

Mind the Builder

"The New Psychology"

CONTINUED

THE RELATIONSHIP OF THE DESIGNER AND THE BUILDER. THE TREATISE WITH FORMULAS FOR BODