust, scowl and antagonism and these were so apparent that the business man could not afford to place responsibility in the applicant's hands. All the world, whether it knows it or not, is looking first for character, for skill afterward; for

efficiency is something of character, fundamentally, and mechanics or other execution to be built on that.

Man's personality, not his testimonials as written by others, truly testifies as to his merit; his testimonials are worthless in this day of keen sagacity of employers unless they are corroborated by the testimony of countenance and manner.

Almost everyone has something to modify and correct in himself in order to increase his efficiency, and that is why, after giving in the first part of this thesis some general principles of efficiency, I have followed with some individual cases.

I could not be influenced to say one thing to discourage anyone who wished to make the corrections, but all may as well know this truth—there is very little correction possible through the exercise of the will power trying to avoid a manifestation. We may as well accept the laws of our being and get in line with them; to do that one must first recognize the fact that whatever his performance may be, automatically, or whatever his state, that he is what he is because he has trained his sub-conscious to manifest in that way; that to experience a correction it will have to occur through retraining his sub-conscious. The man who had been a salesman, performing in disgust and disinterest that took the form of yawning, yawned because he had trained his sub-conscious phase of mind, which controls the body, to order the involuntary diaphragm and lungs, their nerve centers that control them, to produce the manifestation. If he had used his will, asking or commanding the sub-conscious to cease to associate the situation of retailing goods with yawning and cease to produce the phenomenon, he would have cured himself of "gapping." He did not treat himself, but came to me to have me give his sub-conscious phase of mind the suggestion to remove the habit. You will have to solve your problem through training or retraining the sub-conscious.

The increase of *efficiency* consists in increasing the desirable automatism; by this I mean that when one is not watching but spontaneously performs, that spontaneous demonstration must be an improvement over his former standards if he has increased his efficiency.

The victory awaits anyone who will follow the laws and formulas of the *silence* to use suggestions scientifically to eradicate from the sub-conscious all undesirable automatism and place therein picture and impulse of the desirable; use the will power to direct the sub-conscious instead of using it on the thing one wishes removed or inserted.

TEACHING THE CHILD PSYCHOLOGY

FROM my entire writings one can gather an abundance of child psychology, but one does have to be a gleaner to get it all; so at the request of many parents, teachers and others I will write a purely suggestive essay. I have no stereotyped method concerning how anything shall be done; there is one destination perhaps, but many ways of attaining it—versatility never comes to the individual who cannot vary his courses.

It should be remembered that everything that is alive is forming psychology all the time and the child with his very great sensitiveness is responding in his character and standards upon all subjects, to the influences in image or picture form all about him and the thoughts that his mind is caused to think is shaping his intellect, body and character, constantly—one does not have to teach the child formally so that the child shall be sure to possess a psychology for he will have some sort of psychology as a consequence of his association, experience and emotions.

To be certain that the child shall have a *right* psychology does require that constructive psychology shall be brought into his life. Parents need training first of all so that they will provide building instead of destructive suggestions for the constant influence upon the child: Harrowing tales, threats, and punishments—omitted—discipline by leadership instead of repressions and limitations—guidance into the desirable rather than the “thou shalt not” pertaining to the undesirable—stimulation of love for the beautiful rather than the hatred for the homely or vicious: That is what we mean by providing a constructive atmosphere in the home. This is not usual except where parents are psychologically trained for it has been left out of our theologies and educational methods to *show the importance of picturing the quality of results one would really*

desire, a practice that grows out of the conception that *a thought is a seed and each seed produces its kind*.

One who is to teach the child psychology ought to know the truth about all forms of creatures, especially about their intelligence (for wherever there is life there is intelligence or mind, therefore the live thing from amoeba to man, bacteria and germs all have their psychic life).

It may not always be possible to demonstrate the microscopic form of the grain, bean or flower, where the soul of each subject at the beginning is known to exist, but it can be described and then we have in the bee, butterfly, ant, bird, fowl and animal innumerable subjects through which to interest the child in the intelligence phase of the creature.

In my "New Psychology Complete" there is much of interest upon the intelligent individuals whose bodies now constitute our rocks and marble, our coral and our sponges as well as upon the intelligent cells of human bodies and the cells of trees, insects and animals. A teacher of child psychology could map out a six months' course depending entirely, for illustrations, upon subjects I have cited. However, it is not simply to tell the child an interesting story about the intelligence of the beaver, the bird and the bee—the purpose, a personal lesson must not be lost.

INTELLIGENCE OF ANTS

Almost any house-plant or outdoor flower or plant may be the arbor of a very small bug, usually green or the color of the stalk or stem upon which it lives, known as the aphid, aphid or plural, aphides. This insect may become very destructive when it is situated to lay eggs and multiply without hindrance. In the instance of the house-plants a neighbor who smokes is sometimes invited to come in and blow his tobacco smoke among the leaves and make the aphides sick; they fall off and may be collected and scalded. They seldom have to be annihilated by the gardener outside because there is another kind of bug that

likes to eat them, providing they are found nice and young.

The aphid sheds his old shell and dresses up in a nice new green dress and you will find his old clothes attached to the plant; while he is undergoing this process of forming this old dry shell ready to come out tender and soft later, he is perfectly safe from his enemy, who refuses to chew up the old armor. The aphid has observed that this is a stage of immunity and he intelligently takes himself, new clothes and all, into his own old shell or that which has been cast off by a brother or sister aphid. This is the observation of the Passover and the enemy seems never to disclose the ruse.

The little green bug is not a fighter, but manifests sweetness of disposition in accord with the main product of its body; it takes elements from the plants and transmutes them into liquid sugar—sugar of milk. The milk secreted is food for another creature that is kind to it—so kind that it may provide a storehouse for its eggs and feed its young so as to perpetuate its kind from season to season; the aphid itself may not put its eggs away to preserve them during a severe winter. The ants will take care of the eggs in the winter and feed the young when hatched and “take it in milk” later.

Nature believes in compensation and the aphid receiving vital attention from the ant repays the service and protection in supplying the delicious food for his benefactor. There are wrinkles or corrugations, rings around the abdomen of the aphid and a hungry ant kindly strokes the aphid much as one might pet his cow by running his hand along her back; the drop of milk oozes from the ring and the ant has a splendid feast and it knows its friend will always supply the nourishment when asked.

Man has watched just how the ant caresses the aphid to obtain the milk and has tried many objects with which to imitate the stroke of the ant; the aphid has never been deceived into giving milk for man.

The ants burrow into the ground down to the sprout that is coming from a grain of corn, carrying the young aphides and placing them inside of the unfolding shoot. This is devastating to the corn, but it is a wonderful manifestation of intelligent co-operation between the dairykeeper ant and its milk-giving herd. The aphid which is under the care of the ant has no need to fear the bug enemy that destroys those possessed of no such protectors.

A formicary is an ant's home or nest; the beginning of a home immediately follows the settling down when the bride returns from her honeymoon. She gets married up in the air and comes down to earth to live, but she knows she will no longer need wings and they are in her way when she wishes to go down under the ground so she cuts them off, then she bores into earth or wood without hindrance.

She lays eggs that will hatch into workers—there will be plenty of work to do in making and keeping a formicary, of which she is to be queen; there will be a nursery to attend and food to gather and there will be sentinels needed and warriors, but all of the members of the community have an infantile stage. The infant ant is as well cared for in receiving its bathings and combings as any human baby ever could be; it is disposed to do these things for itself very soon. Baby ants have frolics—merriment in many forms; they play hide and seek, tag and leap frog and they wrestle and punch and push like natural children wish to do.

Ants are always very clean and they cease play or work to "wash up." They have combs with regular teeth in the fore legs and a perfect brush in the tongue—they use these vigorously on themselves and each other. The community of ants is a social institution of the highest order—general welfare, looking out for all, is the basis of all looking out for each and preserving the harmony in the unit made up of the numbers.

It requires wonderful minds to do the things that ants and aphides perform and we all wish to discover how they know so much and possibly some reader will ask here what has all of this to do with teaching psychology to the child?

I hope to be able to reply with satisfaction. First I would say that this mode of illustration leads a child to an interest in all life and he arrives at a development where he loves life in all of nature's forms.

As to how flowers and insects and animals and cells know so much—the child and the rest of us become well satisfied with the reply: "They all know simply because it is natural (inherent) in them to know and it being naturally a present knowledge they do not have to learn it from the outside; they manifest outwardly what they know inwardly."

The ant never studied aphidology to find out that the aphid needed to have an ant carry its eggs down into the ground in the winter and then in the spring carry the young aphid up and place it on a sprout to get tender food and presently present its bill for attendance and be paid in sugar. Something inside of the ant felt an impulse to treat the aphid thus and something in the aphid felt impulse or guidance to exchange courtesies with the ant; each insect did as it was impressed within to do.

Something told the bride ant that she would not fly again and that her wings would be in the way; but it was not anything from outside that taught her that; she felt that she ought to rub off her wings. The aphid did not learn from an outside source that it could crawl into its old shell and be safe from an enemy that would think it simply an old empty shell which would be hard to consume. Intelligence within knew all of these things and it obeyed the perfect knowledge and was taken care of.

Each cell of a child's body knows as much as an ant or an aphid, but it may not know the things the insect knows, while it does know all things that it needs to know for

itself. The knowledge is naturally present in each live thing.

In the same sense that each of the tiny things we are studying has all the knowledge for its purposes inside of it, all the knowledge it can use, so has the child and grown person present within complete knowledge for his purposes.

The great lesson is to show the child in the parallelisms the proofs that he, like the other creatures, can learn to trust the Innate Perfect Self and out of that source be led to all that is true and great; that knowledge is within as truth is within and the manifestation of knowledge would be, therefore, unfoldment from within. This is God within, with which mankind needs to form an acquaintance; to learn the lesson best we have to go to the ant or something that never assumed that it had knowledge plastered on or poured in but trusts and discloses a waiting guidance for all emergencies and regular conditions.

Intuition, inspiration, guidance and instruction from within or the functioning of Innate Intelligence belongs to man as much as it could possibly be a fitting thing for the less complex forms of life. When man with his proportionately great possibilities with his complex and comprehensive organization shall become toward his Inner Self fully trustful as is any example I have described he will not only possess the potency of a Deity, but he will manifest Deifically.

THE ART OF LETTING GO

IT IS of so much avail to let go objectively (if one lets go to the source which is so much greater than the objective self as to seem to be another being) that I have often thought we could well afford to name our Practical Psychology the "Science of Letting Go."

To a very great extent mankind is exercising upon the principle of violence (objective force) instead of upon the passive principle. All who become real artists in anything express upon the passive principle and to the extent that one expresses upon the passive principle he is an artist. The lazy individual is not expressing, therefore, to be passive is of no avail to him. One must learn the lesson of laying hold of power through objective letting go and invoking the subjective knowledge and power. From the intellectual phase of the question one does not, while making the most strenuous effort, obtain great illumination of ideas; not until after he has ceased to strive (has let go) does inspiration flow into his consciousness.

It is equally as true that not until one has ceased his violent strain, when attempting some physical feat, does power become applicable. All who demonstrate in power, skill or superior knowledge do so through attainment of that control most manifest in letting go; then why not make it the first aspiration to learn the art of letting go? Music, painting, sculpture, oratory, authorship, invention, draughtsmanship, acting, acrobatic and athletic work, racing contests, pitching or striking, writing on typewriter, reading and giving attention while reading, book-keeping and accounting, successful salesmanship, chopping with an axe, digging with a pick, shovelling, walking with endurance, eating, drinking, shaking hands, driving a horse or an automobile, teaching school, being a president or a governor, or performing in any other conceivable

capacity can best be executed when objective letting go has brought one to express upon the passive principle, precisely as if he had delivered his mind and his body over to some other form of intelligence and power within him to use all that his being consists in.

The best aid I will ever be to anyone will be in causing him to grasp the lesson of letting go. When one is not "Letting Go" with his voluntary to his involuntary he is using only his voluntary powers; when one *wills* to let go to his involuntary powers then the soul which controls all that is involuntary as well as all that is voluntary takes charge of the physical execution and can support it with every atom of muscle or other physical source of energy supply; or if it is a feat to be manifested in the form of knowledge then if one uses his will to let go to the soul, it knows all that conscious mind and sub-conscious, innate and acquired knowledge consist in and will supply the essential information. If one is an objective performer then he only uses the muscular power that is under the control of the voluntary department of mind—in comparison with the involuntary it is not worth counting, although it is all that many people use. If one is an objective thinker, using the strength of will to try to calculate he gets action only upon the conscious mind's supply of knowledge, which, in comparison with the possessions of the sub-conscious realm of knowledge is not worth counting.

Some will probably think that I mean for one to go into his work in a dazed, self-hypnotized state unless I succeed in making the lesson very plain. A state of hypnosis, self induced or otherwise, is almost a complete separation of the objective phase of the self from the subjective whereas the true state for getting action upon all the power and knowledge one possesses for a purpose is a situation in which there is a blending of the two phases.

In former times grain was cut by men swinging a cradle, a combination of scythe blade with four prongs or fingers.

I recall two men working at swinging the cradle, reaching into the standing grain and gathering a full sweep of wheat and laying it nice and straight for others to follow to tie it in bundles. One man was a hard worker—he made work hard; he struck forcibly and spasmodically, straining every muscle and tendon that he could bring into the action.

He drove so hard that he took in air through his mouth and expelled it in the same spasmodic way; he became very warm and had to drink a great deal of water frequently and was fatigued quickly and had to rest much of the time. He dulled his blade and had to whet it very often; he got his grain tangled and became disgusted and tended toward anger; he had ambition to be a leader, but could not hold out, although he began with great exhibit of speed and driving power; he did not do an average day's harvesting and was thoroughly exhausted before night.

The other man seemed to make play of his work; where the "hard worker" took both hands to lift his cradle the second one would catch his little finger under the handle, and his implement would seem to follow him, and when he began to cut with it he appeared to be guiding it while it went its course. He breathed through his nostrils, unconsciously, regularly and rhythmically; he kept step with the stroke he made with his arms; he felt nothing about which to fret; he perspired with good radiation and at the opportune time, drank freely but not nervously.

This man's body followed the cradle around the big field, up hill and down, along the slope or on the level, steadily stepping and swinging; there was no waste of motion and he kept as good order as a soldier marching to music; indeed all of his performance was musical. No truer artist ever presented himself than did this one. Let those who know no better class him as an ordinary laborer. I know he was an artist, for in every movement there was

the masterful expression of self, the self that has all the knowledge and controls all the power that the individual in his whole life can have need of. Self-mastery is the highest attainment and if one possesses it he can show it as truly with an implement or instrument as he can with painter's brush. Correctly speaking, the harvester was as fresh at sundown as at the rising of the sun.

You have the difference between men, that which marks one too expensive at any price and the other worth all that the product can possibly be made to justify. No one can afford to employ the former and yet that is what employers have to depend upon chiefly: objective, hard working employers, who make their work arduous, employing objective performers who give the hours and exhaustive effort. All should be artists, people who let their souls do their work, their souls using the entire machinery of body and intellect.

The highest example known of frictionless motion is the earth as it turns and travels in ether. Men have invented and built machines that have their various motions all with reference to harmony; steadily and evenly, hour after hour, day after day and in principle, forever, their motions must continue as frictionless as possible. If a machine becomes jerky or "nervous" it is immediately considered out of commission; it is liable to spoil all of its product and impair itself further unless it is restored to the passive instead of the violent motion. If these things are true of the machine, how much more are they true of the human; how important that one should do all things smoothly, passively.

There are so many things undertaken that are presently abandoned one must decide that a very small percentage of people can master the subject. Usually it is because the people are not taught the lesson of self-mastery in knowing how to let go. In most of the instances the effort made is in *violent attempts* to do the things—attempts to force the result. Oratory, singing, sweeping and all other

things that should be in self-expression are simply the different directions in which individuals who have prepared themselves through letting go, have aspired and who, because they have aspired or taken the suggestion and then let go to the soul, are being used by that department of the self to execute according to the ideal, each upon the subject of his selection.

I have known teachers in different subjects to command the student to be himself so as to do the thing with ease; the pupil only grasped the idea that he was not doing the thing right and that he must try harder. Whatever one may be attempting to do with his voice and he uses violent effort to compel the result we all know how ridiculous the occurrence will be; it is equally as true of all other directions of effort made in that way. One cannot run well while making himself run—he must let himself run. He may attain speed and endurance when he has the right psychology, which calls for the attitude in which he will permit his soul to use his body in the race.

An accountant who continues to calculate and make records by will power decides consistently that he is wearing out the cells of his brain, those which he supposes he is using exclusively. He is on the same basis as anyone else who goes on nerve—works under tension; this I have found among business men and those in the professions. Americans, in most instances, go like something outside of them was driving them to destruction. I am hoping to introduce a conception that will lead to their disclosure of a phase of themselves, which is within, that can use them constructively; keeping them upon a passive mode of exercise.

One may begin trying to ride a bicycle, holding on to the handles until he blisters his hands, as a gentleman told me he did do; when he has really mastered the art he scarcely more than permits his hand to rest on the handle and seems to be indifferent as to where the wheel takes him; there are those who grasp the pen when

writing, the broom when sweeping and the hoe handle when hoeing, who use more energy in the grip than should be applied in the whole work. This attitude of being forceful, *trying*, using the objective phase of mind to act upon the work instead of using the will and choice to direct the sub-conscious (the soul) proves to be an erroneous method, regardless of the form in which one desires a result. One who experiences through the sense of taste in high efficiency in that art cannot discern flavors of teas so as to distinguish and classify them while *trying* to taste—he must desire and aspire to obtain the flavors, then objectively let go, even becoming indifferent, in a measure entering mental abstraction so that his soul may convey to his consciousness the slightest distinctions.

Only overwhelming odors, disgusting ones, can be perceived while one is trying to smell; when one would discern delicate fragrance he must let go objectively and become passive and then his soul wafts to his consciousness the finest perceptions.

Only confusion comes to one who is *trying* to hear—he must forget that he wishes to hear, then he has discriminating perceptions. One becoming passive desiring to hear will recognize tones that an average person knows nothing of.

Narrowed vision attends upon objective effort at seeing—one should use the objective to aspire, asking the soul to use his mind and his eyes to convey to his consciousness complete seeing; this occurs only upon the passive principle.

One wishing to perceive through the feeling can experience only the sense of the crudest effects while *trying* to feel; scientifically he should use his will to ask the soul to take charge of the sense and convey to the consciousness the keenest perceptions through feeling; this the soul cannot do unless, after one has aspired, asking with his will and choice, he should become passive to the soul so

that upon its passive mode it may carry to the consciousness all that is within the range of feeling.

ALL A PLEA FOR POISE

My whole lesson is a plea in your behalf, a prayer that you may cease to be anxious, give up self-consciousness and become filled with self-confidence, confidence in your own storehouse of knowledge and power in the depths of your being; a definite formula for attaining the highest in self-expression.

Why not, for your purposes (it matters not their form) incessantly apply the passive principle? Suppose all of nature became suddenly reversed in its modes; suppose everything should take on forceful, violent effort to grow whereas under the present passive principle it unfolds? It requires no specialist to realize there would be no order and no endurance and no co-operation anywhere. Surely no one will understand that the passive mode is a powerless, relaxed and flabby form of expression. Nature will dispute that quickly for her law is endurance, permanence, constant inpour and incessant outpour to go on forever without exhaustion. Man should typify the universe and since the power of the universe is in its equilibrium, its poise, man's power is in those attributes also.

Every optimist, since an optimist is one who believes in and applies nature's laws in order that he may have a proper outcome, lives true to poise, never doing anything in violence but always upon the growth, the unfoldment basis.

Poise, even doing a formal act to let go to gain the passive control, is attained by the artist, athlete or acrobat and is maintained throughout his performance. Observers are interested because of the marvelous ease, gliding or flowing motion, with which great feats of strength and skill are rendered. All actors and their works are judged and esteemed according to the ease with which they play

their parts. A self-conscious individual, one out of poise, cannot keep a place in any sort of show, for, although few managers perhaps understand my subject scientifically, everyone knows the marks of the artist are not present in one *trying* to act, they all realize that people respond only to that which issues from the center of harmonies. An observer will perceive that there is an instant of preparation upon the part of the tumbler or other artist just before activities are commenced; this getting ready is a letting go, a passing out of the objective with its limitations to gain command over the subjective with its superior powers. The principles all artists finally acquire are the ones we wish now to cause you, my student, to take on immediately and apply in all that you do; for all you do should be done from the greatest that is in you—all that is worth doing is worthy of your greater self and should be performed under its harmonies, its poise, the passive principle.

Years would be added to almost every life if these principles of activity were fully applied and the lesson herein is worthy of all essential attention to master it. Read and study—digest it all for no greater aid to man can come to him than this lesson of Poise—Letting Go—contains.

There is an old saying which has been used as argument in behalf of work: "It is better to wear out than to rust out." Neither is necessary if one has the right psychology. There is no place in this world for a parasitic, idle human being—the ruster, and he who works under the proper mental or psychical standards will not wear out.

The individual who does his work in an objective, forcing way uses his body in its voluntary powers and exhausts far more than he creates or renews; one who lets go to his soul to permit it to do the exercising of brain or body or all the being puts the master chemist, the master electrician, the master engineer, the great physician, the great builder, the Supreme Creator in charge, an intelli-

gence that knows the condition of every cell at all times and has command over every atom, therefore, when it has possession it keeps a balance between renewal and exhaustion, rather creating more energy than is used, so under the passive principle of expression one continues to construct in all the phases of his being, to unfold—to grow.

A man thrusting his pitchfork into a pile of straw in an old hayloft routed a nest of snakes. He at once went frantically at work to kill them and running first to one side and then the other fearing that some of the creatures would escape, striking everywhere with his fork madly and violently; they all made successful escape. Ever since this occurrence we speak of an objective performer as one who "goes at it as if he were killing snakes;" we have seen people who "played" on the piano in that manner and those who publicly lectured and those who did everything they executed, after this method.

Man is using a small fraction of himself because he has been taught to believe he is an equal with the worm of the dust and that if he is to manifest in a superior way it will be when some intelligence outside of him favors him to use him for a purpose. Our lessons instruct upon the attainment of the hundred per cent—they teach one how to aspire and let go to the Deity within and thus express and perpetuate all of the being.

For one to become as a little child to his own Kingdom of Heaven within him is to place himself where all blessings become added.

EVERYONE INNATELY A PROPHET

TOLSTOI'S Prevision, in which he told in advance how all of Europe would become involved in wars within three years and on account of the wars there would result certain readjustments, has proved to be true prophecy.

Tolstoi declared he could not explain the experience; that he did not believe in the spiritistic interpretation of phenomena and it was not in the ordinary form of a vision. He seems to have defined a vision as something more of the imagination than this experience possessed. He said the thing haunted him and sometimes disturbed him when he wished to be thinking about something else.

That which Tolstoi could not explain is now understood—it has been explained in my books dating back many years and somewhat elaborated in my lectures of late. Prophecy has become as ordinary, if anything can be said to be ordinary, as is memory, in my conception. Every human being possesses within his soul a foreknowledge of all that pertains to his further experiences and a percentage of this may come up to one's consciousness in any of the forms in which people may have psychical experiences.

The manner in which Tolstoi became conscious of this advance knowledge was through psychic pictures; the pictures were symbolic but he was also inspired with their interpretation and this is as we teach it should be—when one sees colors or pictures he ought also to be impressed as to their meaning. Sometimes the pictures of the experience are given literally, sometimes in symbolism.

When Tolstoi had become passive or as the description as given of his preparation states, became as one in a trance, he said: "This is a revelation of events of universal character which must assuredly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge sil-

houette of a nude woman; she is, with her beauty, poise, smile, jewels, a super-Venus. Nations must rush madly after her—she flirts with them all. In her hair ornaments of diamonds and rubies is engraved her name, 'Commercialism.' . . . And behold! she has three gigantic arms with three torches of universal corruption in her hand; the first torch represents the flame of war; the second, the flame of bigotry and hypocrisy, carries lamps in temples and on altars of great institutions; it carries the seeds of falsity and fanaticism. The third torch is that of the law, that dangerous foundation of all unauthentic traditions. . . . In about the year 1913 I see all of Europe in flames and bleeding; I hear lamentations of huge battlefields. . . . There will be left no kingdoms nor empires, but the world will be the federation of the United States of Nations." The prophecy was given in 1910.

This example should serve us helpfully in our psychological study; there is nothing innate in one individual that in principle is not also in every other and surely no one would suppose the power of prophecy is something acquired—it must be something inherent in the soul. I know of no one so foolish as to try to explain the "how" of anything that is innate in an intelligence, whatever may be the form of that intelligence.

The greater part of my teaching is to lead mankind to realize the contents of his storehouse, his innermost being; I seek to bring man back to his heritage of knowledge and power. I would not write under this title if it did not contain something of immense value to each life; I know it should be understood and its blessings utilized.

The history of Paul exhibits a psychical experience in which he heard clairaudiently; he heard a voice which seemed to issue from outside of him. He demonstrated our teaching that the soul, since it controls the body, can create any sensation in the body just as well without there being any organic or physical cause as with such a pres-

ence. Paul had a creation of effect upon his sense of hearing as if a voice spoke; the creation was that of his own soul that was possessed of instruction which it wished to convey to his consciousness and his soul did create the impression of sound of words, also caused his psychical blindness. Tolstoi had this psychical experience in which he was prophetically impressed outwardly from within himself through his conscious mind reaching down into his sub-conscious during his trance state. Any student of Swedenborg would find the history of inspiration (instruction) and prophecy coming to his consciousness while he was in a trance state; many times the real things were shown but more often symbolism appeared and Swedenborg did not always perceive the interpretation of his symbols, else he would have given more truth. However, he had a marvelous amount of true inspiration and psychic pictures.

Many people are made conscious of holdings of their souls in a prophetic way through their dreams; many gaze into crystals to become passive and foresee, while others may gain some prophecy while looking into the teacup with the grounds which become as a code between their souls and conscious minds. A great many obtain prophecy through using playing cards with a code which they have attached as a meaning of each card and combinations that will give an entire story. There are instances where psychics, mediums, palmists and astrologists have given readings to their patrons, readings that proved in many appointments to be true. With all the methods making a history of many failures, but a percentage of truth also attendant upon each, there are phenomena that should have scientific investigation—not a pronouncement that it is all too unreasonable to be possessed of a possible basis of truth.

With all the crudity of methods, there have been too many correct foretellings to assign it to coincidence—mere guess. Analysis of all prophecy of which we have

any account supports this which we now know to be the basic fact: That everyone has the innate potency of prophecy and that the prophetic knowledge is possessed within whether one becomes conscious of it or not. If it is there, it is there to serve the individual in his practical daily life in expression of himself.

I assure my reader at this point that I have no intention to approve of any of the methods adopted for commercial foretelling nor any other kind. However, the methods mentioned are as good as that used by Moses looking into the burning bush or Samuel's method or any other in Bible history. These prophets read from knowledge held within themselves—this remains true regardless of their supposition or declaration that they were reading the Mind outside of themselves; their formulas, the same as did those of Joan of Arc serve her, brought to their consciousness out of the depths of the sub-conscious department of their minds the pictures, thoughts, images, ideas—prophecies held in those realms of their own souls.

Innumerable lives are wrecked—particularly homes, through the false work in foretelling. In many instances neither the psychic nor the recipient of a reading intends to deal in falsity but in the almost universal ignorance of the subject it is a practice made up largely of mistakes. Only for the fact that whatever the method used, there will be some truth there would not be much damage; but when they obtain something that is known, or soon demonstrated to be true then they decide that all they get under those circumstances must be true. They know nothing of the law of suggestion and how, with a preconceived idea one convinces his own soul that an untruth is truth and, therefore, a psychic, getting into rapport with the soul where such a record is made, would be impressed with a copy of those conclusions. The psychic serves as a medium between the soul and the conscious mind of the applicant and simply reads to him, as truth, that which the applicant already believes. This same

psychic might read something of the future upon which the applicant for a reading had no previous thought, and subsequent experience prove it to be correct prophecy. Among those who go to such people, how many do you suppose know all these laws pertaining to the subject?

When one becomes suspicious of another and goes to a medium for information, he will surely get his suspicions confirmed. This explains why I stated above that innumerable homes and lives are wrecked by the practice of fortune telling. The ruin comes through ignorance—the saving, as usual, must come through knowledge.

I have no desire to increase the efforts of people to become conscious of things of the future; there is a great lesson to be obtained, far greater than to become conscious of the literal items of the future experience. The lesson is based upon the facts: The soul knows all the conditions of people and affairs in all details that will pertain to one's life; the soul can prompt one in his daily plans. If one believes that his soul knows the future and could also prompt his constant acts in determining his decisions surely one would be influenced to live in an attitude of trust toward his soul, asking it and trusting it to inspire him in all the details of daily life, to prompt him with reference to that perfect knowledge the soul holds of all things of history made and unmade.

That is my lesson and I have gone the whole distance to lead you to trust. It is also true that one will receive all the conscious prophecy that is best for him to have—also that he can deal with, wisely, and he will have the benefit of myriad forms in which the soul would serve if he will only trust and follow.

All the lesser things than man have foreknowledge for their purposes. Birds and fowls and insects and animals all avail themselves of foreknowledge, although perhaps not in any conscious sense possessing the knowledge.

The farmer that ought to live in his attitude toward his

own soul so as to obtain its guidance, consults the earth-worms as to the season.

He says the worms know whether it is going to be dry or wet for they burrow deep for the moisture if it is going to be dry or they stay near the surface if it is to be a rainy season. In the fall he consults the ears of corn and by the way they are wrapped up he reads the tight or open winter. If the corn and the creatures of land and sea have foreknowledge, how much more must man, the greatest individual organization of mind and body that exists. When will we learn to look within instead of without? Will we arrive sometime where we will use the knowledge and power that we innately possess, before we cry out in despair because something will not give us more power and knowledge? If we are to arrive at anything greater than we are it will be through knowledge—yet, knowledge does not answer, for there are men who have great volume in knowledge. The requisite is a certain knowledge—knowledge of one's self; this is not contained in his knowledge of his body as a mass of chemistry or of chemical cells, but of the real self—the soul. Psychology is now defined the science of soul; to know thyself you must know *psychology*; to know psychology through the academic teachings is impossible. You may learn by heart every word in all the books on psychology used in academic courses and not master a single practical idea as to mind or soul. Practical Psychology is the disclosure of the basic principles and practical formulas for all uses of *thought force*.

Prophecy is present in everyone—you can call it into application in the daily life—it should serve you every moment.

THE PSYCHOLOGY OF AUTHORITY

A MAN accepted the charge of a small boy, for the summer, to teach him grammar, two lessons a day. The teacher assured the family of the child that the boy would not be in his way at all—that he would be delighted to let him go about with him wherever he went, an ever-present companion. The parents considered this a most fortunate arrangement for the child; they thought there could be nothing that could help the boy so much as to have him with his grammar teacher.

The instructor was faithful in keeping the boy at his lessons in the forenoon and in the afternoon of each day, also in allowing him to be present when he talked with visiting neighbors and when he went to town to talk with people casually as he met them on the street. At meal-time and evenings the teacher's family and the boy and teacher were together and all went to church on Sunday; was not this beautiful fellowship?

This may seem to be ideal social life, but it was destruction to the boy's grammar; he received book grammar, two lessons a day, an hour each lesson, but he absorbed practical (the form of practice) grammar twelve hours a day and there was little agreement between the thing as it was practiced and as it was taught. The thing taken on by association with the teacher twelve hours a day became the spontaneous language of the child and he used the rules of grammar in the recitation only. The child was required to interpret the teacher as an authority in the subject, therefore, the incorrect practice of the teacher had much more influence upon the child, to cause him to copy whole-heartedly the practice language in that environment, than would an equal amount of error indulged in his own home where no one had the distinction of a grammarian.

Because the man was classified as an instructor the

child became plastic to him in many directions; the professor was sowing seeds of all kinds in the soul of the child. The teacher manifested unbecoming manners in awkward positions and walk, pitch of voice and speech and the ill manners in eating. All of these peculiar things became incorporated in the child without his consciousness being consulted; he did not know that he had changed in those matters until his own family called his attention to the direction of his "growth."

I suppose many a parent has had occasion to observe these things in son and daughter when they have returned from college, notwithstanding the fact that they were not constantly in the presence of one "instructor." The predominating things of the college life even if greater errors than those contained in the life at home, are unconsciously copied into the being.

The destructive effect of the inharmonies interchanged among those who have companionships of their own class are not as great as those impressed when an "authority" and youth live their lives together. The psychology of authority discloses an overwhelming auto-suggestion which is taken by an average person to accept consciously and unconsciously the standards, teachings and practices involved in the authority. The child has been taught that the whole Bible is of Divine origin in some way and should be the rule of action of everyone; if the reader were to find many things that are in the Bible either in newspaper, book or magazine he would be consumed in shame and repulsion. Since it is in the Bible, that authority would prompt the youth to accept without shame or overcome his shame and endeavor to follow the lead of "Divine Word." The spread of evil and its perpetuation has its chief source in the "authority."

All minds make use of the law of suggestion whether they know the science of it or not. The workers of the Y. P. S. C. E. are comprised of young men and women—boys and girls. In the society mentioned there was much

excitement created among the elders of the Parent Society because they discovered that the young men were scientifically conveying the images of their minds to the minds of the girls by personally handing to them the memoranda of chapter and verse in the Bible containing obscene descriptions; they knew the girls would be sure to read those horrible things. The positive teaching that the Bible is sacred and true virtually locked every mouth that would have protested against this most destructive procedure. The truth should be taught concerning this subject: That it is made up, primarily, of impure imaginings of what would be, in this day, classed as degenerate men and to the extent that it is true history it is faithful to describe, not the best, but the worst of mankind of that age; that it is wholly unfit reading for any child and little more fit for an adult and is in no sense an authority upon the rule of action; that practically all of the Old Testament was repudiated by Jesus; that outside of a few brief statements of principles that Jesus taught, he (Jesus) in no way endorsed the New Testament which was in the main created by the psychically sensitive Paul who invented a scheme by which he might dispose of the Rabbinical Law which he could not fulfill; he invented a way to annihilate it, using Jesus as the pretext serving as a basis of a comprehensive Church teaching.

It should become the work of every parent and teacher to spread the liberating news that a record in that book is not necessarily true and that all things recited there should be examined by a real light of truth the same as if it were a record of any other book; that within succeeding centuries after the time of Jesus, purely as a matter of politics a ruler created writings (and surely everyone knows that nothing of the doings of Jesus is known through anything written in the century in which he lived) which slandered Jesus almost as much as do the modern inventions concerning his teachings to which is given the name Christian.

The most serious selection that ever touches one's life is the selection of authorities, for he practically makes his authorities his masters. When one selects authorities that have destruction in their principles it means he is to be made destructive and if destructive, self-destructive. All truth is liberating therefore one may be sure that a destructive teaching, one of tyranny and threat, cannot be true; then, one should not accept the authority.

When teachings that have been tested for centuries have resulted in the wars in which man is seeking with greatest devotion the inspiration as to methods of most rapid annihilation of his fellow man, it is time those teachings were being replaced with worthy authority in their stead. A scientific age is here, scientific upon everything except man building and I am hoping there are enough people with courage to put Character Building, Man Making, upon a scientific basis also. This can be brought about through man becoming properly informed about himself that he may know how he has become as he is through the images present in his sub-conscious becoming fulfilled in the facts and forms that comprise him and his life at any stage; that if he would be different, then he has the privilege of choosing the plans after which he would be made, and he can apply the force of his own *thought to build the desirable*. A man is, himself, supreme, not over his fellows, over himself and if he *wills* to place his own God in dominion he thereby becomes as a little child to the true *authority*.

THE INVISIBLE SCULPTOR

WE ARE so accustomed to mistaking the instrument for the power that only after careful thought do we realize that the actual *power* in any instance is invisible. As observers of manifestations of physical forces we seem to treat manifestation, instrument and force interchangeably and with this habit of thought we speak of what we call physical forces, as something tangible; we consider the tangible forces a field of scientific disclosures as if the power, not the medium through which it is manifested, were visible. When one has this standard concerning power, if there should be submitted to him a problem involving *thought force*, he at once pronounces it intangible because it is invisible.

I declare this fundamental truth. Thought Force is upon the same basis, precisely, with what we call physical forces, so far as perceptibility is concerned; we know steam, electricity, gravity, heat, magnetism and *thought force* by their manifestations and, in itself, one is no more visible nor tangible than the other.

We know something of the laws of the different forms in which the physical forces become manifested and instruments have been prepared which aid in the application of the forces for our purposes; through appropriate instruments we make the force manifest: Result, a desirable creation.

The practical psychologist knows that thought is a force of mind and that the results of exhibiting this force through appropriate instruments are perceptible creations that may be desirable or otherwise, the consequence following cause in a natural way. In the physical sciences there have been researches that disclosed some of the laws pertaining to the forces and their current is directed in a scientific manner. An indiscriminate, haphazard treatment of any of those forms of force would be most de-

structive and is not practiced; skilled men must create instruments to be handled by men efficient in applying the force to that which is to be acted upon. Thought Force is receiving the scientific attention of few individuals but is being used by everyone. If all the mechanical forms of forces in the universe were liberated to be applied and directed by the uninformed multitude there would not occur the disaster to be compared with that continually taking place through the misuse of the creative force, *thought*.

One may live in the world and become adaptable to all of the physical forces with which he comes in contact and remain ignorant of the laws of any of them; this cannot be the fortunate situation relative to the Thought Force, for he must apply that for whatever results with which he meets; he is using it without cessation and he must know the laws of its application else he will turn it into the channel of destruction far more than into that of construction.

The *Thought Force* is double acting; it may be that one designs some plans, forms images, which require certain processes in their execution. He executes, using his body to which some other form of instrument has been connected and with which he comes into immediate contact with that which is to be acted upon. While he is doing the work he is thinking about his work; presently the result is completed, his thought or imagery has taken form in the thing created. That is one action of his thought, but there is a double action of his thought and you will now become more interested in the second action than in the first.

The world may perceive the objectified form of his thought and may make use of it according to purposes it will serve. He who builds entertains the pictures of that which he is putting into form; he is storing away those plans in his soul, that phase of the soul we call character. That which is of character determines one's spontaneous

actions—his character is made-self, which he acquired through the pictures he has entertained and while one may not express the same literal object continually, he spontaneously expresses the principles involved in the entertained images, thoughts. These principles become grown into his body and determine his health; into his countenance to declare the quality of thoughts he has entertained; they dominate him in making his decisions or choices.

Thought, in its second action becomes man; physical man, mental man, character man and in all three phases he is increased in his harmonies or he becomes diseased according to which kind of thought is involved in that which he built, constructive or destructive. He who uses his thought to devise agents with which maliciously to destroy his fellow man must effectually plant in the character phase of his own being the destructive principles which will cause inharmonies in him whether or not his creations are ever used to injure his fellow man. It really makes little difference whether his discovery is something to be used in war or as a means to defraud another, the destructive, or principle of annihilation, becomes a fixture in his own character. Thus the invisible builder, the soul, uses the invisible force, *Thought*, to build the character man after the man's own selected pattern.

We have the history of a man, who, receiving a piece of marble in a state of absolute perfection, decided to put his vision in a statue; he had been illumined with a vision of Love in the form of a woman whose whole being radiated love, most impressively evincing sympathy in her countenance.

The artist had mastered the technic of sculpture and, as stated, had the inspired subject. As he set to work no one could possess better equipment but while he worked he was approached from the practical side of life to do things for a brother and sister. All of the opportunities

he had were of a nature to aid others in their self-expression but they were all refused and he felt vexed at their interruption; he sometimes exclaimed that he was doing a perfect work—the large work in shaping this bit of marble.

It is asserted that at each refusal to assist another there came a flaw in his work—the chisel would mar instead of beautify, and at last, when he considered his work completed, he unveiled the result to gloat, in the presence of others, over his wonderful art. When he became undeceived, realizing the demerit, the failure as compared with the ideal, he was overwhelmed with bitterness—no Love and no sympathy as the expression of Love, manifest; no semblance of the vision. In his despair he broke the marble into fragments.

I wish to emphasize the second action of *Thought* by the above clear representation of how the spirit in which a subject is treated and the attitude one holds toward the world while performing has the vital effect in shaping the statue of character when the soul has received the patterns and uses the chisel of *Thought* to carve out the permanent Self: One may have the high quality in subject, even work upon the Ideal; if he does not work in the ideal spirit it is all converted into destruction. This latter conclusion is as true as the former in which the individual was working upon a destructive subject. Really, to work for the best and upon the best but in an ungrateful or hating attitude has the end, destruction, as certainly as in the instance of one working under the intent to make his gain at another's loss. The highest of wrongs is to provide for the innocent to suffer for the guilty. In the wars the principle manifesting throughout all the phases of the war is that of the innocent suffering for the guilty; the manufacturer of war munitions for other purposes than to destroy parasites (although becoming enriched in money) is a guilty one as is royalty guilty and the millions slain on their account is the fulfillment of the lauded

principle of vicarious suffering, so strongly championed by all who wish to gain at another's loss.

To formulate the right pictures, the pictures of right, and do the right thing in the right spirit are essential to true success, for out of that situation and that only can the *Divine Invisible Sculptor produce Infinite Human Character.*

THE INVISIBLE WEAVER

EACH individual is a garment maker; he may combine honest cloth with honest work and connect the parts with stitches lovingly inserted, with a creation, one result, which will give pleasing service to a fellow individual who gives labor or some other basis of exchange to the full value of the physical features pertaining to the product. There is another form of result of which we are beginning to take more account as practical psychology becomes appreciated; that is what we may best call the character side of the matter. The garment may render the highest possible service in its wearing endurance but even then it is limited, it passes away.

With every genuine thread carried by the honest shuttle the weaver adds an integral item to the bolt of cloth called for by the pattern but with scientific certainty weaves into his own soul fashion, strength, beauty, individuality, permanence—*Love*; the weaver of cloth, through the spirit in which he or she is weaving and using the genuine materials in every yard, is creating the Eternal Self after the pattern which is God inspired; is making Character out of the images of God (the Innate Self) is unfolding, from within, the true and the good and the beautiful; is causing the Will of the Kingdom of Heaven (which is within) to be done in earth (the objective phase) as it is in Heaven; is doing *Scientific Man Building through Thought Force*. Herein we have the invisible weaver using the visible instrument, the body and its complement, the loom, working upon visible woolen threads producing visible cloth, a materialization of thought pertaining to cloth. The world has been taught to recognize only this one result, whereas, there is a dual result, for the invisible weaver, using the invisible force, thought, (images, pictures, plans, ideas) with scientific accuracy weaves into character, qualities parallel with the quality of cloth pro-

duced and the spirit (mental attitudes) existing while the cloth is being woven.

Perhaps my reader will approve of a metaphysical conception which I feel disposed to state here; it is not the digression it may seem to be, nor phantasy, although, idealism. I am sure the ultimate wearer of the cloth, when it has been made into the garment, is turned to harmony to a greater degree providing everyone who has worked upon the cloth was in the happy mental attitudes and possessed of honest principles and was inspired by Love. Sheep possessed of contented minds contributing their fleece, loving hearts directing the hands that worked the fleece into threads, with constructive mental attitudes of weaver, cutter and sewer are the supposed factors in producing the garment. The world has been taught to say: "It makes no difference how much the sheep, from which the fleece was taken, may have suffered, even if starved the whole winter before, nor how much bitterness was in the souls of those who spun the threads, nor how much hate and sweatshop despair were in the hearts of toilers who made the stitches, if I have the fitting, enduring garment I shall be just as much benefited as if the history of my garment recorded only joy." And therein is another mistaken attitude of the world that perpetuates the unhappiness in all of these sources. The truth is, things bring us into mental (spiritual) rapport with the quality of thought (constructive or destructive) of those who have dealt with the things, if not with the individuals themselves. This has been experienced by those who are psychically sensitive, to such a degree as to lead to the erroneous interpretation of psychometry (soul in things) in which it was contended there must be soul in things, otherwise, why do we become influenced so much by them, in our emotions and sometimes made ill by them; sometimes feel impulses to do peculiar things including indulging in dissipations? No, it is not because of the soul in

things but because things tend to bring us into rapport with the quality of thought predominating in those who have been in contact with the things and sometimes into rapport with the individuals themselves. One, who is psychically sensitive may hold your watch in her hand, become passive and give you prophecy as well as history pertaining to yourself. I have known instances of a second-hand watch being held by the psychic who proceeded to describe, relate history and prophecy pertaining to previous owners, virtually all of which was verified. This would not be soul in the watch—*things bring souls into relationships, communion, blending, sympathy—rapport.*

The normal trend of nature is happiness—construction; man has become so misguided that he has distorted his own nature and that over which he has dominion. No greater error can exist than for one to think that it makes no difference how he obtains things nor where the things he possesses shall issue nor the circumstances under which they become shaped.

We are all garment makers—shapers (creators) of things; the Eternal effect, in the myriad directions, of what we create and the spirit in which we create! Surely it becomes distinct to everyone that there is no such thing as limiting a material thing so as to confine its results to physical effects; seeming physical effects are really effects ultimately upon character. We are awed when we think what a responsibility we assume when we shape anything, since it must touch life in a multitude of places and convey us, our principles, our states of minds, our tastes right into the soul of that which has life; soul that has the creative power that may work our standards, even our moods into character—our essence becoming man in other bodies as much as in our own. Awed by the responsibility? Yes, but may we not become overjoyed at the privilege? Let us think that the tiniest thing (for it is not a question of

the size of the garment) we "weave" may be woven for a service and created out of love in the spirit of gratitude, appreciation, thanksgiving and praise. What a God service this becomes! Love turns all fleece golden; spins into threads of gold; weaves the radiant cloth, the fabric whose sheen is as glorious as life.

THE INVISIBLE MILLER

THERE was a man who had his heart centered upon owning a farm; farm life was the only kind that appealed to him but he had not the essential funds with which to purchase the acreage. He decided to lease a mill and grind the grain for the neighborhood. His terms being so reasonable, he soon had all the custom, grinding into flour and meal the wheat and corn the farmers raised. He offered to grind on the shares, for he had a good market for his portion. When the grain was brought in he took out one-eighth for his toll; the farmer stood by, at his request, for the miller talked much about his honesty and was glad to prove that he was trustworthy by being so willing to be watched.

The grain went from the hopper direct to the millstones, where it was crushed; this the farmer could also see, but the miller who was determined to own a farm was so consecrated to the idea that he did not hesitate at any means that seemed to help him in that realization. The grain, leaving the stones, was carried through shutes, up and down all over the building as refining or milling processes required; there were stops in the shutes at various points and when these were not wide open the flour or the meal would be switched aside leaving a fraction in a pocket which was well concealed and prepared for the purpose. The mill was dishonest and the miller, in his own mind, charged the mill with theft—but barreled the product and sold it and banked the money.

He had another proposition which was very accommodating. He offered to grind corn for the husks and wheat for the bran; these he could sell for feed and it appealed to the farmers who wished only breadstuff. His bran was so rich that he worked it over and took out much flour and from the rich husks he refined much good meal for cornbread. His bank deposit grew and he purchased the

farm. The farm was his goal but what a wayside history he made! Anyone, who pays the price, can reach any goal and I wish to show that it does matter what the items are made of that are along the way.

The miller now has his farm—the title is clear; no one could convict him of stealing, through his mill, although many suspected—in their hearts, knew he was defrauding; he is safe from the law, then why will he not be prosperous and happy? Will his farm not yield its crops just as well for him in response to his labor as if he had used constructive methods in obtaining the money? What a pity our early teachers did not analyze the principles involved in situations like this; show us the cause and effect relationship—show us inexorable law instead of compelling us to think that doing a wrong offends a vengeful Deity, who will punish one in another life, for deeds done against His will. Man innately dislikes to be ruled through fear and only partially believes in the story of Special Providence revengefully punishing post mortem; anyway, he will take chances and follow his inclination. In other words the idea is not a constructive basis of guidance, hence could not lead to anything but a destructive result.

The miller's farm will, under the laws of agriculture, respond to cause and will not be subjected to the question of where the money came from that changed its title.

The farm will not bring the ex-miller happiness; he cannot receive blessings through his acres for he has planted in his soul in its character department that destructive, inharmonious presence, *imagery*, which will cause him to do, spontaneously, that which will bring him defeat in some form—if not in the lack of farm yieldings, in the form of disease, or he will be confused in his plans as to crops, sales and purchases; or because of the destructive presence within him he will place his affections, immersing his entire being in a love, where only disappointment can attend; or he will order the life of his child in such a manner that sooner or later he will suffer through the outcome

of the child's life. We ought not to deceive ourselves a moment with the idea that when he had filled his soul with seeds of dishonesty, that the possession of that which was his excuse for being dishonest would prevent those seeds from becoming productive. His harvest must be faithful in kind to the seed sown and he sowed weeds—seeds of unhappiness, inharmony and it is never a quality of matter, even of a farm to cause the harvest from destructive seeds to become a constructive result, any more than could the quality of soil create the wheat harvest from barley seeds.

Everyone is a miller: life brings its grain to our mill; we grind Life's grain and we have the privilege of choosing; we may take our own and give to Everyman his portion or we may deceive ourselves and think we can take and keep more than our own, whereas, we may deprive a proper owner for a time but Life collects, with usury, later.

Since we realize we all are millers we are becoming desirous of knowing if this must remain a case for pessimistic deduction; we are asking the question: "Is there not some way for one to reclaim his way?" Some one suggests that he can square the matter if he will sell the farm and build a church or give most of the proceeds to the poor, the rest to be used to pay for a window of stained glass, placed in a church. The science of Practical Psychology, Constructive Thought, answers in no such way but would refer one to those principles set forth in the second phase of the sculptor's life, the sculptor referred to under the title "The Invisible Sculptor."

The sculptor unlovingly, but mechanically true to art technic, carved the marble into a statue he would name "Love." While creating this form he rejected all of the opportunities to manifest love for his fellow man and while he carved only hardness, not love and sympathy into the marble, he carved the same elements into his character. When his work was finished he compared it with Love and experienced such a rebuke of what he had carved as a

visible workman and an invisible sculptor that he became overwhelmed by destructive thought and crushed "Love" into fragments and dust.

We find him, in the next phase of his experience, rendering sympathetic service and aiding in self-expression everyone who touched his life; ultimately one came who was suffering so much that there seemed to be no service that he could render that would appease the pain. Then he said: "I would that I could only take your burden upon me!" the reply came: "Your willingness to take the burden removes the occasion for I am Love." He called for a bit of marble, believing that, blind though he was, he could tell in marble what was in his heart. They gave him a fragment of "Shattered Love" through which he gave to the world an outward exhibit of his God within—the Invisible Sculptor showed in the marble a reflection of himself.

We have the visible miller, collecting visible toll with fraud but all the while the Invisible Miller is paying toll out of that which is vital to permanence; a seeming material gain with a certain spiritual loss, for with every picture and act of stealing he is fixing a destructive principle in character and the principles in character fix the trend of the life and we find our miller getting further away from love. In reply to the question: "How can he reclaim his heritage?" Practical Psychology says: Anyone, who has lived destructive thought may turn right about and live constructive thought, thereby neutralizing the destructive and by placing construction in the character he will realize building, in all the phases of the life, as the fruits of the seeds of construction. The height of construction is love and when there is real love in the thought there will be only love manifested in the practice. To throw away, sacrifice, a possession would not be a loving act but to use all that one controls, in the aid of mankind in its self-expression would be a loving, constructive course.

The more toll the fraudulent miller collected, the poorer in actuality, he became; it is equally as true that the more toll, service, one pays the richer he becomes for the more one pays out in loving service the more is poured into his soul in the form of character strength.

We, millers grind visible wheat and corn into flour and meal while the Invisible Miller (The Innate Self) turns the images, invisible thought, held during the objective grind, into *Man*.

The thing with which we deal is the occasion of our thought; the thing is transitory, the thought is Eternal.

THE INVISIBLE RICHES

THE paucity of rich men attaining heaven (the highest state) does not signify that the opposite situation, being poor, guarantees such an attainment. Heaven is not a consequence of either poverty or riches as the world counts those things but is of scientific source and the rich man is eligible as a candidate and is sure of the end, heaven, if he provides the causes that have that high state as their effect. I do consent: There are few rich people who create the causes whose consequences would necessarily be heavenly. The height of their wrong principles is often exhibited in their willingness to use the scapegoat, another's suffering, to advance their interests.

Jesus exhibited his insight into the facts when he indicated that the rich man was disposed to depend upon the purchase power of his possessions and since the Kingdom of Heaven (which is within you) cannot be bought, but is an effect after a cause which the rich will seldom create, it would be as possible for a camel to pass through the eye of a needle as for the rich man, with his principles, to make his character after the patterns prompted by the *innate self*, the God within, the King that rules and abides in the Heaven the Kingdom of the Highest, within.

I have no intention to condemn the rich man. I desire to present a strong plea for a principle which is suggested in the above for there is no difference between a rich man who has a mistaken estimate of things and the poor man who would give all, even envy, to possess things.

PROPER VALUES

That one shall become capable of forming correct estimates is a matter of supreme importance. The life in any instance will be perfect in one who esteems each thing and all things at their true value. I suppose every aspiration really calls for a true valuation although in

many instances there is not an exhibition of proper estimates. There are those features that pertain to one's life for which he could not pay too much, but since they are not purchasable, and, since human beings have been trained to *pay a price* as the only certain terms of achievement, possession or attainment, the superlative in blessing comes to very few.

Ambition, industry, obtainment and ownership are all to be commended and perhaps the first step for all of us is to determine what these are worth in reality—learn their place in the life. Houses, lands, gems, stocks, all wealth is of such avail as to warrant our endeavor to know what part it should take in one's esteem—one's life. To renounce these, including fame, the power that authority bestows (such as holding an important office), friends and knowledge as do the ascetics would be the opposite of our constructive teachings and yet we know there is a great lesson to be learned concerning how to place all of these which the doer of penance claims to have erased from his department of image and impulse.

No one, at any time, has been satisfied with the result when he expected things, of themselves, to become a blessing; no objective thing ever meets its promises. Let one gain everything that he wills to obtain, there is still that elusive thing, satisfaction, still unmet and something more or something different is required. There are those who have gone on, one score of years after another, acquiring the things in varied form which held out promise which they never met. The man of largest acquisition declares that his whole interest centered in the game of getting for he cared for nothing after he possessed it; he learned very soon that nothing came up to its promise to satisfy.

Everyone has had the opportunity to observe in his own personal way the facts that I have exhibited under the titles, "The Invisible Sculptor," "The Invisible Weaver," and "The Invisible Miller," essays that I am publishing

for the especial guidance of one's thought in perceiving that each thing done and the spirit in which each thing is performed determine or fix certain principles which are either constructive or destructive, upon character, the spiritual self which is plastic; principles which are either constructive or destructive, depending upon the quality of creation and the thought held in relation to its making. Permanent record is made in spiritual form—Man himself becomes the record, the result of the images he has held, images of things. We are led to exclaim, all in the same moment: "What value has anything except for its effect upon Character—how could anything be esteemed good, desirable or worth while if its effect is to destroy *Man!*" We find the other thought is pressed forward: How can one overestimate anything which becomes the occasion of more strength, more Love in the character?

We now have reached the destination of Practical Psychology. It is a study which has as its end, the valuation of things, not at all for themselves but for their service in Character building. I am somewhat aware of the revolution in the attitudes and standards of mankind that is comprehended in this teaching but we all have experience and inspiration (science and innate knowledge) to support the proposition. Things of themselves do not, never did and never will satisfy; things regarded as a means to a spiritual end do satisfy and we cease to weigh and measure the size, count the number and consider the rarity of things and we do come to esteem each item of matter, as we do each item of experience, according to its effect upon Invisible Man who, although being impressed by things which are the occasion of his imagery is becoming wealthy in Invisible Riches. When we have any units of measurement in which to name the value of a *man* then I will tell you how much it is worth to cease altogether to value things, though they are worlds; people, though they are gods; knowledge, though it is

food; intellect, though it is reasoning and designing; body, though it is the instrument of soul—I will tell you how much it is worth to be capable of valuing any of them or all only for their effects on Character. I would consider *experience*, which is the basis of *wisdom*, valuable only for its effect on Character. I would that I could tell you how much it is worth to esteem the universe, life and all things and experiences at their full value as means to the end, *self-expression, individuality*. It is worth while to aspire to gain the whole world and use it to shape one's Self but all the realities are lost to the soul when one would seek to gain the whole world for possession's sake.

To express the individuality is the purpose of this mundane life and we should regard people, things, education and experiences as the technic through which we unfold the permanent Self.

New valuations are coming; we are enriching our souls; we are becoming strong in our characters; we are growing to esteem the visible for its relationships to the invisible; we are turning the perishable to serve the imperishable; we are perceiving the true wealth in matter—interpreting and appropriating all of life to create the Invisible Riches.

THE POWER OF THE IMAGE

THE human being is so constituted that the subconscious phase of him, his soul controls him. If he would modify himself in important changes in his body, his intellect or his disposition then he should learn the laws pertaining to how to order his soul to build any phase of his being—one desiring an effect should be familiar with cause.

It has been disclosed that the soul, which has all power, Deific for all of the individual's purposes, is completely controlled by the images it possesses. It uses its possessed pictures as designs or working plans; it will build a thing feared; will fulfill a wrong diagnosis; create the thing hoped for. The soul is open to receive pictures and is faithful to use them as architectural plans and build them into form; it always does respect the laws of that upon which it is acting and which it may be using to build a form.

The soul is controlled by the images it receives and the name given to that which is introduced into the soul as a thought, picture, idea or image is a *suggestion*. When one's own conscious mind is forming a conclusion the destination of the conclusion is his soul and this is called an auto-suggestion.

There are images in the soul when it has only a clump of matter, the Primary Cell for body. We know that species, ancestry, immediate parents and telepathy from various sources have placed suggestions in the soul at this stage of the individualization and that the soul while multiplying the cells is being influenced in the arrangement of the cells and preparing the disposition and the intellectual possibilities by indexing the trend of body, mind and character. After the child is born his soul remains controllable by suggestion and he undergoes changes in his entire being perfectly consistent with the

suggestions he receives—the conclusions he forms. When the child becomes an adult, the soul that built the body and fixed the other phases of the being according to the suggestions received, is still controllable by the pictures it receives—the conclusions that are formed, or the pictures telepathically transmitted, or that are taken as suggestions while it is passive, and is completely controlled by the suggestions forced upon it while in a state of emotion.

Then, whatsoever occurs to one spontaneously or involuntarily has but one explanation—the soul with its Deific power is fulfilling a picture, is obeying a suggestion. The world remains mystified over phenomena, phenomena in thousands of forms and they are all explainable under the above law that is known to any Practical Psychologist.

I was asked recently why it is so frequently true that a person looking downward from a very high place feels an inclination to jump from the heights. When one looks from the top of a high building or a precipice he usually begins to picture himself falling and striking at the end of the fall and with the picturing there is some degree of emotion felt. Of course he does not wish to fall yet because he has placed in his soul the picture, the soul that controls according to the picture held, imparts the impulse to fall and competes with the outer will which begins effort against the inward impulse. The inward impulse has proved often to be stronger than the outward resistance and many people, also many animals have been overwhelmed and have been dashed to death.

It is not what one hates, not what one would avoid, not what one fears, which one escapes fulfilling—that does not nullify the law of the being which is: What one pictures, that he builds and the more emotional one is concerning a matter the stronger the impulse and the greater the speed with which the soul builds.

Some years ago much fear was created concerning a comet, which, it was declared, would set the earth on fire. Many became filled with the picture of disaster from such a

source and committed suicide—so proving that while one cannot compel a comet to destroy the world he can become so filled with a destructive picturing that he is led to destructive acts. Many mistaken reformers, mistaken as to true principles, who go forth as fighters of crime and sin become victims of the very thing they go out to destroy. There is a constructive way to attend to everything. One can fill all of his being and the minds of all with whom his life comes in contact with pictures of the desirable things to build—picture the constructive side and only view the negative side to the essential extent to create its opposite. Through this principle, health, happiness, desirable self-expression—the things hoped for become builded.

The power of the image is absolute—images are placed in the soul through suggestion—correction comes through new suggestions; the science of expectancy is another name for practical psychology.

Whatever one expects, in his soul, so is he or will become.

There is a belief throughout the Polynesian race (Hawaiian, Fijian, Maoris, etc.) that a person can be bewitched so that he will die, and there are many cases on record where natives have promptly died when informed that some witch doctor was seeking their lives. In ancient Hawaii we read of the "death prayer." A native priest, for a consideration, would change the "death prayer," directing it against some poor wretch, and death was often the result. If the priest could have a small portion of the hair or clothing of the victim the result was thought more certain.

Through our teachings the world is coming to believe in the constructive power of the soul—its creative power to build the desirable with as great a certainty as has it built the undesirable when destructive pictures have been held.

OPTIMISM

THAT fundamental belief that all things which are under nature's order work together for good will cause one to aspire incessantly to know nature's laws, so that he can get in line with them and because he is in harmony with law he will realize his right to optimism. It is rank folly to assume an optimism upon any subject when it is not organized according to the laws of the subject.

It is so desirable to be an optimist that we have been instructed to declare we believe in and endeavor actually to hope for the good outcome of every project; that there shall be no situation portending undesirable outcome. I have known instances where persons declared they came forth with nothing saved except their optimism, and that they were ready to try the same thing over again with a hope that they would have better luck next time. I am sure it is very consistent for one to have such an erroneous attitude toward optimism if he thinks life is upon a basis of chance, haphazard—luck. Since optimism is preached so much in the present day I feel sure that it is opportune to treat the subject scientifically, especially is this warranted when *optimism is the acme of constructive thought which is the whole thing in scientific man building.*

Optimism pertains to vision; to choosing (optional), but above all things it is desire with expectation based upon the known harmony of nature's laws. Everyone, in all instances, when working in accord with the laws has a right to be assured of the good outcome—that is the law of cause and effect. One should choose to apply the laws and anticipate certain outcome; he realizes he is using the cause which will produce the definite effect. In so many instances we find people blundering along in any sort of planting and assuming a cheerful attitude because they say they are optimists.

One must know the science of planting before he can properly call himself an optimist concerning the harvest.

There is every good to come to the optimist as compared with the pessimist, for the pessimist never can obtain the inspiration that is perfect, therefore never could arrange things, never could choose in a manner to co-operate with the laws. The optimist who has a forced hopefulness concerning an outcome when he has not become lined up with the laws, will come to the same disaster—it is not optimism nor pessimism that determines things; results depend upon the fulfillment of laws. The pessimist cannot see, therefore cannot utilize the laws; the optimist may be capable of making the right choices.

It is best to have an optimism based upon the knowledge of having worked with the laws—it is better to have optimism as a result than as an assumption. One may begin any matter with a faith that will lead to the proper use of forces and this basic faith would give him hope, trust and a vision; knowing that he is sowing construction he looks ahead, lives in spirit the constructive outcome. This makes one persistently an optimist and his life is a scientific one. The greatest disasters that ever came to an individual, to mankind, a race or a nation, have had their sources in a false optimism. An appointed leader, who is basically a false optimist, will bring ruin to all over whom he has authority. Our government rulers, like our physicians and teachers, must be real optimists, else they become our greatest destroyers.

A real optimist: One who so firmly believes in the dependableness of nature's laws that he will utilize them, live by them and under them, organize every matter in accord with them.

No true optimist will plan destruction as a mode of reaching or gathering construction. It is one of nature's prime laws to give the harvest of the same kind as the seed, and no miracle has ever occurred in defeat of this law. An individual or nation may start out for conquest

by slaughter (destruction) and it will not matter even if the attack is upon a weaker power, nature will not permit a victory although the great force of violence may completely annihilate that which is attacked. Destruction has been sown and there will come a consequent agent of destruction from some source—compensation is a law that has never been deflected.

Defense may be constructive. To prepare for a new building often involves the clearing away of debris, and this would be constructive. To go out to destroy as an end would be permanently and altogether against construction. History is full of instances where a stronger overpowered and destroyed the weaker and there are many instances where a destroyer, through an assumed optimism, led his people to their slaughter. This occurs under an egotism; that which is very different from the modest self-confidence resident in an anchorage in love and truth.

The teachings of practical psychology champion courage—good expectancies, but, being the science of common sense, it requires that one shall have laws on his side; that he shall not assume a confidence in any success when he is antagonizing the laws.

The life that is made of constructive thought must continue to reap construction.

There are laws of healing; one would not be justified in an optimism concerning recovery from illness when he was not using natural modes of healing. Wishing does not convert a thing into remedy when nature's laws declare to the contrary. Turn to the actual power that heals and use its formulas; you then have a true optimism.

There are laws of business—business psychology is a knowable science, and when one is using the science of Constructive Thought he may be a business optimist. Assuming hope when there are not the true methods being used is a mistaken optimism.

Home, education, love, marriage, friendship and every

other subject that one's life contains, is built upon laws and in all instances, when the law of the thing is applied, there is a warrant for optimism.

In each individual there is an innate knowledge of the laws governing in all the items of life; aspiring for inspiration upon those laws will be answered when our formulas of the silence are applied. Therefore, it becomes apparent that our study would very reasonably lead to optimism, an optimism which would not be assumed but develop as an effect from a scientific cause.

The continuity of an attitude is essential to the best results. Not an item of good cheer, based upon a warranted hope, is lost; steadfastness in holding an idea permits the builder to execute steadily in the one direction.

If there were no virtue in steadfastness or in a predominant attitude there would not be so much destruction gathered in the lives of many people; however, this is where we have an opportunity to disclose this law, for we observe that where there is predominant fear, worry, anxiety, unrest, and doubt, there is mostly uninterrupted inharmony created. A week of destruction in the mental attitudes and a day of joy will create a great deal of the undesirable and a little blessing. Even one joy picture is a working pattern that is creative, and must be fulfilled, but it cannot overcome six pictures which become the working plans for inharmonious structures. Or, taking a very appropriate view, a day's sowing of wheat covering a ten-acre field would produce a splendid harvest and one need expect nothing but multiplied wheat. Let him follow with one day's sowing of rye in the same field, then we know there must be a mixed result; and if there were six times as much rye sown as there was of wheat we would know the wheat would not count for very much. Wheat is the constructive thought of each life—rye the destructive. I am well warranted in such parallels, for there is nothing more truly a seed than is a thought, and no one has any warrant for an expectancy of a better harvest

than he provides for in his sowing. If one sows only construction he is authorized scientifically to be an optimist; if one has mixed his seed he should expect the field—*life*—to give him a medley in the result.

I wish all mankind to become justifiably optimistic. For this reason, I continue to show the virility of a thought, and I must, if I am to teach the truth, demonstrate that one accomplishes no gain in deceiving himself into a belief that he can reap only construction when destruction has predominated in the images he has entertained in his conscious mind. The thoughts created by the objective phase of the mind are taken by the sub-conscious as architectural plans and are built into form by that creative power of the sub-conscious. Or the thoughts of the conscious phase are seeds which are dropped into the sub-conscious; there to multiply in kind.

The body, intellect and character are all shaped—determined in their harmonies by the entertained pictures; life, in business, friendships, loves and art expression, is a result, a direct consequence of the ideas that are placed in the soul—ideas that are placed therein and not neutralized by contrary suggestions.

It is the office of Practical Psychology to afford a basis of true optimism and any life organized upon that study may become wholly constructive, therefore, altogether optimistic.

PSYCHOLOGY INTERROGATIONS

WHAT is the dictionary definition of psychology?

Psychic, psychical, psycho—psychology, says the dictionary, means: "Of or pertaining to the soul, mind, or the living principle; the scientific knowledge of its powers and functions."

What is "Practical Psychology?"

Practical psychology has that broad significance of applied Thought Force—the actual exercise of any form of mind in its dealing with ideas, images, pictures.

What is meant by "New Psychology?"

"New Psychology" is used to distinguish the modern, scientific and practical teachings concerning *mind* from the theories, couched in a superfluity of words combined in such a manner as to become meaningless, or to conceal meaning, conceived of ages ago and passed down as academic psychology.

Is Practical Psychology of interest to only a few or to certain classes of people?

Practical Psychology is of the highest interest to every child, man and woman, because everyone is using some sort of psychology, applying the Thought Force in some manner, and if it is not scientifically used it is being applied destructively.

Is it possible for the average understanding to master the teachings, so as to apply the Thought Force according to the laws of soul—mind?

Our treatment of the subject makes it possible for one possessed of ordinary intelligence and an education sufficient to read to become capable of directing his Thought for all building, reconstructing and healing purposes—enabling him to do the utmost for himself, both as to his needs and possibilities pertaining to his body. He can also apply the laws and formulas of Practical Psychology to remove and reform habits and appetites in himself.

He may learn how to correct the workings and increase the efficiency of his intellect, will and perception, recollection—all that pertains to the objective phase of his mind; how to make his character strong and become possessed of the elements he would wish; how to awaken and express the dormant powers, and how to bring into practical and constant use his intuition, inspiration and art power; how he can develop prophecy and all other psychical powers. And all that he can learn how to do for himself, he can teach others to do and also can treat others under the known formulas, to heal them, correct habits, develop all of their powers—he can become a successful operator in all the practice of Suggestion, Soul Culture, in all that is involved in the Gospel of Liberation—the Scientific Religion of New Psychology.

Does Practical Psychology instruct one upon psychology of special subjects?

Practical Psychology does teach specifically in sufficient detail, Business Psychology, which is applied in all business; Domestic Psychology, the basis of home life; Social Psychology, exhibiting the principles of the true relationships of each one to the fellow man; Educational Psychology, including child culture and the selection of the occupation for each individual. Our practical psychology is devoted primarily to the development of the individuality of each person; it comprehends that the purpose of man's existence in the present form is to express, in an individual way, the potencies of knowledge and power present and innate in his own soul.

Has man a soul?

Man is a soul.

Is the body the man?

The body is the material instrument of man; the instrument through which the soul is manifested.

Does Practical Psychology teach that MIND, in order to control its instrument, the body, should deny the existence of body and every other form of matter?

Practical Psychology is simply another name for C. S. (*common sense*) and approves of no sort of falsifying; and there is that which is, definitely, matter and that which is mind which uses matter and is complete master over the matter organized as body.

Is mind all; is there more than one element?

There are two elements in the universe, mind and matter and our study is a demonstration of the relationships of the two. We have occasion to disclose the physical and psychical laws so as to understand the operations of mind and in these features of our work we have found the beautiful harmonies growing out of the loyalty of mind in its conformity to chemical laws and the various properties of matter; we find soul co-operating with laws and it never has occasion to defeat any of them to prove its own power.

Are there certain basic principles, now known, upon which mind—intelligence—the psychical or thought force operates in the instance of man?

Practical Psychology has been studied in the laboratory which was in all respects equipped to show us the truth about mind; we have learned about all forms of psychic phenomena and the author has had, in addition to his laboratory experience, twenty-eight years of clinical practice in which he has treated almost every form of disease known in this country and has completed a library of instruction upon healing, based upon experience with cases in their different stages; he has become capable of instructing others what to expect from treatment when the cases are taken in their different stages.

Therefore, from the laboratory and healing experiences there has come the clearest disclosure of the Basic Principles and Practical Formulas pertaining to Thought Force.

Is there a statement of those principles, brief and definite?

Brief statement: The *soul* is the controlling power over all the states, processes, functions—harmonies or inhar-

monies—of the body; it is the intelligence and power that built the body from the primary cell and has continued to possess the building power for maintaining and reconstructing the body; is the seat of desires and of character; is spirit, with all the attributes that are *deific* and this phase of the soul is described as the department of *Innate Knowledge*. The soul is the executive power and intelligence with potencies of the perfect in all directions of man's manifestation and yet, under nature's law, is determined in its buildings by the images, ideas, pictures,— suggestions given to it by the choice, approval or consent of the outer conscious phase of mind. If this were not true, and if the soul *forced* its ideals into form, man would not be of free will nor would he build an individuality. Therefore, for all purposes the soul only impels, never compels, the conscious selection.

Then, is it true that the soul has all power to build and is also possessed of all knowledge for the individual's purposes and yet is so loyal to the outer phase of mind that it will not force its knowledge nor compel its ideal forms but prompts only and will even use its supreme power and build an in-harmony unless the conscious mind chooses the perfect?

The soul is, itself, controllable by suggestion; is ruled by the images it holds that are supplied to it by the choice or consent of conscious mind.

What is the best conception of the relationships between these two phases of mind, the soul and the outer phase or conscious mind?

The literal law of man's being: The outer conscious phase of the mind with its power of choice is the *designer* or architect and the soul is the *builder*; this is a true conception.

Is the Designer, of itself, possessed of a perfect knowledge so as to know what to build?

Of itself the outer conscious mind has no source of knowledge except the impressions that come to it from the objective world through the senses and every sense is

easily susceptible to hallucination, therefore, any conclusions that the reason would form from the data gathered through the undependable senses would be more often incorrect than otherwise. *The supreme purpose in teaching Practical Psychology is to show the laws and formulas through which the individual may keep his outer conscious phase of mind, the designer, in complete responsiveness to the deific builder so that all plans shall be inspired—so that the designer shall approve of the perfect from within rather than compel the builder to make body, character and life after the imperfect selections based upon sense as such.*

What picturings of the conscious phase of mind are taken as building plans by the soul, the builder?

When a thought is entertained and a conclusion is formed, that conclusion becomes registered as an architectural plan in the soul, in its phase of memory; it is there as a *suggestion* calling for fact or form or experience and the law of the being is, the soul shall bring this suggestion into fulfillment.

Is there any way to prevent a conclusion from becoming fulfilled when it has been dropped by the consciousness into the sub-conscious?

Only one way, *but there is one way, to prevent a picture, an image, from becoming a cause in a result consistent with the image; that is through a counter suggestion.* Otherwise, although it may remain dormant for months or years, it is potent and will be taken as a working plan.

Is there such a thing as the conscious mind forming conclusions, giving suggestions, that call for fulfillments that are entirely outside of the laws of building—could the mind, under false diagnosis be made to form a conclusion that a cancer is developing and pass that conclusion down to the Builder and really develop a cancer?

The soul could not create the elements that are fundamental in a cancer but since the conclusion is a destructive thought the soul would tend to lower the vitality of the tissues in the region which is under condemnation; with

lowered resisting power the structures become subject to disease, even more susceptible to cancer. The conscious mind often calls in its fears, for that which a Deity, faithful to laws, could not create but there is a definite dependableness in this: *The soul will build after the quality of the thought*—will bring into experience that which is perfectly consistent with destruction or construction, whichever is represented in the imagery of the conclusion, the suggestion.

How many kinds of thought may one formulate?

There are two kinds of thought—two manners in which the supreme Thought Force may be applied—*constructive* or *destructive* and one in his meditations, in passive thought or active or in emotional states, is at all times sowing seeds that are virile, that will bear fruit that is desirable or fruit that is undesirable; one is building in the constructive or destructive way incessantly and all destructive thought regardless of the subject upon which he is thinking acts destructively upon his mind, body and character; when one thinks constructively, whether or not he is thinking about any phase of his own being, builds the desirable in all of the phases of his being. *Practical Psychology* instructs upon the laws of the mind so that one may become, spontaneously, constructive in all of his thought.

BODY BUILDING THROUGH THOUGHT

What is the evidence that Mind builds the body and can rebuild it?

This subject is developed in great detail by showing illustrations and giving description of cells through the different stages of the evolution of the individual, beginning at the union of the masculine and feminine elements to constitute the primary cell; but to reply to the question briefly will be helpful here for the evidence is ready at hand. "The New Psychology Complete" devotes one-half of its two hundred and fifty pages to "Mind the

Builder" which shows the evolution from a microscopic point into the most complex organization that has ever existed; it becomes the instrument of the soul that built it.

There is what we may call a blended cell, the primary cell, resulting from the union of a cell from masculine source and a cell from the feminine, and the physical features of this primary cell in no way indicate from what species of animal it came nor what it will grow into; indeed if we analyze scores of such cells, from their different sources, examine them chemically and microscopically and in all other of their physical qualities, we will find them alike—at least with no distinguishing features by which we could tell either their source, kind or destiny.

Some way the results are unlike and we must disclose why this is true.

Are there explanations as to why like beginnings such as primary cells have, reach such unlike results; for instance why the primary cell of man, which in all physical features is like that of the whale, becomes a man instead of a whale?

The study of the chemical or any other properties of matter would not disclose any explanations, while observation of what takes place immediately upon the union of the two elements will disclose the solution. Every primary cell is precisely like the amoeba in many respects. The amoeba lives its life as a single cell but it is always seeking and applying food; it shows it is possessed of desire—hunger. Man as a primary cell shows hunger, desire for food, selects food and exercises the quality we call life, in taking the nutritive elements of food and thereby developing and perpetuating the body. No one would be foolish enough to declare that there is any quality of matter, as matter, to desire or to take any form of matter and increase itself by growth, unfoldment from within. Only mind can desire and only mind can use matter to act upon other matter upon the principle of nutrition and growth.

The cell is hungry and it takes in food, assimilates it and grows and divides into two cells and they are both hungry and they develop and divide as did the first cell. Desire for food is the basis of the evolution of the cell—its multiplication. We can perceive before very long that as the cells multiply they are taking a definite arrangement, then we know that the same mind that had the imagery of food and desire for food, also holds an image of that which the cells shall ultimately constitute and orders the cells into that relationship which will fulfill those outlines and, since the primary cell of man possesses the image of man, the soul that holds the picture orders the cells into the relationships that will, in their aggregate, constitute the body of the human infant. However, it should be remembered that every cell of every kind is also hungry and selects food and that it also shows evidence of having within its mind a picture of that individual of which it is an integral part. Physically speaking, the sum total of the cell bodies constitutes the human body—it is well if we realize that the intelligence or the souls of the cells, which build the bodies they use, would constitute an aggregate, a unit which we should denominate a *human soul*.

Is there any period, between the union of the sex elements that constitute the primary cell and the close of the embryonic life, the infant's birth, at which the soul present in the blended cell moves out of the body and gives place to some other soul—one that has lived in some other body?

There is no such moving out nor moving in; the evolution of the soul of the new individual and the evolution of the body of that new individual began in the same instant; the further evolution of the body and of the same soul continues until the adult state of the body is reached, and there continues after that the evolution of the same soul which continues to use the body, it built, as its instrument of evolution and expression until the body becomes so filled with inharmonies that it can no longer

serve the soul—then the soul leaves its instrument and our marvelous science, Practical Psychology, has collated the data that are scientific which warrant the assurance that the liberated soul goes on in its evolution as a permanent individual.

Is it known where the individual continues its life when the body has become untenantable?

There are no proofs concerning the place where the soul will continue; it is known that everything answers to *law* and it should not be a subject of anxiety and it scarcely warrants curiosity. Perhaps the *whither* would not have been the occasion of so much anxiety only for the fact that some have claimed they had means by which they could enter one into possession of the place of one's choice; claimed they could supply one with a goal which would not be the result of his wayside; that they could really cause him to be something which he himself had not become through growth. Practical Psychology scientifically shows that Jesus spoke the truth when he said that the Kingdom of Heaven is within the individual; that to realize it, the Kingdom of Heaven, one must become as a little child, in his will and choice, toward his Father, the Builder, within.

SCIENCE OF HEALING

WHAT is the basic principle in healing in *Practical Psychology*?

The soul built the body and continues to control it; the soul is a faithful builder after the images, suggestions, it possesses. Excepting mechanical factors, all inharmonies in the body are caused by the soul having been placed under suggestions, the fulfillment of which would constitute disorder. The image is the source and the soul the power that builds the image into form. To heal involves the eradication from the soul the working plan, suggestion, that calls for disease and place in its stead the image which, when built into fulfillment, will be harmony in the body.

Is it a correct inference that Practical Psychology teaches that the soul has power to create organic changes in the body?

All medical teachings give demonstrations of the power of mind to destroy chemical, temperature, nutritive, eliminative and all other harmonies; they exhibit plates showing every cell of the blood deformed and the chemical analysis proving every cell of blood abnormal and they declare that worry and other forms of destructive emotions caused these organic changes. That which they prove with reference to the blood they also assert with regard to all other tissues—that destructive emotions reverse all the chemical states from the normal.

Practical Psychology takes up the matter at this same point and shows that when mental states (soul under the influence of destructive pictures) have reversed the chemistry of the cell bodies there exist the poisons, some form of obstruction and food for bacteria; that any form of disease may become manifest in any organ or structure that is at a low state of resistance, as direct or indirect effect from the image (mind) cause.

Does Practical Psychology teach that the soul under sug-

gestion can have the supreme power over the material features of the body to correct or heal that it manifests in creating disease?

Based upon thousands of cases cured and sound principles of scientific conception we have published the literature that shows that the soul has a preference for, *a trend toward Construction, and a power Deific for Healing*; that a constructive suggestion is in accord with its innate ideals and, therefore, the impulse to reorganize for harmony is ever present. This explains why one who has acute disorder will recover if he has proper nurse, hygienic and dietetic attention if free from artificial things as obstacles to his recovery. Purely medical authorities declare that with the sort of attention above mentioned ninety to ninety-five per cent of the people with acute disorders recover, and many times, they also say "they recover in spite of the medicine."

Is it a trespass upon ethics to teach the people concerning health and healing?

It has been so considered in the past but the American Medical Association in its convention in Detroit, made it the keynote of its attitudes that the public shall become informed upon causes of diseases and the definite, different effects from the different forms of cause so that the people could avoid effects by dealing with the cause. The author is glad to see this move to his own position and practice of twenty-five years. As rapidly as individuals, communities, nations or the world becomes right there is conformity to our Practical Psychology. *Practical Psychology is Scientific Truth*, whether it pertains to healing, culture, growth or preservation; and whether it pertains to intellect, body or character, its teachings of formulas and principles, as well, are absolutely true.

What is the mode of healing to be in the future?

Medical advancement has been marvelous in prevention—it has done wonders in physical hygiene and all of this is evidence of aspiration after cause of disease, for

there is no generally understood science of cure. Treatment is upon a basis that is no more scientific than it was fifty years ago—it is still an experiment in the instance of each patient. The physicians declare this experimental basis exists in each case except surgical ones and that it is often a guess whether or not it is surgical.

This seeking after the *cause* in the physical has been disappointing and yet aspiration to know is leading the multitude of sincere, devoted men of the profession and numbers of them are looking in the proper direction of *cause* and are discerning it and this will spread until the hosts will perceive. The profession has not looked in the right direction is why it has not seen *the cause*.

What is the attitude of those who have looked toward THOUGHT as cause; will they admit it when they see it?

Here is a quotation from a leading physician and surgeon of Chicago, from a letter received by the writer: "I am more and more convinced that *confident expectancy* is the master key to cure, and I am glad to see that you have the same opinion." This from Sheldon Leavitt, M. D.

When physicians see the all power of soul expectancy to cure they are not far from the Kingdom for they will see that whether disease or healing, that which the soul expects it will create the condition, because it is the law over it that it must build the thing of which it has the image.

Is soul expectancy the all desirable thing and is there a scientific mode of causing the soul to become expectant of a definite condition?

Yes, and that is the coming mode of treatment; the scientific mode of giving suggestions in a manner to cause the sub-conscious picturing of the literal thing desired.

What is the scientific technic or formula for treating according to Practical Psychology—is it of very difficult application?

The truth, nature, is always simple and our technic is

so simple that a physician could not see it and declared he read eleven of my books and he was disappointed because I omitted the formula for healing.

The formula is in every book and booklet; here it is, doctor or layman: One in whom we wish to create soul expectancy (whom we are to aid in becoming healed) having informed the operator what are the symptoms that have led to the desire of healing is to sit in a morris chair, relax and close the eyes, remain quiet and permit the mind to drift indifferently. In perhaps two to five minutes after the patient has commenced the sitting the operator gives, audibly, but in low tone of voice, the literal suggestions pertaining to the definite symptoms; that each will tend to disappear and probably never be quite so severe again—that improvement will continue and presently perfect harmony will be present where disturbance has existed; there should be the specific suggestion describing the form of the improvement. If there has been indigestion, the food remaining untreated by the stomach, the suggestion should be given that the food will be treated promptly; that there shall cease to be wrong fermentation and that the processes of digestion will be carried on joyously.

After the whole line of suggestions is given audibly there should be a period in which the operator remains quiet so that telepathically he will convey the same suggestions that he has given audibly; the audible suggestions are repeated usually three or four times during the half hour's treatment. A series of twelve treatments covering two weeks will usually establish one who has a chronic condition, on the upward trend which will continue until the disorders have disappeared. It is always comprehended that the individual will live a program consistent with the purposes of treatment for there is no real gain through a suggestion conveyed to the soul when the individual performs in a manner to repudiate the suggestion—the thing lived is the strongest suggestion there is.

That which the individual has been by his choice is what the soul expects shall continue to be and it requires consistent suggestions to reverse this expectancy.

Then what is the power that heals and what is the key to that power?

The soul present in the individual is the power that heals, suggestion is the key to that power's expression and *expectancy* is the degree to which the soul must be affected in order to heal.

What else, besides healing, may be accomplished through the formula given above?

For all purposes of culture in an educational way, correction of habits and development of the soul powers and for self-treatment the passive state in which the suggestions of the desirable are given to the soul is scientifically dependable. Hypnosis is not essential and is not used except in treatment of some cases of epilepsy or drug addiction.

When did the soul become the power that could heal?

The soul always was the power that could heal and never was there any power except the soul of the patient that could heal him. Charms, springs, bones and ashes of saints, drugs, laying on of hands, theological formulas, prayers—all have much healing to their credit and healing occurred when the thing was used—but of itself there is no healing virtue in either or all of them; each thing that has healing to its credit has been an indirect mode of creating soul expectancy and we have herein given the scientific mode of creating soul expectancy.

THE CROWNING THOUGHT

A VERY reasonable question is asked us by our correspondents and others concerning our results, the effects upon our own lives, assuming that we live somewhat after our own teachings.

Without giving any details of our fruits I could truthfully reply that to the extent Mrs. Lindsay and I live our teachings—in the exact measure that we live them in perfection do we experience the perfect in our blessings; that to the degree, in any phase of our lives we live our teachings upon any subject, to the same degree we gather. It would not be in our power to gather figs from thistles—with all our knowledge of laws we are not able to defeat a single one of them. If we would gather something of a certain nature, a blessing of any kind, we know we must plant the imagery which would, if fulfilled, call for that particular result—we know a thought is a seed and, out of experience, we know we must plant the seed after whose kind we would gather.

We have had sufficient solicitation to write personal experience to justify our telling more of the personal things; some have asked us to cover, by degrees if necessary, in autobiography, prominences of our lives. I am very sure there is little danger of our writings or public speaking becoming heavily laden with personalities, not to an obnoxious extent. We learn something by observation and would curb our vanity if we have any impulses that run in conflict with our intuitions. I do not think I will ever forget the impression a man described when he said that something had always intervened to prevent him from hearing a public speaker who had considerable fame; that after many years he had had the opportunity and went in to hear a lecture.

The speaker began his subject but immediately connected it with one of his daughters, whose merits were

overwhelming. Then he came back to his subject but was soon reminded of another one of his children and presently came to advertise his wonderful son. There was one point made clear and that was that the speaker was endeavoring to brace himself up, leaning upon his relatives for he also had a brother who was painfully austere. This listener was disgusted and he impressed me with a truth which was never so clear before: That one who is little himself is most likely to advertise his inferiority by telling to what greatness, intelligence or beauty he is related. I now see that it is vanity of the high degree, an apology of the most distinctive sort that leads one truthfully or falsely to describe the merits of his ancestry, immediate family or relations, forcing this upon the ear of those who are, unfortunately, within hearing distance.

With the above well understood my reader will easily dismiss the idea that any personal allusion is made for our laudation or for any other form of selfishness. The testimonial, if it proves to be one, is in the interest of the reader, enabling him to decide whether or not he likes our psychology; whether or not he wishes to fill this life with a cause that will bring such an effect.

Possibly the most pronounced feature of our teaching is the inculcation of *trust*; all of the lectures, lessons and writings, yes, and treatments are for the purpose of establishing the individual in an attitude of trust. We bring demonstration concerning the powers and knowledge innately present in each individual, in his soul. All that we can tell is given so that one may have a basis of faith in his intuitions. We assure everyone that faith is not the end but if faith leads to a trust of that concerning which we have supplied data to warrant the faith, then that is the end.

All practical psychology teachings in our books and magazines and all lectures are given that one may become as a little child, objectively, toward his own soul—learn

to let go to his soul, trust his soul. We two have disclosed the fact that since we believe this and teach it, we *must* live it, that there is no limit to the disaster that may come if we do not. In any matter that comes up for solution by either one, the other must consent for that one to obey his or her intuitions and must co-operate with those; we have disclosed the fact that this must be carried out in what may seem to be the trifles, in the details of life. We have found that we may discuss a subject in the attitude of interpreting the intuition, but in an attitude of contention, never. Discussion may result in our understanding the impression more perfectly but we have learned through the practical psychology principles, and surely by experience, that one who has impressed his soul that the soul's impulses shall be followed may not always be impressed in his consciousness concerning the *reasons* for taking the course which is prompted. One cannot usually perceive the reason for taking the step that he has the strongest impulse to take and if his consciousness must always be informed upon the whole matter before he wills to accept the divination there is no place left for *trust*, which is the highest quality.

To follow intuition (when the standard has been established that the innate self, shall, out of its perfect knowledge, impel the conscious phase of the mind) is not a move in the dark; a definite impulse to a course of action is the brightest light that comes into one's life. The thing that anyone is the surest about in the way of knowledge he cannot even tell how or why he knows—he cannot tell another when he is not conscious of the why himself, therefore, to be situated where one must give a satisfactory argument and testimony, must fight for his feeling, proves most disastrous to intuition. The intuition is the soul speaking to the consciousness and the soul is suggestible and in the presence of opposition or any form of suggestion of doubt it becomes confused and ceases to give definite and positive guidance. Because the soul is controlled

by suggestion it may become reversed in its instruction when controversy or any attitude of doubt is conveyed to it.

The human being is seldom situated to live this life, the life of liberation. I am not sure that I have ever known anyone who was not, on important occasions, talked out of his intuition. In the home life I am describing although it is the only natural life, if these principles were understood and practiced every one from his childhood would be strong in self-confidence and always in the hands of the God within and from that phase of his being, obtain the perfect guidance and the perfect instruction. It is characteristic of almost all homes for the members of the family to talk each other out of the intuitions—kill, by contention, all of the true vision. Knowing this to be true I have had to portray, under the "Psychology of Relatives" the facts, that, since relatives and very close friends (out of their love—or dominating spirit) take the privilege of criticism and censorship of one's impulses, really over one's inspirations, they, relatives and close friends constitute the greatest hindrances to the growth and individual expression; they are the actual enemies to the best and greatest in the individual; they are the chief causes in one's life because they supply the images after which one shapes his life, whereas he has a personal God within, with power and knowledge and equipment to direct the life in every detail, each item with reference to the best interests of the individual because this God of which I speak, the Innate Self, knows past, present and future and would prompt one's decisions always with regard to that complete knowledge. The ones, who, by blood tie, or friendship's, perhaps, bolt right in, destroy one's intuition and inspiration by requiring him to give reasons that would satisfy the objective phase of the mind, which, of itself knows nothing except as defective senses and reasoning would instruct.

When one's life has become shaped by these unnatural persons (with good intentions) they pay none of the expenses, bear not the consequences of their meddling. Each of us, you and I and everyone knows that he has to stand alone after all—they may come and shape our lives for us by giving us the architectural plan and yet we have to suffer all the consequences and they may even turn upon us at last to blame us for not following our better knowledge.

The aspirant after art is taught from within—is given a true vision but he is forced out of this to take up some, so called, teacher's interpretation. Perhaps after a year or two with that teacher he goes to another. He is informed that he has learned it all erroneously and so spends a year unlearning the first wrong to take up a second "instructor's" wrongs. Possibly the best that one can do at present in any art is to take the assistance of an instructor in learning a technic but to throw himself upon his own soul for the interpretation and individual expression of the art. One who lives the life which is natural—looks to his innate self for guidance—needs only a technic, something through which to use the instrument, the body and the instrument, the conscious mind, to express the soul's pictures.

All manner of teachers, should they become right, will seek to interpret the student and aid him in self-expression. It is not to the credit of a "Master" when he is spoken of as I have heard persons speak when they were present at a demonstration in art, given by one who had recently returned from the instructor's hands. They said: "I knew, the instant he sat down at the piano and ran his fingers over the keys that he was the pupil of ——" and I have heard it said that the peculiarities of artists in painting, sculpture, oratory and in literature, as well, become the imitations of their pupils and that a large part of the effort is to make each one a copyist. Each one is

created to be a *deific* individual but the world in its false psychology uses every conceivable method to destroy individuality—forcing him out of his inspiration.

Our Liberating Gospel comes now to strengthen one's determination to break up any situation, it matters not at what cost, if it is a situation where he cannot follow intuition and inspiration.

CONSEQUENCES

WHILE we have always had many prominent proofs of our being taken care of by a phase of intelligence much greater than our intellects, the year just passed appears to us to have been a period of incessant demonstration of the power and intelligence that we know to be the king over that Kingdom of Heaven, which Jesus said is within each one. We have not taken out of life, wholly and completely, nothing but harmony, joy and peace but we can truthfully say that there has occurred at no time any surprises in the way of undesirable fruits; we knew when we decided to do certain things that it must bring inharmony and yet we yielded to some influence that impressed us to go contrary to that best instruction from within. We are, for the most part, only children and how many times the child, although knowing the advice of the parent is wholly true and that it is his only security, will go in the contrary way and reap the unhappy results.

Because we have lived *nearer to the SOURCE* we have been better preserved of late and we know positively that if we live literally and constantly in accord with that inner self nothing but blessing can come to us nor to ours.

In the big moves we have been loyal to the Guide and as a result our cause has been set much in advance and is given an impulse that I know is being felt among the people who have not even heard of us; we find a better psychology expressed in educational institutions, commercial conventions; and writers also are expressing themselves constructively in a much greater degree; it is even predicted that the theologies are to experience a revising that will leave out threat and intimidation and through construction—*Love*, lead mankind into the best ways. We know of individual instances where the ministers refuse to parade the sufferings of Jesus as a means of entering heaven through a scapegoat but present his

teachings in a manner to exhibit their actual saving power when one lives them. I am sure that our incessant visualization of our constructive principles is carrying, through telepathy, the imagery and impulse which are more and more expressed and personified everywhere.

A number of times, within the year, have we made our plans in advance with reference to our next move when we would reach a closing place in our work at the point where we were giving lectures. These plans were made with our best objective calculation but when the time came to move there would come to us the clearest vision of the proper change to make—these are not impressions that come in a form to leave the conscious mind doubting and hesitant—there are not two sides to the matter. The result was that we went in the opposite direction from the course we had originally calculated. This has occurred so often that I no longer calculate and the result is, I feel not the least anxiety concerning the next appointment and we do receive our inspiration far in advance of the event.

As an objective individual, one arrives at a development where he feels as if he desires only to follow in each period of time, the hour, the day, the year and the life, the things that should and will develop; that he will take care of each privilege when it arrives, knowing that he will be certain what he should do in each moment. We know this to be the natural attitude. Blessing to the people who make up our world and to ourselves increases in the exact ratio in which we put away anxieties and objective calculation and aspire to be guided by the innate self. More and more do we desire the realities and the realities only—wishing no mixture with the false.

I do not hear a voice speaking words, telling me certain things; I simply *know* and only for my scientific knowledge of this subject I would not know how I know and would suggest myself out of it. I obey instantly and I now know that if I had built up in my imagination the

greatest pleasures and had my lines all set, I would cancel it all at the call. The fact being that for years I had thought and we had talked about the important event, planting, when we were ready, our work in the largest city in the world. Coming to New York would be of the largest importance for a score of reasons but at the hour of deciding it was determined out of a better knowledge than my intellect or any other one's intellect when New York was to be entered.

I am positive that any life established upon a basis of trust, looking to the innate self for instruction, will receive the dependable impulses and that the more one depends upon them the better they will serve him. Our growth is particularly to occur in that direction—more and more *trust*.

HEALING MODES OF THE FUTURE

E VOLUTION, although untrue as a step from a lower to a higher species, is true as a law of trend of each thing to grow or unfold into the highest of its kind; nature seems to possess a picture of the perfect and places an image in the depths of the being and also the impulse to express in the perfect. Man has been taught so many things that are contrary to this innate impulse and has set his outside self at such variance with his inner self that his highest possibilities in self-expression are defeated and he is, consequently, in a state of unrest. All the world is seeking self-expression yet does not know for what it is seeking nor why it never finds poise. Liberation is the basis of poise—the liberty of being one's self.

That healing and culture should be under a standard of the law of the perfect seems most reasonable; if they are, then attainment is through growth—the ideal will be reached through *evolution*.

There has been a tendency throughout almost all of the history of man upon the subject of healing, to connect restoration from illness with some religious, and mostly a theological conception.

Aesculapius was the god of medicine in the Greek and Roman mythology; he was supposed to have had two sons who were directly engaged in healing so we have here the bridging over between the mortal and immortal—it connects doctoring and heaven. Aesculapius trespassed the medical authority in raising the dead and Jupiter slew him. However, in dying for his cause he advertised the power he was alleged to have manifested so he remained the god of medicine and when disease was present the god was to be invoked and many times placated.

The same principle of superstition, the same *myth* has existed in all periods and instances in which an outside power (outside of the patient) was interpreted as a god

of healing or where healing has been made a part in a theological concept and to depend upon a theological formula.

It was very consistent for the Hebrew healing to be placed in the hands of the priests as the same general scheme in all matters was followed and continues to be followed, relative to "religions," the same principles and basis of practice that were the rules of the ancients who had a god for each thing. The rabbi was the teacher and had charge of all matters of health; he stood between the individual who was sick and the Deity that healed and it was a part of the house of worship to look after the hygienic matters. The idolators applied the same principles and theological healing of the present day, while upon a modified plan, is after the pattern of the ancients.

Jesus came and endeavored to wrest the practice of healing from the priesthood and from theology and at the same time tried to rescue religion from the church. He taught that healing occurred through the application of the power present in the Kingdom of Heaven—it was an expression of the King ruling over the Kingdom of Heaven which is within the individual; he taught that man should worship, give praise, without reference to an assemblage of people or location; to worship in spirit and in truth. His idea defeated the ancients and the rabbinical church standards and he was crucified because he taught that which would liberate the people upon the subject of religion and healing.

To follow, even casually, the evolution of healing modes we are required to note that Jesus, throughout all of his practice made no connection between the individual's theology and his cure; he asked only if the patient had faith to believe that Jesus could cure him; he sought only the "Soul Expectancy" of the patient. There is no history of his telling anyone after he was healed (and certainly not before) that he must go and become informed upon a theological subject. He did advise, in instances,

the individual to go and keep the laws of health. *The modern theological modes of healing go back to the ancients for their copy of principles—they are not in any manner after the formulas Jesus used for Jesus used the formula that would cause the patient to expect to become healed.*

It is true that very soon after Jesus was crucified because he antagonized church and government there arose a ruler who made a compound of the ancient religions, the Hebrew and Greek religions, some of the teachings and practices of Jesus (the latter, for the most part, distorted) and to this mixture added his own spirit of tyranny and organized religion and healing in the hands of the priesthood. Healing was conducted in such a manner as to impress the ordinary mind that it was a miracle thereby seeming to prove that divinity was with the priest. Healing has been the phenomenon upon which religions, and medical standards have been based and yet healing has occurred in response to the application of every sort of a charm and would just as strongly prove the merit of the charm under those circumstances as were the theologies and medical bases proved by cures. They all have proved that there is a possible evolution that will establish the true mode of healing.

It seems reasonable for us to look somewhat to a power that could cause disease. There may be mechanical causes but aside from those there is the force which is seldom, if ever, properly taken into account. There is one supreme force, supreme in its constructive power but when misapplied is as complete in its power to destroy harmonies. Why the world got to consider this power two forces instead of two forms of application of the one force is a great study which would lead us back to those whom we count ignorant and uncivilized although we have perpetuated the main elements of their superstitions.

The Eskimos believe that spirits control everything; that the spirit of the sea, the sky, the winds, the clouds, each in its appropriate manner controls all things in

nature. All the malignant types of spirits are to be propitiated by acceptable offerings when the individual would enter their respective regions.

The Koreans go beyond the Eskimos, numbering their demons by thousands of millions, filling the earth, the rooms, the shelves and the jars; and when they would perform any act they must first placate the spirits and failing to do so they would attribute the disease or disaster to displeased spirits. This would require extraordinary sacrifices in order to recover.

The Babylonians believed that all annoyances of life, a sudden fall, a headache, a quarrel, all the strong emotions—love, hate, jealousy, all of these things were regulated by demons; they believed in special fiends for different regions of the body. These people went through performances which were supposed to placate the angered spirits and healing resulted. We would feel foolish if we went into detailed explanation to show that both cause and cure were through soul expectancy—that the same force was at the bottom of all changes.

Dependable agents of healing in the past seem somewhat ridiculous to us; about as many of our present ones will seem to those who will come after us, for in the main, healing of the present is upon as superstitious basis as it was in the past:

The skin of a rabbit's stomach tied around a baby's neck to give it painless cutting of the teeth; put a live toad in the mouth to cure whooping cough; dangle frog legs back of the ears to cure any form of excessive bleeding; fasten your clothes with pins that have been stuck into a frog to cure rheumatism; carry a potato in the pocket to cure rheumatism; a wife who has a cold should sneeze in her husband's shoe; one with a colic should hold a live duck to the parts—the colic will cease and the duck will die.

The foregoing are all undignified in our present estimation, yet they had as large a percentage of cures to their

credit, and those who believed spirits caused disease and did the things to placate the demons have successful cures, in as large a degree as have medical and theological methods of the present day. I have been greatly lauded for my generous assurance that every charm, every theology, every drug, every element or any other form of conception that claimed to be healing has cures to its credit; that in the absence of the *alleged remedy* healing might not have occurred.

It is not tolerable for a moment that all of these things had merit in healing—of themselves, they could not have therapeutic value. These things have not and are not the healing power. You are sure to disclose the healing power and the key to its action if you give fair examination to the data; you will decide that each thing has led to the healing power. A few words now upon the evolution of healing practice that will cause the healing mode of the future to become scientific.

The regular school of medicine, the eclectic and old Thompsonian all used heavy dosage in all forms of diseases; the first step in the evolution came with the homeopathic mode which gave only a semblance of medicine and the high potency kind of homeopathic virtually dropped the semblance and sugar of milk had cures to its credit as had the modes of other schools. Theological forms, excluding all pretensions of drugs came in and well have served their part in the evolution toward the perfect conception and their followers are becoming broad enough to permit an explanation of their hundreds of thousands of cures even if the explanation shows that there is no virtue in their theologies for healing purposes; they are related to healing in the same sense that charms, drugs, spirits, and sacrifices have been. They should retain their church beliefs if they help people to live a better thought life. But the fabrication that the theological prescription has merit in it differing in any way from the virtue in a drug prescription or that formula Moses used

when he advised the erection of the pole with the brazen serpent, toward which the people looked and were saved from death by snake bite, that mistake, present day enlightenment is correcting.

There is one power that has healed in all instances in all times where healing has taken place—one power only, and that power a presence as a supreme intelligence within the patient—this power is the soul of the patient and whatsoever it expects it creates (it creates disease when it is supplied with a picture and expectancy)—it cures when it is made expectant. There is a perfect way of creating soul expectancy and that is the method resulting from the evolution indicated. This perfect system of creating soul expectancy will become the exclusive method of healing except in mechanical conditions which call for mechanical means. Acute diseases need only proper nurse care and hygiene.

CHILD CULTURE

“DOCTOR, may we put the windows down in the waiting room while I speak to you about Ike? I am afraid Jacob will climb out on the window-sill if we leave him alone during our conversation.”

This explains a great many things besides the mutilation of my books, which took place while we were absent from the reception room in the Hotel Seward, Portland, Ore., while I listened to a mother's account of 13-year-old Ike. Jacob did not raise the windows and climb out, but he tore my portrait out of all the books on my library table. Jacob was only nine years old; too young, in his mother's estimation, to be expected to know and do better. It was assumed that he must be cared for each moment, to see that it was made impossible for him to do the things which it was not well for him to do. However, we are too busy now with Ike to discuss the home principles by which Jacob was becoming prepared as a criminal who would need to be confined in a prison for the protection of his fellow man.

Ike, my prospective patient, was a very frail child from the first, but was such a sweet baby that it was ruled in the household that he must not be denied anything nor crossed in any matter; what he called for he must have, and if he cried, things must be offered to him until he saw something that would please him.

As weeks passed and Ike became harder to please, it still did not occur to them that they were developing a tyrant: I do not know that it ever did appear that way to them with the additional evidence of years when there were neither people nor things that satisfied him a moment.

Childhood diseases, that were to be had, all came to him, and each one almost took his life and, if it were possible, caused the parents to become more exacting of everyone to live wholly in compliance with Ike's pleasure.

Parental duty impelled them to think of the boy's education. They grieved more over having to put the child to the inconvenience and perhaps work, involved in study than they ever did over the cruel nature he manifested toward those who served him incessantly. They excused him for any malicious act on the grounds of his ungovernable temper; they considered this all offset by his superior attractiveness when he was having things his own way—he was so sweet when he had forgiven those whose eyes he had almost burned out, or had entrapped in some way to their damage.

They decided he would enjoy the company of other children more if he were sent to the public school. He was there indulged at first because of the representation of the parents that he would need leniency until he could understand the ways for, having been so delicate, he was not accustomed to hardships such as complying with rules followed by others.

When tolerance became exhausted, there came into the boy's experience an entirely new discovery—he had never suspected this world was running for any purpose except to serve him. He was informed that he would have to obey the rules of the school. His astonishment was complete; he scorned rules. His intention was to pay no attention to them; he did not think they were worth breaking. When he discovered they were in his way, he set up defiance and wanted to know what the teacher was going to do about it. He had never heard of anyone using physical force except himself—that which he could not gain otherwise he always had found he could break furniture, china and mirrors and secure, or with weapons obtain.

The educational institution was soon divorced from the boy and, as strange as it seems, the parents concurred in the boy's decision that the management of the school was all wrong, and they remained unfriendly to all public schools because their boy was mistreated in this one.

The child, when he became tired of playing with his usual associates, tired because he ruled them all so easily, decided he wanted to go to school, where there were more children. The parents, proud of their noble son's ambition, selected a private school.

Unfortunately, they chose one that had some regulations which were supposed to be for the best welfare of all, and through these requirements the boy again disclosed the general badness of all such places, for they exhibited, when necessary, that they had a superior force of violence, superior to his own, and that they would use it to support their regulations. He was pitied by his mother and father and carried home to be rewarded with anything he could ask for, if he would forgive them for subjecting him to this hard institution.

Of course, Ike must be taught. The public and private schools all proving to be so harsh that no gentle nature could endure them, the only remaining hope must reside in a private teacher.

IKE'S RELATIVES PAY DAMAGES

Between the ages, eight—when Ike had not learned to read—and eleven, his history contained the frequent repetition of a woman teacher, and then a man teacher passing into and promptly out of the life of this developing child. The parents said that they could find no one who seemed to understand their Ike. Ike always understood that if one form of torment would not drive away a disobedient teacher, another would. Sometimes he resorted to dangerous explosives, with which to terrify the individual who was employed to give him lessons. Not only were the lives of teachers often brought into jeopardy, but the neighbors suffered actual injury at his hands. Ike's father and uncle were wealthy men, and paid the damages grumblingly, for they thought that law and neighbors were cruel to misjudge the boy—the boy that had always been so delicate.

And while I listened to the mother, as she gave me the history of the boy up to the age of eleven, I thought of many people I had known. I have known so many people with pet bodies. I felt sure I could take up the subject of this boy at this point and tell the mother what had been the experience during their succeeding two years; I recalled she had stated that she had come to see what I could do for her son, now about thirteen.

We will return to Ikey (they called him Ikey, saying that his name was Isaac, but it had always seemed too hard a name to call their child) in a little while, for I was chosen as his physician if I would take him.

Being a physician, I must tell you that there is a law of cause and effect that pertains to all things that grow—and everything that is alive grows. Everything that is alive is intelligent and through its intelligence must be led in accord with constructive laws or destructive results will follow; that all things possessed of life must be led in accordance with their true nature, or an artificial inclination will rule; that there is a divine law that calls for discipline.

I hesitate to introduce the word because it has been used interchangeably with punishment until its true meaning, leadership, is hardly conceived of. It is usually a situation in which a child or any other object of intelligence is involved, in which tyranny or compulsion drives, or the thing is left to follow its inclinations. Discipline, really signifies guidance or leadership—not punishment, not force of violence.

THE SUB-CONSCIOUS A CHILD

Not everyone is required to rear a child as one who manages offspring, but everyone has a sub-conscious or involuntary phase of mind to cultivate and it is wholly parallel in its relationship to one's objective will, with the relationship of parents and child.

The body, of itself, has no power to feel nor desire, but

sensations and desires in the sub-conscious may pertain to the body—be experienced through the body. One has relationships to his fellow man that may be manifested through the performance of his body, but there are relationships and experiences that exist within one's self—these are often called bodily desires, sufferings or physical something. I may permit the usual phraseology to apply in this lesson and speak as if the body could actually desire, enjoy or suffer—I hope I will be understood to mean, literally that which the soul experiences particularly pertaining to the body.

Perhaps one has pain—pain may be experienced in any region of the body because the cells of nerves, the message bearers, are intelligent and can notify the brain or nerve center that there is pressure, or anyway, that pain is present. Pain is friendly; it would give one notice that he should will to choose some step to remove the cause of pain. Instead of using the means disclosing cause, the usual practice has become to use some overpowering thing—a narcotic of some sort, to make it impossible for pain to be felt. This is like letting the child have the lamp to play with when it cries for it, or upon any allowance giving the child the thing it is not benefited in having, making the excuse—the child must not be thwarted, that it is too young or too delicate to be taught.

When pain occurs in any part, the precedent has been supplied to the sub-conscious by the previous act of the will in choosing the deadener to sensation, thereby becoming unconscious of pain instead of using a means that would remove the cause of the pain. The sub-conscious has taken the precedent as a suggestion, and it is the law over it, the sub-conscious, that it must continue under a previous suggestion until it receives another in its place, therefore, pain continues and will become a terrific disturbance unless the poison of opium or some other deadening obstruction is placed over the nerves through which the mind receives communication of pain.

If pain occurs, the deadening drug diminishes in its effect, then more of the drug is taken, and it is said the patient has a drug habit. I say to you—that if pain comes once a month or once a year and the individual has set the precedent and repeats the use of the drug, he is enslaved to the standard—he has not used discipline and he has a wayward, uncontrollable child, his sub-conscious, which refuses to allow the pain to depart until the administration of the drug is experienced.

A woman may have pain on occasion, pain that would soon disappear through nature's readjustments, especially through a little rest. Instead of removing the cause, she takes one of the coal-tar derivatives and following that she has relief. When a situation periodically returns there will be pain again. The first time there may have been pain that was well warranted by congestion of cold or something of the sort being present. The next period comes and there is no cold, but because pain was catered to before, it occurs again, and it will persist until the depressant is used which was used before. I trust my student will realize that in his sub-conscious he has a very literal child to raise; that to grant its artificial inclinations means to create a situation where he will have to satisfy its every wish. Discipline in the first instance would have saved the repetition of the inharmonies.

HOW THE CHILD IS TRAINED

An individual has occasion to be sociable in partaking of a meal of highly seasoned food. He is glad to be friendly like this, for he feels that he is ingratiating himself into one's approval. He may not, unless I tell him, think about the child he is raising; that the sub-conscious which he is training may become impressed and desire the palate to be played upon in the same manner again very soon; that it may refuse to be satisfied with real food and keep up its cry until the stomach is supplied with the same kind of victuals that were partaken of in the social meal.

Discipline, or leading, at this point would be very simple, but like the parent, who sees it is so much easier to quiet the child that is crying for green apples, by giving them to him, than it is to divert the child's mind and cause it to forget the apples, so does the will consent to have another unwholesome, but good tasting meal, and by the indulgence give a destructive idea of tyrannical control.

A mistaken individual, without desire for the thing, smokes cigarettes a few times. Of course, like all who become enslaved to anything, he (or she) has no intention of letting it become a habit, but with the introduction of the practice, there comes an impulse from within to repeat. The child (the sub-conscious) soon makes demands, and will not be quieted except through the indulgence—being gratified once, it promptly requires repetition, and in a remarkably short time requires constant smoking.

A person who, perhaps, has no particular inclination to drink liquor, deliberately takes the poison of alcohol in small quantity in wines, beers, cocktails and whiskies. This often proves to be much like the result when an undisciplined boy has had a half of a day with an older and more experienced youth than himself; one who knows about all the ways of being really bad. He has new forms and greater capacity to want and demand after this half day, and having had no leadership with regard to proper wants, it matters not how terrible his new conception is, his wishes having been the laws over all those with whom he has been in contact, they are compelled to gratify his exactions.

So, this individual who has commenced giving his child liquor—that is, who has awakened a demand in his soul, must bestir himself to satisfy it. He may, like the cigarette fiend, discover that the more he takes the more insatiable becomes the appetite, but having exercised at no time the principle of discipline, he, like the parents of Ike, who must follow him about to try to gratify him,

resorts to stronger poisons, as absinthe, and ultimately endeavors to satisfy or deaden with morphine.

To the undisciplined sub-conscious, there are the demands in classes.

This must seem reasonable for on the other side of the question, one who loves beauty, loves beauty in all things where there is beauty; he responds to the admirable, the lovable. The individual who has not led his soul to desire right things usually will be found wanting many forms of things of the bad class. Behold, for a moment the semblance of a man—you may wonder if there is even the semblance remaining at this stage, but I am not going to devote my life to the results, undisciplined children and undisciplined sub-consciousness, it is too awful, so I will make this forcible.

Go with me over the history of one beginning with casual drinking and casual smoking—both mere incidents in his young life. He met with disappointment and he tried to forget it in drunkenness. When consciousness would return he hated himself for drinking and he suffered from the former disappointment and hastened to become intoxicated again. Liquor ceased to drown his consciousness, or, in his delirium, he lived over the things he wished so much to forget and then he began to take morphine. Morphine was used in increasing quantity until his sub-conscious had an insatiable desire which liquors and morphine would not quiet, so cocaine was commenced.

Years went by and still life remained in the body, although it could make little use of such a body. Finally, mastery over both liquor and cocaine was gained but morphine remained, a testimonial to absence of discipline. When the man would reduce the morphine he would smoke incessantly, as if he hoped to have his appetite for the abnormal satisfied through the poison of nicotine.

He, or she, who tries to become strong through gratification of that which sense may call for is precisely upon

the same basis, in his objective self as the parent who hopes to make his child good or strong through efforts to supply to the child everything that its unguided mind may call for.

He, or she, who tries to become strong through gratification which sense may call for is precisely upon the same basis in his acquired self, his character, as the child that has had every wish gratified and with every gratified wish becomes more selfish and more unreasonable in its demands. The child is artificial and never can be satisfied, never happy. The soul of the man, cultivated upon the same principle, being filled with artificial standards, never can be satisfied, never can be happy, for it cannot see truth—never can know unselfishness.

The attempts to satisfy the senses, as such, brings his soul (involuntary self) to the disaster parallel with that in which we find Ike at the time I was brought in contact with him. And while one reaches the ruinous result through following the inclinations from the sense impulses—all the while there has been present within him a will, a disposition or inclination, which if followed would have made of him a veritable God; the Innate Self has an inherent trend toward all that is temperate, true and good and beautiful, but it is not violent in its demands and sense can easily put it aside. This is just what discipline really is; it is to let the will of the objective self and the will of the acquired self be led by the will of the Innate Self, the God within.

NOT QUALIFIED PARENTS

The parents of Ike were not qualified to be parents because they could not interpret the child's Innate Self and be guided thereby, but they tried to fulfill the will of the child's outer self, which the parents themselves shaped through their training, ever awakening more and more artificial requirements. The parent should be to the child the same as the Innate Self is to one who has passed

out of his childhood, therefore, parental guidance, discipline, possesses the hope of the child if he has any hope. The wayward man has indulged that which he has created and he created the artificial. Ike's parents created artificial desires in the child and then devoted their lives to efforts to gratify those desires, and now for the effects.

In the previous pages, we had brought the history of Ike up to eleven years of age, when he had found no congenial private teacher and he had not learned to read. Since he could not be taught for want of a competent teacher, he must be entertained. The father had not time to attend the boy all the time and the mother had become ill and could not watch him from a distance. There were no relatives who would undertake such a charge for any sum of money and surely not for love. The problem reached a point where it must be solved promptly, else Ike would put an end to Jacob's existence, Jacob being so much less bright than Ike.

They employed a man to go with Ike to the country and into the woods and stay as long as he could keep him contented; when he could keep him no longer in one place he must move to another; this entertainer soon resigned. Through advertising, they obtained a man who would take his charge to California, hoping to find variety to occupy the boy. When this man restored Ike to his household, after displeasing the boy, and from him getting his discharge, a counsel was held on account of his nervousness and irritability. It was decided that his caretaker had developed some sort of bad habits in Ike.

Ike's pent-up feelings, chargeable to the situation in which the city of Portland was so slow and his home life so dull, could find no outlet. There were no new victories for him, for he had beaten and battered people and things until there was nothing new for him to attack.

He seemed to want to be petted and yet nothing made him more violently angry than for some one to try to get pleasure through making love advances to him. His

irritability grew and because he was so nervous they thought a mind specialist should be consulted. The medical man was generous and wished to take the boy to his private institution, where he could observe him, and while there the boy learned to wear a strait-jacket, the nurses not having much tolerance for his obstreperous ways.

The specialist decided that an operation should be performed but could not tell just what he ought to cut. I do not believe anyone would need to have medical training to account for this boy's condition; any reasoning at all would show that the boy in his outcome is a natural effect from the home causes, dating back to his infancy and continuing throughout all the period of lack of discipline.

After the mother had told me of the boy's escape from the institution in which he had been studied with reference to his possible insanity, I told her I believed I knew enough about the case, and I asked her where the boy was then being kept. He had become so dangerous that he could not be kept at home; he had particular aversion to the mother—under the circumstances I think it a very consistent attitude, for, while she had sacrificed all for him, sacrifice being a wrong principle, would create as its result some such attitude in the boy's mind.

Entirely away from the city, she said, I would find the boy being taken care of by a woman whom they had employed, who had confidence in her versatility being equal to the occasion of entertaining him and perhaps getting his confidence so he would let her teach him.

GOING TO SEE IKE

Taking a conveyance, I called upon the lady and Ikey. The woman's face was covered with wounds in various states of healing; her eyes were surrounded with bruises and cuts; her limbs were bandaged. I took this as evidence that I had found Ike's residence and presently I

heard Ike saying his prayers, or something, with reference to what he was going to do when he got loose again. She had had a fight during which she lost important features, but had finally got the boy tied, hands and feet.

I could not help feeling a sympathy for him. Here was a child that had present within him all the potencies of a great and useful man, but all of those potencies repressed through the failure of parents to use discipline upon him, beginning from the hour of his birth. My sympathy had no tendency to lead me to have him turned loose, even if I did make the allowance that his condition was not his fault. What could be done to save him from himself was the only question.

I reported to the mother that we would need the house-keeper, but that a man would be necessary to take proper charge of the boy, and that I would need a man who would do everything I required; that I could not see him more than once a week and, therefore, the man must copy my treatments exactly. We found a man who promised to do everything, even to giving my treatments, although he would have to do so without understanding any of the principles involved. I gave the boy treatments while he sat, or stood, sullenly in my presence. Not ideal conditions I must say. The man would be situated to give him the suggestions while he was asleep, the suggestions which I wrote out. I doubt that one can imagine how this man felt when he was talking to an individual who was in a deep sleep and could hear nothing he said. I told the nurse to think over the same suggestions, not speaking them; to give his attention for at least a half an hour at a time, twice during the night, repeating the suggestions at intervals during the half hour of each treatment.

SUGGESTIONS GIVEN IN IKE'S SLEEP

The suggestions were given concerning the literal changes that we needed, primarily relating to his becom-

ing obedient and co-operative and free from irritability. There were no suggestions essential with reference to insanity, nor correction of spinal cord, which the doctor would have operated to correct. When the boy became co-operative there would be no insanity and when his irritability had become replaced with calmness and cheerfulness there would be no nerve center disorder.

We teach that living the life is as important as the suggestions, and I went over the instructions with the nurse very carefully. The boy had always obtained what he wanted when he declared he had anything the matter with him, and this had resulted in his incessant declaration that he had great pain and this he described to be in his stomach one moment and in his head the next. When he announced he had pain it was necessary for the people around him to exert themselves in his behalf. This had been the custom while he grew up, and so he found it a good ruse to continue. Up to this time, his mother still pitied him when he declared he had the pains and she had required different specialists to give him courses of medicine for the various kinds of pain. We saw it was a trick and I instructed nurse and housekeeper to ignore him completely when he spoke of himself in any such way; to reply to him only when he said something appropriate.

He had not dressed himself for months—fussing until some one would put his clothes on him. I instructed the nurse to give him no breakfast until he put on his clothes without assistance. It took him two hours to put on his garments the first morning, less than a minute after that. He had been accustomed to calling for things to eat which were not prepared, and when he received the thing would refuse to eat it and demand something else. The first morning he called for five different kinds of breakfast food and ate none. Something changed him so that he ate just what was given him by the second morning.

They had only two fights with him the second day—

having assured him that if he became co-operative he would not be strapped down any more.

SENDING MOTHER A FLOWER

In the second week, he asked the nurse to send his mother a flower he had picked for her, also a kind message. These were the first indications of a single moment in all of his life in which he had a thought of anyone except himself. And when I went to see him the second week he was helping the family pick cherries, placing his collection in a bucket that it might be a part with theirs.

The nurse assured me that he was keeping up the treatments by suggestion and that he frequently gave the boy the suggestions while going to sleep, and that they were not resented. I do not know that the nurse ever did understand the principles involved in the treatment, as I had given it, but I know he became greatly elated over his success. He said that he knew that all of the force and even patience in persuasion, talking to Ike in the ordinary state never would have brought him to co-operativeness. I saw the patient three times, but I kept in touch with the man in charge who remained with him two months. He said he did not think he should have been treated in such a manner; he said he had been discharged and a school-teacher was giving the boy regular lessons; he considered though that the boy got his real brightness from him and the teacher was only reaping the consequences. So, we found our boy had become a good citizen and had undergone the marvelous change mainly through the effect of suggestions that were given to him while asleep; given by a man who simply followed instruction without even knowing the principles involved.

A thousand men and women, arguing with one person to cause him to change, to which may be added the force of laws, courts, jails, thumbscrews and starvation, all may fail, while a few sentences introduced by mental suggestion into the sub-conscious, or carried there when the individual

is going to sleep, may reverse all of the trend of one possessed of the great need.

I have written in all my strength endeavoring to cause the people who read our books to use suggestions upon children or others who have needs—speaking the words and thinking the thoughts immediately into the soul which controls the body and all involuntary states of the recipient.

Ideal leadership into all that is good—the establishment of right desires and habits and disposition can be conducted through the scientific use of suggestion, and when one would use the best discipline upon himself he will do well in using auto-suggestion. Discipline saves the necessity of punishment and restraint—discipline is on the side of construction and expression—punishment is on the side of destruction and repression.

It will never be said that as a practical psychologist I do not pay full tribute to discipline. I, who have seen the chief disaster in human life occur from lack of discipline, should speak with authority.

KEEPING ONE'S HEAD

EVERY friend and everything that is friendly endeavors to assist one to gain or maintain one's equilibrium; every sort of enemy or antagonist, or even a competitor, conspires to destroy poise. In the world's greatest war, the strongest hope of victory held by the contestants is not in the numerical superiority of the men on either side, but in the belief of each that the other will lose its balance and in the confusion make a misstep and be overcome. The strategy of war is the strength and hope that each seeks to be inspired upon.

In war, if either side can find the other unprepared for battle, or can defeat the confidence through some sort of a surprise the battle is quickly lost by the side thereby confused. My observation and experience, my reason and my intuition all confirm this conclusion: All of life has become to be interpreted a warfare in which all destructive or opposing elements, obstacles to one's growth, happiness and, therefore, best usefulness, attack, or would attack, from the one point—the intent to rob one of his poise.

If this principle can be dealt with, the problem of construction is solved. If one knows that everything that would have a tendency to limit or impair him, in some way must approach through a trial of his poise, he will become secure through making poise his stronghold.

"Losing one's head" does not pertain to the subject of anatomy, not even to the extent of impairment of the brain convolutions. With all respect to those who have said that every image of the mind makes especial lines or dents in the brain pulp, I am required to state the truth so well known to a practical psychologist—that the brain is purely the organ or instrument of mind; that the impression of imagery may cause the mind to use the instrument in a manner entirely consistent with the picture;

that the brain does not use the mind nor make it, but is itself acted upon and is the instrument through which mind's states or the pictures, thoughts, are manifested. This would be the furthestest possible from a teaching that there is no matter, no brain, but rather a teaching of the inseparableness of mind, the power and matter, the instrument, through which it is manifested.

So, all the people and things that would tend to cause one to lose his head, really are endeavoring to place images, thoughts, in his mind, pictures or working designs that would cause the recipient to do acts to his own destruction. Again I must show one that *poise* is his preserver.

Without knowing, scientifically, the power of suggestion, successful antagonists and competitors have used the force of it when they have thrown pictures of defeat into the mind of one whom they would destroy or outdo. America has been called unfair when it has indicated its opinion as to the result of the war, although in stating the opinion it did not indicate that it wished for the result it predicted; pronounced unkind for the reason it discouraged one side and of course encouraged the other. One side saw itself in failure and was weaker than it would have been in the absence of the picture; the other side was better established in its poise, gathered new strength from the image of its own victory. If the elements, the men in combat lose all heart, the opponent has the victory already, for hatred and desire to destroy will comprise no basis of power to take the place of hope which has been lost.

VALUE OF POISE

One cannot pay too high a price for poise—it is the asset worth more than all others; in the absence of its possession nothing else counts for its full value. It is essential for the mind to be in poise on account of its effect upon the instrument, the body. The body becomes a plastic, wieldy instrument when there is a confident

state but incapable of manifesting skill that is more perfect than that called for in the mind and all harmony of the picture department calls for inharmony of the form which must fulfill the ideas.

In our writings upon self-consciousness we have shown that when one recalls the picture of his failure when he was making an endeavor similar to the one in which he is engaged, through this visualization of defeat, again fails; this is due to the upset of his poise—he loses his head. Knowing this truth so well, the writer has striven to impress upon parents, teachers and all other suggesters how important it is to pour in continually the thoughts that call for success; has incessantly taught that fact that through criticism in the form of reminding the subject of his errors, sins and weaknesses the leader is undermining the personal confidence and supplying the architectural pattern after which the imperfect must be created. No one obtains a better view of the perfect through entertaining pictures of the distortions of the thing he would make perfect.

VISUALIZING FAILURE

Animals and low grades of human beings intuitively utilize the benefit to themselves in discouraging the contestant—they make up for their own deficiency by lowering the efficiency of the other by causing depreciation of the other in his own estimation; actually destroying his poise. A man who held the championship as a prizefighter took the course of belittling his antagonist, saying he disliked to batter him up as he was going to do; that it was so easy to handle him and whip him that he felt ashamed to take such an advantage. He won through his psychology rather than through superior physical powers. The other lost his head and in his confusion chose the wrong positions and was kept fully occupied on the defensive. The loss of poise will cause the paralysis of all superior powers.

All conditions of disease, poverty and almost all other inharmonies bring their destruction mostly through undermining the poise, causing one to lose his head. The plague of cholera killed its hundreds but *fear* destroyed the lives of thousands. An equilibrium being maintained is the best protection against all foes and I am confident that when we fully realize that direct aspiration and definite steps can be taken that would result in that evenness, that calm—poise that will create peace that passeth understanding, we will gladly comply with the essentials to that great mastery. Surely this is not a question of food dietary primarily; surely not dependent upon what one believes concerning theology, politics nor as to whether the earth is flat or round—the attainment and preservation of poise must come wholly under psychological laws. Then, one can establish one's life and being in poise through the knowledge and application of our practical psychology? Yes.

Rudyard Kipling, in his lines, under the title of "*If*" has stated the whole matter in the things which he said, if one should do and become, the earth and all that is in it would be his and, what is more, "You will be a Man, my son." If one masters our practical psychology he can omit the "*If*" and make it all declarative; there is no other teaching by which one can reach that ideal poise that will make him a Man. Mr. Kipling begins the naming of the conditions with:

*"If you can keep your head when all about you
Are losing theirs and blaming it on you"*

Under the laws of mob psychology there is a terrific force which would affect one to blend with those about him or in rapport with him; it is the law of sympathy to which one inclines to respond. There is an instance with many parallels, in which a woman in an altercation with her husband at the gate of the factory yard became overwhelmed in emotion and fell rigid or cataleptic.

Sixty other women of the number that came out to look at her body also fell in convulsions. The first woman had provocation and lost her head, the others followed through the mob psychology and sympathy.

To keep one's poise when others are losing theirs and putting all blame on one is a greater achievement still. To put the blame off of one's self and on some one else is the strongest impulse in many, but to keep one's head in the presence of it all is well on the way to mastering the world and becoming a Man. Many public men lost their heads over the situation that developed in the United States with regard to Mexico, dating back to the time when Huerta was refused recognition by our country although he seemed to think he had won the right to recognition when he declared that he had almost completed his task of overthrowing the government of Mexico.

From the date mentioned, including many times when attacks were made upon Americans in Mexico and their property destroyed and assaults made by Mexicans upon the border towns, the public and many leaders completely lost their heads over intervention and not the least thing occurred in Mexico for which President Wilson was not blamed. He never lost his poise—if he had, America would have been at war, slaying those so deficient in civilization as to be really not responsible.

*"If you can trust yourself when all men doubt you
But make allowance for their doubting too:"*

The power of telepathy, even if men showed not objective evidence of doubting one would overwhelm an average individual and cause him to lose his poise and doubt himself but when they speak their suggestions of doubt, perhaps no one who is not armed in his equilibrium through a knowledge of suggestion and its power when transmitted telepathically and spoken, could remain confident.

A school-teacher misplaced a fifty-cent piece and not

being able to find it, accused a ten-year-old girl of having stolen it; the girl received such strong suggestions of being a thief that she became convinced she had stolen the money. After the child had lost her poise and became insane the teacher discovered the money where she, herself, had placed it. If one be compelled to listen to expressions of doubt concerning himself, unless he is a master, he will fail under the trial.

*"If you can wait and not be tired by waiting
Or being lied about, don't deal in lies,"*

When one has made all the preparation for a result and there seems to be nothing that should intervene to prevent the fulfillment, that the harvest, as he thinks, should be gathered and still he has to wait, his patience becomes strained and he will need the saving power of good anchorage in constructive thought else he will lose his head. It appears often as if circumstances had evil dispositions and would maliciously attack one to overthrow his balance; then with all of this waiting for the harvest that he feels is overdue he is lied about—if he does not tell worse things that are untrue about his neighbor than his neighbor has said of him, he will be a most remarkable psychologist. Nothing else has saved one from "giving as good as he received" when it came to abusive falsifying, therefore great appreciation of the science of the soul should be attained if it should save one to become a Man, under this supreme test. It is better to tell one "it is none of your business" than to match him in lies, but we have to get well along in years to learn this from experience. I wish I might teach it to the younger people and give them courage—help them keep their superb equilibrium and not give lie for lie. This is on the road to mastery and to Man.

*"Or being hated don't give way to hating
And yet don't look too good nor talk too wise;"*

I stated in the opening that all destructive elements make their attack, would enter through the one gate. If one is not invulnerable in *poise* invasion will be made, for all evils make their attempts to cause him to lose his head. No one will, while possessed of poise, give way to hating. When there is any temptation to hate it is a situation where disturbing pictures are given a place. If they are entertained one may lose his head and hate.

It is one of the greatest advances in character and perhaps, the most tedious in growth to become free from a desire to seek vengeance and to be the agent of revenge when a great wrong has been done one; or if one succeeds in avoiding an outward act, not to carry bitterness and hate, not to entertain the pictures of the offenses and offender with a wish that disaster would come to him, is a more heavenly state than many people ever hoped for. No one is created to live with nor harmonize with everybody and neither does one have to hate those with whom he could never blend. One can adopt an attitude of letting alone. I know it to be possible for one to cease to recall the persons or incidents related to most unjust treatments, can let them alone in thought, completely.

When I was a small boy I saw some beautiful kittens playing around a stump. They were so beautiful that I wished to pet them and approached their residing place. I was not given a hospitable reception by any means; I have not wasted any of my thought in hating the creatures; I have had no trouble in letting a skunk alone all of my life. I do see how I could have lost my poise and damaged myself many times by taking an attitude of hate. But with mastery over this, I still must not look too good nor talk too wise; that and all other victories should not make me vain—if I would master the world and become a Man.

*“If you can dream—and not make dreams your master;
If you can think—and not make thoughts your aim,”*

To reach that high state where all things become added, one needs the Vision—that which comes to one as a picture of that which he could and should execute and become. One should have the destination given him, given his consciousness as prophecy that would encourage and guide. The only source from which this can come to the individual is from the Innate Self, the god within. The writer, the musician, the inventor or anyone who would give real self-expression in any direction, should have the Vision.

Being the Vision it is only in image form and is like a dream and the Vision may come in a dream; it may best come while one is in the Silence or in his daily work. The soul holds the pictures and may push them up into the consciousness at any time. The psychic experience of the Vision is very pleasurable and one might have a tendency to seek the subjective state so much that he would fail to put forth the physical energies and prepare a technic through which to express the Vision—it becomes a strong inclination to make dreams one's master, to let the dream be the end. With the dream becoming the thing sought after, one is likely to become a builder of "air castles" and not get the Vision at all.

The individual who dotes so much on his intellect is disposed in many instances to become almost vain over his standard, analysis, the basis of all conclusions—to accept nothing except through the evidence of the senses; to know nothing save through objective reason. He makes thought his aim whereas thought, when it is true, when it is forceful, is spontaneous and is involuntary picturing; it comes without the objective self trying to think. The best thinking comes when one is not making thought his aim.

*"If you can meet with triumph and disaster
And treat those two impostors just the same;"*

Here are two forms in which deceiving pictures come and dethrone one's poise and prevent his attainment, Man, unless a sublime conception of true values is possessed. There is no balancing power that can save one from ruin in the presence of triumph or disaster except the equipoise that abides in true estimates.

There was a prominent man in America, who brought multiplied blessings to the nation. He overcame obstacles, he did much good building but his successes caused him to lose his head; he became a bigot, a tyrant; he reached a point where he cared for nothing except to dominate it, including people and then he no longer had respect for those whom he dominated. He became self-conscious and did those things which would make the world visualize him and cause him to see himself first over everything. Churches, political parties and all societies responded to the force which he exercised over them to compel them to pay him homage. He brought the pressure upon the crowns in Europe that obtained their tribute. He worked for what Kipling correctly denominates, triumph the impostor and with triumph came the upset of his equilibrium. He used the principle of violence in attaining his ends. Not through leadership but driving and when it came to giving another the recognition that was merited, he failed because he would not share glory nor power with others. True to the laws of psychology, while using certain principles upon people and things, he was preparing something that must deal with him upon those same principles. This came in the form of a political party that forcibly denied him and shelved him; he became shorn of his power. Disaster angered him and he collected all of his spirit of force and violence and formed a new party to compete with the very one whose platform he had created, therefore, which must have stood for his beliefs. Both impostors had come to him and tried him and each caused him to lose his poise and set him back, far back on the road to Man.

Triumph and disaster are both impostors, they offer or promise that which they do not deliver and one is very fortunate if he is grounded in the truth that only by his own invitation or consent can anything reach his soul to harm or help him; that to open his soul to let anything touch his life is the only way it can affect him. There is no warrant in excessive elation because any or many praise him and surely there is no occasion of despair in the world's discount of him. One may build for twenty years and gain a good reputation then lose it in an hour through people hearing a report against him and what is more the report may not be true and still his reputation be lost. One would be foolish to do anything particularly for reputation's sake when he cannot bank on it any more than is indicated. Any sort of a mouthpiece, even a phonograph, can publish words descriptive of acts that were never committed and all of reputation be lost.

Marcus Aurelius very appropriately describes the value of fame; many of the so-called triumphs are in the nature of fame. He says: "As for fame, consider the intellect of the people that are to commend, how insignificant they are and how little in their pursuits or aversions. Consider also that as one heap of sand thrown upon another covers the first, so it happens in life, a new glory soon eclipses an old one." And still I would not have one cease to value the genuine appreciation and gratitude of those to whom he has rendered a service; one can do that without becoming intoxicated over the privilege of helping his fellow man—even to making an effort to serve and proving of real service.

Who has not overestimated that which he has interpreted as disaster?

What seems to be disappointment is far more often possessed of the potency of blessing than loss and if correctly interpreted the experience could usually be converted into an asset. The imagery of disaster would suggest complete ruin and in this it is deceiving for it

regulates the extent of the destruction that might attend upon any experience. A man whom I once knew was unjustly thrown into prison and held there two years. He said that after a few days he had the inspiration which appealed to his consciousness in the terms: "This situation can hurt me only to the extent I permit it to take hold of me to pain or harm me; I am not guilty and it shall be known some day and I will be released." He said he saw no more occasion for regret, as for himself. I would say he did not lose his head through that which had the countenance of ruin and defeat, the impostor, disaster. Again I must call your attention to our fundamental statement that all things that would harm attack the poise and if that be invulnerable the individual is secure under all circumstances; that keeping one's head is the whole problem and practical psychology will make it possible to take the "If" out of Kipling's wonderful lines:

*"If you can hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken
And stoop and build 'em up with worn-out tools."*

I suspect this is the supremest test of all as to how firmly one's head is on. When one, out of love of helpfulness, a sincere desire to help his fellow man, has consecrated himself to work out an instrument that can truly uplift the world that he loves, sees his truth turned right about and by the evilly disposed person made to serve as a harmful instead of a helpful agent, he is tried to the utmost.

Jesus taught saving principles, yet the world, in the main, never has seen them—the world that has gloried in his death. When Jesus was talking to the woman at the well, it was said of him that he kept company with bad people. When he gathered the grain and ate with his disciples on the Sabbath day they pronounced him a Sabbath breaker. When he spoke of the heavenly kingdom they immediately distorted his sayings into an

attack upon the immediate ruler's dominion; that he was going to set up another government, was the twist they made of his conception of the highest that exists in an individual. Since that day leaders have come with false teaching claiming that Jesus taught concerning heaven as a place and they, the false teachers, offer for a consideration, to pass the victims of their infamous teaching into heaven after death. Jesus taught that prayer and worship are attitudes of mind that can find an outlet any place; that God is everywhere and is to be worshiped in spirit and in truth because God is spirit. All the paraphernalia of so-called religious forms is so opposed to the spirit and teachings of Jesus that it is a slander upon him to attach his name to that which does not supply an outlet of expression for the noblest in the human being.

And, while Jesus presented teachings of high principles, he could not endure the misrepresentation that was made of them nor could he endure the commercial basis of religion; he lost his head and heart in grief. He wept and he agonized, his sorrow was greater than he could endure and he deliberately continued to teach that which he knew would not be understood in its beautiful symbolism but would be treated literally and interpreted to be an assault upon the government then existing and he knew that he would be crucified because he was thus interpreted.

Notwithstanding any history and all history in which human beings have lost their heads and taken destructive courses on account thereof it remains true that one can bear to let his noblest ideals and grandest work be twisted by those at enmity with all that is true and good and beautiful—he can see all that was conceived of by him to be constructive turned into the channel of destruction and still not lose his poise. One may be sure that none of these things can affect him more deeply than he opens his soul to them and makes the destruction become a part in him.

It has been demonstrated many times that one can experience the complete annihilation of all the things he has built and not lose his head but at once reconstruct after improved patterns. The San Francisco fire swept destruction before it but San Francisco lost not its poise—the city was not destroyed because it did not lose its equilibrium. The city, a spiritual thing was not burned but with the destruction of the buildings which old pictures or architectural plans called for, the way was cleared for the expression of improved ideas of beauty in the new buildings. A single human being could have a similar experience relative to all the forms he had fulfilled in his life and not lose his head and defeat his destination, Man.

*“If you can make one heap of all your winnings
And risk it on one turn of pitch-and-toss,
And lose, and start again at your beginnings,
And never breathe a word about your loss.”*

I believe the author of the words is attempting here to tell us the degree of fixedness in our poise that is essential if we will master the world and be a Man. If it is a situation where the central work the result of concentration, where one has devoted all that he controls in attaining an end which by a seeming mere trifle is completely destroyed, yet one can keep his balance and with calmness and confidence go forward, never dwelling on his loss.

How many people there are who publish their calamities, talk of nothing but their losses, their mistreatments, their disasters. This is a declaration of having lost their poise and they *never* can regain it while reviewing such pictures. Never breathe a word about your loss, is the best psychology one can apply. Cease to think about it, this is important.

*“If you can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you,
Except the will which says to them: Hold on!”*

If one should know the power of suggestion he can cause his sub-conscious, his builder to utilize the office of nutrition and grow the vital elements that have become so lowered that one doubts the presence of nerve and sinew. One can choose to fill his soul with constructive suggestions, using the formula of scientific prayer, so that when he would become so discouraged in his outer mind that he would make a complete surrender, that *will* of the sub-conscious has been established so strong that it will not let go and so holds on. It is a saving thing in an emergency to have had the soul filled with constructive impulses and made proof against the destructive pictures that one may gather with his conscious mind in its narrow vision.

*"If you can talk with crowds and keep your virtue;
Or walk with Kings—nor lose the common touch."*

The cumulative force of masses of people under a single image or suggestion is seldom correctly estimated. The masses are never right because they respond to noise to the things that come with great pretensions, to sensations. A crowd is swayed by the suggestion of a loud leader who gives it suggestions. It has been observed that individuals when taken singly and presented with a matter will intuitively take to the side of truth—this independent of whether they are possessed of intellectual cultivation or not. But when they are brought together in companies and some one supplies them with conclusions, suggestions, they involuntarily accept the pictures as given. This is the power of mob psychology—the members of the company act and react upon each other to more and more excitement which often requires some sort of violence as an outlet before adjustments can be realized and peace attained. Not only Holy Rollers but many other religious companies resort to some sort of violent performance due to this need of an outlet of feelings that come when one is swayed by the crowd.

To be able to associate with crowds and keep your individual standards is a most desirable and rare attainment but Kipling correctly shows it to be one of the conditions that leads to mastery and, speaking scientifically I must say that if one is to mingle with the crowd and not take on its prevailing states it will be through knowing how to cut himself out of telepathic rapport with others.

To walk with kings and not become foolish and presume to look down upon others nor to be flattered and lose one's head is well on the way to a Man. A man whom I recently treated to help him become free from his desire for liquor said that his worst debauches occurred through his association with men in high places, higher walks of life occupied them, such as political offices. He said that state officials invited him to take a trip with them and of course they also asked him to join them in the dissipations. Through his experience he realized the state officer did not share the disaster of suffering and humiliation that came to him and his family; he discovered one suffers alone although another may request his company in going into that which leads to sorrow.

*"If neither foes nor friends can hurt you,
If all men count with you, but none too much."*

If one does not lose his head in fear of what his enemies might do to his injury, he has pretty safe equilibrium but a greater test is given one when his friends misjudge him, criticize him and prophesy unfortunate outcome for him. Friends have the excuse of "great personal interest and love" which brings them so close to one that they assume that they are in duty bound to watch and warn. Again, they take another disastrous course in giving a false encouragement and flattery is more dangerous than criticism. Flattery of friends creates egotism where just praise buoys one up in real strength and self-confidence. Criticism

makes one self-conscious, fills the mind with destructive pictures and one's efforts are made in mistaken directions. It is a psychological truth that friends are situated to hurt one more than his foes can and it requires good anchorage in a true psychology to prevent one from becoming destroyed by his friends; it requires keen intelligence to be a helpful friend for where we have a deep interest we tend to become anxious—*anxiety destroys poise* and when we lose our poise we can be of little service as interpreters of truth.

Where we become men pleasers, with pleasing men the aim we are very sure to become blind to the means of self-expression and the larger helpfulness. When we become too regardful of what others may think of us we work for an unprofitable purpose. The good opinion of others should be purely incidental to our normal course of action. Statesmen, it has been said, have to consider from the time they are elected, how they must act to please their constituencies so as to be re-elected. With this in view the real aspirations after helpfulness to those whom they represent is lost to the perceptions.

Fortunate is the individual—and as rare as he is fortunate, who has not lost his poise over someone. He tries to make one count for more or for a place that nature has not created as a possibility. I have known this extreme of having someone to count too much that life was lost, the individual actually perishing because the outcome of another was not what was desired. I have known a mother to die because she had put her whole life into her child—fixed her standard of continuing her own life only upon the condition that the child, to which she was devoting all, should live. And the child moving out of its body, she could keep her soul in her body no longer. Through losing one's poise one may fix suggestions that become the laws of his existence to the extent that life will go out according to those suggestions. The

all power of the soul to answer to suggestions and the overwhelming power of suggestions are things best known to the psychologist and Kipling has seen it true that one can merge one's life into another—caring too much.

*"If you can fill the unforgiving minute
With sixty seconds' worth of distance run."*

When one loses his head over anything, becomes a fanatic upon any subject, goes off into impractical mysticism he cannot possibly fill the minute with full value—it will not show sixty seconds' worth of distance run. The warning is to those who work but work in no practical way. We begin to wonder if it is possible for any to keep their poise when there are the myriad ways in which it can be lost. All destructive things have one common point of attack—first it would upset the equilibrium. Mr. Kipling has put it, referring to all of these things: "*If you—*" and finally says the consequence, *If you—*etc.

*"Yours is the earth and everything that's in it
And—which is more—you'll be a man, my son!"*

As a psychologist, I wish to confirm all that Rudyard Kipling has stated in these wonderful lines and I wish to add that one who masters practical psychology and orders his life according to its teaching is one who can take out the "*if*" and to him I can truthfully say—

You can keep your head when all about you
Are losing theirs and blaming it on you;
You can trust yourself when all men doubt you
But make allowance for their doubting too:
You can wait and not be tired by waiting,
Or being lied about, you'll not deal in lies
Or being hated, you'll not give way to hating
And yet not look too good nor talk too wise;

You can dream—and not make dreams your master,
You can think—and not make thoughts your aim,
You can meet with Triumph and Disaster
And treat those two impostors just the same:
You can bear to hear the truth you've spoken
Twisted by knaves to make traps for fools
Or watch the things you gave your life to, broken
And stoop and build 'em up with worn-out tools;

You can make one heap of all your winnings
And risk it on one turn of pitch-and-toss
And lose, and start again at your beginnings
And never breathe a word about your loss:
You can force your heart and nerve and sinew
To serve your turn long after they are gone,
And so hold on when there is nothing in you
Except the *will* which says to them: "Hold on!"

You can talk with crowds and keep your virtue;
Or walk with kings—nor lose the common touch,
Neither foes nor loving friends can hurt you,
All men count with you, but none too much:
You can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the earth and everything that's in it
And—which is more—you are a Man, my son.

THE TYRANNY OF LOVE

THE highest attributes of the human soul, wrongly interpreted and misapplied, cause more unhappiness, misfortune and disaster than any tendencies primarily wrong, could possibly produce.

Hate that begins in hating is self-limited. Hate narrows down to the individual because it receives no welcome anywhere. Walls of protection against it encompass every life so that it rebounds upon the possessor or would-be transmitter. Under the guise of *Love* there is glad reception everywhere. Love appears in company with sympathy and the doors are opened wide as to a welcome guest. Then love proceeds to take full possession, claims all and under certain interpretation prohibits all liberty and establishes every restraint and limitation. No other tyranny has such possibilities to enslave, for no power can equal love in complete possession or extensive domains. Where enslaving love is, it is most unremitting in its tyranny and exacting obedience. Yet, *Love is the greatest Liberator* that ever operated in the life of individual, family, community, state, nation, race or in the world.

I had as an applicant for my professional attention, a man that I had known for some years and for whom I had the highest respect, admiration and affection. He had noble traits and lofty purposes with high ideals. His manner of expressing them all with such faithfulness and devotion, brought him very near to me. When he was suffering, therefore, his needs appealed to me very deeply. The tyrant form of love had taken hold upon him so that his mind had lost its peace and its equilibrium and his body showed much disorder. This young man had as a friend another man to whom he was most extraordinarily attached and in whom he saw the personification of his highest conceptions of a man. Their congenial compan-

ionship and absolute trust and attachment to one another made them almost equal to "Jonathan and David" or "Damon and Pythias."

But my patient had interpreted love in such a way as seriously to suffer when his friend did things without reference to their common interests, even when he fell in love in the most natural way with a beautiful young woman. An instance, of course, where one could demonstrate while the other could only wish him happiness in his new possession. This, my patient could not bring himself to do, but suffered the agonies of the forgotten, although he was not forgotten nor neglected. His friend's love for the woman only qualified him the better for friendship's love. Yet the sufferer became sleepless, lost appetite, his voice became unnatural, he had headaches and heartaches. Nervousness disqualified him for serving in his business capacity. The whole situation made him most unhappy. Only a fine character could suffer as this man did, yet it was not the fineness in his character that caused him to suffer under such circumstances. Only a self analysis saves fine fibered souls from ruinous sorrows, but with psychological analysis they discover the one great error, not sinfulness, in their nature. Such a man must look at himself squarely and realize his utter selfishness, even to heartiest tyranny in this part of his make-up.

My patient was happy in the love of his friend so far as his friend gave himself to him only. He was sick and unhappy when his friend expressed himself in the direction his normal life required. A love that limits another's expression is a tyrannical love and the return wave from such an attitude will make the possessor a victim of his own tyranny. He, as in the instance of my patient, becomes tyrannized over by his own ideas. How truly the all-consuming thought dominated this man and cut off all possible expression.

Fortunately as instructor I could aid him in psychologi-

cal analysis as he found it possible to set his friend free and even to rejoice in his friend's unfoldment of ways of expression.

A wife has come to tell me how she loves her husband so completely that she gladly merges all of her life and being in him. She loves him so much that the line of least resistance, yes, the course of strongest impulse is to be wholly his. You ask at once, "why is she consulting a physician, she surely is happy and therefore healthy and well, for no husband ever turns coldly to a wife who unreservedly loves him?" I believe the latter is an effect of a cause you describe in your question, but here is her woe. Her husband in a most natural way grows and flourishes under the touch of love in his life. There is no tonic like love; there is nothing to clear and stimulate intellectual activity like love; there is nothing that prepares the man's soul for uplifting inspiration as does serenity produced by love, when it is love for pure love's sake. So this husband is made strong in body, keen in mind, powerful in soul, therefore, he expresses himself in larger service. This carries him into more extensive association with his fellow men, calls for more time to be used in putting his thoughts in form. The wife declares she is perishing, for she wants all of his time, all of his thought and all of his soul, whereas he gives the larger part to the world.

O, the tyrant, Love, He has no mercy and no reason! It is the inflexible law of cause and effect, of action and reaction, that whatever goes out, comes back in kind. Therefore, we have to record this law of tyranny, that the soul that would limit, repress, tyrannize in the life of another, turns upon itself as a tyrant, with supreme power. It not only fills the being with ideas that are not correct, but distorts, limits and ruins the life of the one enslaved.

O, ye of narrow, selfish thought, why will you not be the joy bringers you could be and why will you not take

the heaven that is yours, if only through your support of all the means of another's expression?

This wife could have seen, for it was true, that she was in his every thought and a stimulation of his thought, that she mothered his ideas and he was her instrument. He was the medium between her and the world which she blessed. His work was her expression, the first fruits of their love. When she was giving herself over to grief and ready to cut him off from his expression, at the point where she was placing their lives under a love that tyrannizes, I revealed to her out of her own sub-consciousness the saving attitude. Applied knowledge is the world's saviour. This wife became capable of seeing the glorification of their love in his expression. Other wives have gone on jealously claiming and limiting until all that was worth while was lost to both husband and wife.

While now and then a wife has feared that the husband if enthusiastic in his work would get farther away from her, a great many men have absolutely prohibited their feminine members studying or practicing along art or educational lines. This has been done under the declaration of loving interest lest the wife, daughter or sister be drawn away from domestic duties or give up some preconceived ideas or hereditary beliefs. At this time there are thousands of women who have to steal every hour they get for their intellectual or spiritual instruction and yet the restraints and limitations were placed over them by "loving care." Every true-spirited individual inwardly rebels against slavery and will sooner or later make an outward revolt.

Psychology brings peace because it discloses the truth about things as they exist and shows a basis of correction.

TYRANNY OF LOVE IN THE HOME

A young woman had obtained a meager schooling by trudging many miles through the storms of winter and the rain and mud of spring. Her teachers could aid

her but little so she had to obtain knowledge as best she could. She also had the cares of the farm home including sewing and cooking and dairying.

Immediately upon becoming qualified as a teacher she took a position in a country school, thereby continuing the "hardships" of her earlier life.

Her whole being radiated the health that her wholesome thought bore witness to. She was the perfect expression of womanly beauty. She knew no such thing as weakness or inefficiency of any sort. She never knew the meaning of "I can't" or "Thou shalt not." The law by which a body, mind and soul grow into the well-rounded-out life of expression with no reference to any form of repression had its exemplification in her. Repression never has occasion for attention except in instances where there has first been tyranny. In a perfectly normal life there is tendency to express that which should have liberty.

This young woman was a glory to womanhood and there was nothing uncouth about her. A man of wealth residing in a city chose her for his complement. You would say at once that this typical woman would make the highest type of wife and mother. So she would could she have remained natural. This, no one scarcely has the courage to do. One's neighbors set the standards that govern homes in their details

An observer saw the automobile which was entirely enclosed driven to the door of the elegant mansion to receive two slender girls of eight and eleven years. They were both pale and delicate looking and wearing glasses. When they had been hurriedly lifted into the car and the curtains carefully closed they were whirled a few hundred yards to the private school, the mother anxiously watching from her window to see that they were carried within doors with never a dash of fresh air striking them. This was the mother that owed her life in all of its glorious unfoldment to the privileges of work and contact with the ever-changing atmospheric states.

Her parents and Nature had loved her and aided her expression. Her love was of the tyrannical kind that defeats the child's innate impulses. Perhaps every parent would be the same if he or she had abundance. Then let us who have occasion, give thanks for poverty.

We know that only love was the mainspring of her life, yet we also know that she feared that the finger of a neighbor might be pointed at her, suggesting neglect or improper care of her children if she did not keep them as tender as house plants. So again we see tyranny of love returning to the individual to make her a victim of fear, showing us that when we enslave, even through love, we, too, will be enslaved. This mother, representing her neighborhood, would be counted most cruel in providing her children with the opportunity to adapt themselves to harsh weather or actual work.

The tyranny of love nearly always takes some form of repression. Usually this is when the parent or some one does for another that which the individual could do for himself, and in being kept from the exercise, he has been robbed. This species of love tyranny is found in most homes and is the fundamental error in the policy of charitable organizations and of endowed institutions.

In considering the psychology of the home, one form that loving tyranny takes, is in the ruling power which looks particularly after the "*Thou shalt not*." It is marvelous how many things there are that children should not do, if the parent is gifted in ferreting out evil or possible evil. Even the child mind is creative and full of imagery, but it does not naturally run to mischief. It takes the fertile adult mind to conceive of a myriad of things that a child *might* want to do. All of these are catalogued as "*Thou shalt not*." The child forms the imagery of these forbidden things and then does them spontaneously. Every negative suggestion is in some measure repression. All repression is in the same class

with destruction—is opposed to construction. All the energy used in repression or destruction is a waste energy, since that same force could be used in the natural channel of building. The law of development is through expression. It is a mistaken attitude when guardians think the larger the prohibited list, the better their guardianship. Everywhere the child and every natural individual is crying out, “what may I do?” not for a list of things he must not do.

That we may see how much in error the rule of the home and the school is (and, since the laws of the states are on the same basis largely, they too are upon a wrong principle) we will apply the rule in practical life.

Suppose you applied to an architect for some building plans and began by telling him how many things you did not wish him to build, how long would he listen to you? He would lose patience quickly and require you to inform him what you wished built. He in turn goes to his builder and says to him, “here are certain plans, express these,” never saying a word to him about things he must try to keep from building. An architect wants to consider only the imagery of that which he is to draw plans of, then he wants his builder’s mind filled completely with the subject he is to build.

Parents and teachers are architects. The child is a beautiful builder and it builds its body and its life principles after the method of the architects.

O, that all architects of human life might honor the law of expression!

Only the fullest expression of anything is qualified to represent that of which it is a type. In a draft horse we demand the appointments of a full expression of the qualities of form and size that would enable it to pull the load. It loses its classification regardless of pedigree if there has been repression, for it would be weak, stunted or deformed. Only the trim and active and “built for

speed" animal could be regarded as representative of his class, a driving horse. We demand in all things the utmost expression in its class or it is not up to our standard.

I recall a hound that no one half respected, for he would not go with a hunter. When he was a pup some one surprised him by firing a gun near his ears. This made him afraid of a gun so he would run and hide under the house when any one started out for a hunt. Repression through fear deprived him of the possibility of being a representative dog.

Only the fullest *expression* of all that a man can be is worthy of that title, man, for we do demand the standards in man equal to those of horse or dog.

Not realizing the tyranny of love that represses, we have unwittingly placed childhood under the standard of *repression*, then that remains the *principle* of his maturing years.

Nothing except knowing psychological laws can ever hold a solution of that problem of creating the man worthy of his classification. The psychologist studies the child to discover what is innate in man and at once realizes that the whole law of its being is *expression*.

THE NATURAL CHILD A BUILDER

The whole subject of child psychology comprehends much, so much that those who need its teachings the most think they can not afford the time to study it. There is one fact so vital that it is the foundation of all that the child may become in mind, body and character. Appreciate this fact and be faithful to it and you will bring the child to his best estate.

Innately *the child is a builder*. Furthermore, to the extent it is permitted to build, it will be builded.

This takes me back to a picture that I know will be in my soul forever.

It is of the happy days of my childhood in our old farmhouse; that which remained of my father's property after

the war. There is the old fireplace with its jagged rock jambs, the backlog and "foresticks" and "dog irons." I see my father sitting on the right-hand side of this fireplace. It is at the close of a winter day and he is sitting there holding a three-gallon tin bucket between his knees, shelling corn which he is going to send on horseback to the country mill to have ground into meal. I can now hear the music of the grains as they fall on the tin. Grand orchestras since that day have failed to thrill me as joyously as that melody did.

My mother is sitting before the fire by the stand from which the coal-oil lamp adds to the firelight to make the room bright. She is reading aloud from the weekly newspaper. Sister is holding the mother cat, the kittens are playing "hide and seek" all about the room. I, the baby of the household, a boy of six, am on the left of the fireplace opposite my father, eagerly watching for the cobs as he throws them across to me. Why was I eager? Why did the clatter of the corn thrill me like musical harmonies, and why did the activity of the kittens and the sound of my mother's voice in reading and the blaze of the fire and the light of the lamp all add to my ecstasy? Just because all of these items were a part in my life at the moment when I was expressing according to my nature and that of every normal child, *Building*. I was building a corncob house, but no grand structure ever absorbed all of the being of a man more than did this house of white cobs thrill and fill me. I had a definite plan for rooms and doors and roof. I knew that I could build it so that it would stand up. I was anxious about only one thing: would there be enough *red* cobs in two bushels of corn to make the chimney?

Maybe you have become so interested in something which in losing, it seemed that a vital part of your being had been torn from you. Then you know how I felt when the careless, playful dog came bounding in and with his tail knocked my playhouse down.

"How dear to this heart are the scenes of my childhood, when fond recollection presents them to view."

Froebel has done much to reclaim the child life which had been deprived of its naturalness because the child received its dolls, its houses, its wagons, its musical instruments already built. Invention and creation have no incentive, when all designs and their structures are made for the millions by machinery. It is tame and soon tiresome to the child to put together that which is made into perfect form and is sure to fit into its place. Tyranny of love has extended to the child's play life and it is robbed of every stimulus of thought and expression. It is only roused by comparison of possessions with what money has bought for other child companions. Have you ever noted how quickly children will forsake the most extensive and elegant collection of machine-made and money-bought things to look at something a boy has whittled out with his knife? Ponder over these simple thoughts of mine. A thread of psychological truth runs through them—a veritable life line to lay hold upon to save the child.

There are ideals constantly coming into the child's mind that would take all of his interest on the building principle. He will give natural response to doing the desirable thing while he revolts at giving attention to omitting a thing because it is not desirable. A child does not unfold beautifully by having held up before him what is contemptible in thieving and drunkenness and lying, but by teaching him to love the good in the beautiful. This life has no just right to be a warfare and conflict. The power of the soul to transform all of this fighting energy into building should be utilized. Expression of the right and not repression of the wrong should be universally practiced. A lazy child has lazy organs. The child must be active else the building functions of his body cease to act.

The study of psychology leads to voluntary activity and construction in a scientific way; the stringent re-

quirements of poverty should not have credit for producing the only perfect mind, body and character development.

THE TYRANNY OF A LOVE IDEA

In utter dejection and complete abandonment of hope; with every state and function of the body in disorder, from reabsorbed poisons and wasting disease; unable to sleep or to eat or take interest in life; having but one dominating thought, the subject of our description yielded to over persuasion of friends and came to me for interview. This was followed by successful suggestive treatment. This lady had given responsive love to the man who had paid her attention for several years. She considered him the personification of her ideal of a man and companion although they had not married. She lived for him and on hopes to be realized through him. He completely filled her life. Without previous warning to her he married another.

When she came to me she was dying, enslaved by an idea whose tyranny she had willingly passed under, even to making her very existence depend upon the result of the master thought.

Now this lady, because of the qualities she ascribed to the man, placed all of her life and being subject to the life and action of that individual. A master who had power and authority to take the life of his slave would not have been more strongly empowered. However, since she passed this power over to him because of qualities she ascribed to him which he did not possess, do you not see that since he did not personify her ideals, she was only a slave to her own idea?

In other words, what is one in love with when all of the being is given in a direction where there seems to be the individualization of the ideal, but when actually not even a shadow of those qualities is in him? I can only answer, one is in love with one's own idea.

All people who have manias of any sort have enthroned

a dominating idea to which they make themselves slaves. When a complete conception of our psychology is had, you will realize that the only master over an individual is his ideas. Auto-suggestions make up the individual and determine his standards; decide him to be master in one direction and a slave in another.

This lady created an ideal man, made herself a willing slave to her own idea, then when the actual man failed to correspond with her ideal she felt that all of life was lost with that disclosure.

I expect my explanation to serve thousands as it served my patient, for these educational features gave her a basis of self-understanding and for regaining hope. The treatments put the bad imagery out of her mind, gave her sleep, quieted her nerves, restored appetite, renewed all of the body functions. She presently appreciated her grand escape from having her life permanently blended with the one who was really a personification of none of her ideals.

People are dying everywhere of their ideas, yet there are teachers (so-called) still wrangling over the question, has mind a power to make organic changes? Mind is the deity in every life—that is, the sub-conscious mind or Soul, the seat of the emotions.

In our little essay I cannot do more than introduce this subject of creating an idea deliberately and empowering it to master all the phases of the life and being.

A mother sometimes becomes all absorbed in her child, not only fixing her standard of happiness at the outcome of the child, but even thinks and lives such thoughts that she perishes when the child is no longer with her. This we know is not because the vital centers of her body are in the child, but by her ideas she has changed her body so that it gives out when the child leaves her; dying, a slave to a tyrant idea. Again, I have known a parent to sicken and die when a son or a daughter fell short of honoring father and mother, not because of the son or

daughter having the vital control over parent, but because of the parent's ideas demonstrating their tyranny. The will of the parent to create and enthrone such ideas is the source of this overwhelming.

If I were going to leave a parting injunction to one I loved, it would not be to caution him to avoid this man or that; it would be for him to see to it that he did not become a slave to his own ideas, which he deliberately created.

Most people create such religious ideas that they are enslaving and destructive, and because of them they even perish. Many look into politics to form enslaving ideas that limit through the principle of tyranny.

Men and women are great and are happy and are useful precisely according to the *liberty* they express.

LOVE THE LIBERATOR

Dear heart! To you my hands reach out in greeting,
Our souls will meet across the realms of space,
(When spirits are attune there is no parting).
Altho' I may not see you face to face.

At morn I stand and watch the sun's bright rising;
The Eastern sky is bathed in golden light.
A wave of thought will bring to you the message
That you may too be bathed in Radiance Bright.

Within your inner self may God's own sunshine,
With Resurrection Splendor rise anew.
Every day, each hour, your life a radiant center
Of Pure White Light. This thought I send to you.

—*Jesse Rose Gates.*

THE SEQUEL: LOVE THE LIBERATOR

LIFE and death are considered the greatest opposites and the difference between them is of such a character that everything that is alive, innately seeks and holds with all tenacity to the one, to keep itself further from the other. The opposites declared are not greater than Love, the Liberator, and Love, the Tyrant.

Innately the true and the normal lay nold upon love, the liberator, as upon life itself. With an equal desperation that one flees from death one separates himself from love, the tyrant. These are opposites in such a literal sense that one is on the life side and the other on the death side—as opposite as Heaven, that stands for the highest state of harmonies, and Hell that symbolizes all that stands for terror and disorder.

As life is boundless so is liberating love. As abundant life means development, possessing more, and being more possessed, so does love. There are no heights, no depths to life. Life knows no limitations—Love is the same. Life, Love and God are synonymous.

It is appointed to man to have volition. Man chooses, and can have what he chooses. He can and sometimes does turn all of his life force into destruction—death is along all of his way. He may use all of his love to enthrall that which he loves. Again, a man may be in accord with his innate self, then he liberates all that he loves. This man causes growth to flourish in everything he loves.

Definitely, how does love manifest in two such perfect opposites like life and death? We will look at it in the way of casual recapitulation at love in its tyranny.

The man first described herein had as his standard the binding of his friend to him and suffered when the friend thought or acted beyond those things that involved the

two. His love would limit the expression, limit the life of his friend. In the second instance, a wife loved, but as she loved she wanted to constitute the whole world of her husband. He had large capabilities; her love would have stultified him, mind and soul. She fixed her standard of love at enslaving and limiting him.

The third reference is to the multitude of instances where men assume through their love to limit, direct and divert all of the powers of women into the particular prescribed channel devised by the men. This is tyranny, but it is not of the hate sort.

Under "The Tyranny in the Home" the parents lovingly see to it that their children do no work, face no cold, bear nothing. They do everything for them. This is from no cause except misinterpreted love.

In another instance, I have shown how a love purely as an idea, may tyrannize over the entire being of one who holds such an idea.

Now comes Love, the Liberator, and says, "I am true love, for I liberate. Because I am love I wish everything to be free to express all of itself."

Until the lover is willing to be first an interpreter, then a supporter and sustainer of what he interprets to be the powers in the object of his thought, he is not a liberator nor truly a lover.

The wife, if she really loves him, is the best interpreter of what her husband can be. She will stimulate him to express to the utmost of his possibilities and aid him by all of her attitudes. The husband could be the best interpreter of the wife, and if he really loves her, he encourages and supports her in every individual expression. I realize how serious a truth I am presenting. It may mean that the husband is capable of serving the world in the largest way by being before the public, while the wife is a recluse and her powers can best be expressed in the

quiet way. Each must have his and her own terms of development, yet each must support the other's best interests. Tyranny of love in the wife compels him to give up his life and be with her, and I know of instances of this kind—very ruinous instances. Love directs them to help each other, both casting their helpfulness into the channel of each. The parent who loves the true, liberating *love*, interprets the innate powers of the child and stands ever in the attitude to aid the development of these powers. The tyranny sort of love is where the parent biases and limits; even compelling the child to follow the parent's plans.

The teacher who loves, lives the attitude of interpreter of each pupil: he seeks not to compel every one to submit to a fixed rule of manner or method of expression. He seeks the liberation and the expression of the pupil after his individual possibilities.

Finally, no one has approached the ideal state until he can look at every member of his individual world and feel that he desires nothing of any one for himself; that he sets every one free to be himself absolutely, and also is willing to unite his helpfulness to aid the individual to be himself. This is quite opposed to the attitude of making conquest, or of enslaving every one, thus binding them to us to do our way and think our thoughts. Indeed, Love is the only power that has the courage to liberate—Love is sure of itself. Knowing it is love, it knows it attracts and unites, and draws to itself that it may aid in expression—it unites in order that multiplied power may be expressed in individual channels.

That which is chained or caged by force is in unrest, and if it can break away it will never return. Lovingly set free, it rests contented and serene.

Ask nothing of any man, woman or child but the privilege of interpreting, so as to aid, and love will flow in great oceans to your life.

No hand is more blessed than that of the liberator.

How beautiful it is accurately to know where one stands—whether he is to be a slave or a free man in the future. Any man may know this at any moment, for to the extent that he liberates, he himself is free. To the extent he loves, he liberates.

THE VALLEY OF THE IDEAL

THE DIAGNOSIS

THE waif on the street is homesick; the poor old woman I see on the street corner selling papers is homesick; the restless vagabond tramp is homesick; the men and women who work in the factories and department stores are homesick, so are those who work on farms. On land or sea, mankind is homesick.

Neither the idle nor those who labor are free from homesickness. The merchants and bankers and owners of farms and factories are homesick. *You and I are homesick.* Ah! yes, this is a homesick world, restless with aching heart. In the history of each one, he creates and experiences that which he has been taught comprises a home, yet each fulfillment brings increasing consciousness "'tis not home," with yearnings for home which with every realized, unsatisfying plan become more and more intense and possessed of less promise of relief.

The remedy for homesickness has been ever so elusive that all sorts of dissipations have been attempted to drown the consciousness of the awful heart yearnings for home; even indulgence in the fancy that, in this life, home never comes but its perfection may be realized post-mortem.

Human soul cannot yearn and pine and hunger for that which it can never know. Something in Man, yea, something in the individual has known, has enjoyed all of that after which he longs; he has in image that which he must humanize, must objectify to attain satisfaction.

Homesickness is a heartsickness growing out of the fact or conception of separation from that which is vital to the individual's welfare and happiness.

Almost every one has experienced homesickness in the acute form. One feels at such a time that if answer does

not come quickly, sheer anguish will destroy life. How long seem the hours of the day and how dreary the nights when one suffers from this homesickness.

A young man who had never been away from his father's house all night obtained employment as brakeman. His first run was a three days' trip on a freight train. Some index to his feelings while absent was exhibited by his exclamations on his return. He was sent to the well to draw some water; with questioning outcry he said: "Is this the same old windlass we had before I went away?" Then as he entered the house: "Is this our old gray cat?" I cannot imagine a more expressive way to tell of the long hours of anguish until he felt that years had passed in his three days' absence from his father's house.

There is a terror in that experience of being away from dear ones who mean so much to one. As a physician I have been called in to aid the sufferer to take hold of life under the new circumstances. All the functions of the organs of the body had become inert or demoralized and listless mind added to the ominous portending of every manifestation in the heartsick one. Still, all of the agony of the cruel hours following this separation is as nothing compared with that homesickness one feels when separated from that in another which is so vital to health, happiness, growth; indeed essential to the very life and all that one could become.

I know a mother who has given more than a quarter of a century to one of her children; he has always had a very sad physical deficiency, although possessed of a keen mind. A more lavish hand never served a human being than that with which she has unremittingly blessed him, yet he turned against her. His manner became most churlish; he had no kind greeting for her when they were alone. His "good manners" toward her were shown only in company. He was a great favorite of friends because he was so gracious.

You may have been absent attending school or in a

physical sense separated from your loved ones from other causes and thereby learned the symptoms of homesickness, but you cannot form any conception of suffering until something like this mother's situation comes into your life in which you realize that you are separated from that which is in another with which you must be in accord or perish.

My heart goes out to every one from whom love is withheld since its permission to flow would mean more than transfusion when the last drops of blood are trickling from a fatal wound in the body.

Yet all I have said of this heartsickness is of a state that is acute—it passes away, is mollified quickly. There is a homesickness with its long drawn out agony; it has myriad sources and comes in a multitude of forms; it lasts from childhood into old age and unto death; it is a homesickness creating a consciousness of human need that strikes my soul in its depths and makes me cry out in sympathy for all mankind. I would embrace all humanity and offer my heart's blood as the panacea.

The world, in the great sense, is separated from that which is in human soul, there to give life and love and peace and growth and freedom from homesickness.

How I long to lead you to that home and establish you therein, then you never will be separated from the Source.

Saving ideas are born in more anguish of pain than ever a mother was permitted to realize. Unconsciousness comes to woman at the crisis; afterward she looks upon her child and from that moment cannot recall her pain; let me know that my thought has enabled you to go back home and I will forget the anguish through which I passed to discover that you are sick for a home which is open for you in which the keeper of the door is reaching out to draw you in (for I had to discover not only the home but that every yearning of yours, after all, is only a yearning to return to this home where all is beauty and love and harmony and intelligence).

This home of your nativity is the Valley of the Ideal; there is but one road by which to return; its name is Knowledge.

Every essay I have ever written and the thousands of lectures given all contain this central truth—whatsoever the aspiring, inquiring consciousness would know, let it look expectantly to the innate perfect within and it shall be *instructed*. Every patient and pupil of mine has applied this formula somewhat; each one has received blessing in accordance with the effort made; that is to whatever degree one has, with his conscious or objective department, become as a little child toward his own Valley of the Ideal, he has experienced fulfillment.

THE DEPARTURE FROM AND THE RETURN TO THE
VALLEY OF THE IDEAL

Every human being is born in the Valley of the Ideal—never was there one born in a foreign land although for the most part we have all departed from our nativity to become homesick wanderers.

Mere declaration upon my part would not be sufficient when I proclaim that our birthplace was in the Valley of the Ideal, only for the fact that this true saying like all other truths finds answer and confirmation from the depths of human soul—your soul.

That spirit-intelligence, that gathered up a tiny bit of matter to form a single cell that could serve the purposes of a body through which to manifest a new individual, was perfect in potency, prophecy, image and impulse. The Ideal innate in that cell did not escape with the evolution of that cell while developing a complex organization. Each division of that cell possessed all of the qualities for its purposes—innate perfect—that were in the primary cell. Every cell prophetically expressing the perfect, the organization of cells, in spirit expressing a harmony consistent with that innate standard. While this new being is dominated by the innate within it is nothing but Ideal; it must be impressed by some form of

intelligence from outside else it will never depart from the innate perfect. At the beginning of individualization, one abides in the Valley of the Ideal, nothing being known to the life at this stage, save love.

Removal from this Valley begins with the first impression of an image whose full expression is less than the perfect—with each succeeding untrue image one departs further from the Ideal until finally the Perfect has little part or place in the life. Standards and methods of objective education up to the present time give place to the false and annihilate the true. The pure and good only remain as a regretted memory and to return to a place of beginning is a lost hope. Yearning for the Valley of the Nativity with no basis of expectancy of returning is the sad state of the serious ones and gaiety is in the main a pretense of those who seem not to be serious.

As a psychologist I should emphasize the fact that a potency once possessed can never be lost; that the innate ideals once in the human soul are there forever; that our chosen course only closed off our view of these inherent pictures; and I should point out the way of return, show how the heritage of the perfect is to be regained; show how one may be born again in the Valley of the Ideal.

I cannot afford the space necessary to the portrayal of the details of all the course taken on one removing from the Valley of the Ideal.

The mother and those with whom she is in rapport impress the child in embryo through telepathy.

If all such impressions were consistent with the innate perfect in the child it could open its eyes upon this world still possessed of and tending to persist in the perfect; it could at birth be a perfect individual expression of universal spirit, perfect in all of its attributes as it was at the first birth described herein as that point where intelligence grasps a tiny portion of matter to form a body, the union of the masculine and feminine elements. However, a mother dominated by fears, doubts, jealousies,

griefs, worries and even hatreds, by such destructive imagery forces the child away from contact with its own innate self.

Child or infant training begins in all sorts of substitutions of the artificial for the natural—false for the true—it is deceived while it remains credulous; it discovers deception, then becomes suspicious. Nothing ideal ever lived in the presence of suspicion because suspicion supplants trust. *Trust is fundamental in the Valley of the Ideal.*

The child begins independent action at an early age and immediately discovers that there is a conflict going on within. He realizes that in the depths of his being there is an impulse of strongest preference for that which it interprets to be the true and the good and the beautiful. He also feels strong inclinations to do many things contrary to that which pays tribute to the true and the good and the beautiful which he feels would afford him pleasurable sensations. He discovers that other children and his elders live after the principles of sense, therefore he will follow the usual. Step after step is taken away from the Valley of the Ideal.

The seemingly trivial departures from the Ideal in childhood and youth establish a trend that has no abrupt ending with adult attainment. As the twig is bent, the tree inclines.

Throughout all stages of life there are moments when one is wholly dominated by the Ideal. Whenever the nobler emotions are enthroned as they are while one gives himself over to beautiful music, a beautiful painting, a glorious setting in nature's verdure, nature's majesty in ocean or mountain or when one beholds or participates in a beneficent act, one is raised to great heights in the Ideal.

Those who find real reciprocal love have prolonged periods in which they behold naught but the Ideal. He and she should take this occasion to move back to the Valley of the Ideal and live there forever. They should

be capable of foregoing the conveniences of automobile and many other things possessed by their acquaintances if the purchase would place them in a false light. A thousand things that intervene from the side of false standards could well give place to the real and Ideal.

There are many tendencies to return to the Ideal but in the absence of Knowledge one may not remain steadfast—he may even look to books or to people or to place for the Ideal.

Who has directed you to the within for the Valley of the Ideal? Has not your objective manifestation been pointed out to you as yourself? Are you not informed that nothing good has come out of you and that nothing perfect can come forth because you are altogether evil; that all goodness is centered in something outside of you; something that might use you for some good if you would become a slave, giving up your individual privileges?

There are many crises in life at which we have opportunity to become ourselves, our liberated selves. At these points if we would free ourselves from those who usually dominate us, we would make no mistake—we would go back to the Valley of the Ideal. Independent action is very rare—so rare that it is only after a long course of new culture one dares to turn toward himself. The Valley of the Ideal which is yours is your own innate perfect; it is not in some one else for you. The law to which every other law pays tribute is the law of individuality. No one can help you except through interpreting your innate self and revealing it to your consciousness.

No one can map out through even the best relationship of his consciousness with his own innate self the standards or practices for another. God, wherever manifested and however incorporated, respects the individual—only objective fellow man, usually an erring one, has ever assumed to meddle with and defeat the normal purposes and privileges of the individual.

An exceptionally well-equipped young man stood in the

doorway of his life. His spiritual gift to be the servant of man in the largest sense—his savior—was so highly marked that he cast about objectively to discover the channel into which he could throw his effort.

To teach and to heal were promptings overwhelming all others. He could interpret this to mean nothing else but to study and practice medicine. Consequently he entered medical college and for a time considered his life's work well chosen.

One day while waiting in the lecture room for the arrival of the professor, he was in deep meditation when he was startled by an object falling upon his shoulder. Immediately he felt the playful caress as a kitten placed its body against his neck and cheek. He lifted it gently in his hands; its beautiful, soft, delicate body and fur and marvelous sympathy, love and trust in its countenance entranced him. The innate tenderness of his soul found its outlet in this simple innocence, the Maltese kitten. It really matters little what the subject is, an Ideal expression, the expression of the perfect of its kind enraptures the soul of one who lives true to his own ideals.

In the Valley of the Ideal, love of the beautiful is to love all beauty. The more closely one lives to his Ideal the more do subjects of beauty come within the vision. The antithesis of this is perceptible too. We meet those sometimes who see no beauty, no goodness in anything.

This young man loved this trusting creature which gave itself up in absolute abandon to playful fellowship with him although it had never been near him before.

When the rough hand of a fellow student closed upon it, there was resentment in both the young man and the kitten—terror in the latter.

The lesson was called—it was vivisection day, a day for which the young student was in no way prepared. He

was ignorant of the procedures in this department of "scientific medicine." His initiation was most terrible. His horror was consummate when he beheld the mangled body of the pet with which he had played an hour before; for here lay stretched out for their observation the beautiful Maltese kitten—scarcely recognizable now with no feature of intelligence remaining and its body mutilated by the surgeon.

Sickness at heart quickly produced sickness in all of his body and the young man was assisted from the room.

Going home, he felt that he must excuse himself from every one, even his mother, and remain alone. He knew that his suffering could not be understood by any one and that everything in existence that was sacred had been trespassed.

The appeal for admission at his door made by his St. Bernard dog was the only one that received acquiescent response; to this faithful companion he poured out all of his sorrow. With tears came relief and decision. While in this emotion his Ideal Self disclosed its will to his consciousness. He knew he must heal and teach but that healing to his fellow man must follow through teaching mankind to love and be true. He felt it was all settled, then he slept—slept just as if the world with all of its standards had changed because he had been made ill in soul and body when he had witnessed the ordinary demonstration in the unmerciful procedures of vivisection.

When the young man regained his equilibrium and was capable of discussing his affairs he informed his parents and brother that he could not return to the medical college. His father and brother expressed their disapproval; the father saying that he could not imagine a son of his being so weak as to give up the "noble profession" because they had to cut up a few live cats, dogs, guinea pigs and pigeons.

As usual, the relatives had their way. The boy's soul in its innate perfect Ideal, with all power to direct with

omniscience the whole course of his life in all details was insulted, stultified, yes, dethroned.

The young man moved out of the Valley of the Ideal at the advice of relatives. He accepted in the place of a Perfect Guide, a Perfect Physician, a Perfect Chemist, a Perfect Architect, a Perfect Builder, (all of which the soul in its department of innate is) a fallible dwarf mind leaning upon intellect which is dependent for its knowledge upon the data gathered through the objective mind exercising the senses and through finite reason forming conclusions.

To choose a sense standard, that of intellect alone, is just as far as one can possibly move from the Valley of the Ideal.

The ruin this young man spread all along his path and the suffering he experienced could not have been greater if an angry God controlled all elements and turned all vengeance into the one channel. Every time we refuse place to an Ideal we make a move from the Valley of the Ideal; and we remain out of that valley and suffer just the same and create just as much disaster whether it is of our own inclination or through the influence of others that we made our departure.

This young man buried himself in the department of vivisection; he had the most beautiful and intelligent animals stolen, from which he removed portions of the brain—extending some experiments over a period of two years before one subject, a dog, died. This branch of research disappointed him, then he engaged in the study of serums. He, himself, took on the symptoms which he expected to occur in the guinea pig which he had inoculated with disease. His soul created conditions in his body corresponding with the images of disease he saw in these animals, diseases that he expected to cause to develop through the inoculations. In his deliriums at the last he saw the first subject—the beautiful kitten; lived over all the first repulsion and then the panorama of

the ten years following; he heard the moans and cries of animals that he had tortured; he saw the last struggle as they were making their final effort for release.

That he knew of the Valley of the Ideal, at the last, is assured by a letter he wrote to one whom he loved for he tells her he would gladly renounce all that he had based his life upon and become the fulfillment of all that is noble and true, if she will join him.

Aspiration to return is the next requisite to the assurance that still there is the Valley of the Ideal.

CREATE LIFE A MASTERPIECE

JOHAN RUSKIN persisted in his efforts for twenty years before securing the recognition of a Turner picture by alleged authorities in art. In no assemblage of pictures in the galleries of the world could he place a Turner picture. But John Ruskin, in his soul, knew a soul creation, therefore perceived the masterpieces of Turner.

There are many records of Turner's experiences that help us to know the source from which a masterpiece must come. He was lashed, during the most terrific storm, to a projection from the ship, that he might experience the sweeping waves, hear their roar and know the temper of the wind. The experience aroused his soul to its depths and when he was to create the storm on canvas he was, in his objective, overwhelmed, becoming wholly absorbed in the storm, feeling as he felt when in the sea.

It is declared that he thought not at all upon how to mix the colors and that he, at times, used no brush, applying paints with his thumb. Turner and other artists have declared that could they always forget themselves like that they would always produce a masterpiece. Again this shows that it is consciousness of the objective self that prevents the expression of the Master.

All of my writing is to show where the Master is; to exhibit the terms (the art of letting go) of approach to the Innate Self, the Master. In self-forgetfulness one is taken over by the Master that would do all things well, even would create each thing perfect. The Highest is always present, always easy of approach and will always hear the prayer of the volition: The King is always in His heaven and always responds to the child-like prayer.

Let each creation be inspired of the Master, then just as a picture is a unit of harmonious ideas, so is Life in its complete assemblage of creations, all Masterpieces, an objectification of the Master's Ideals, Innate Pictures.

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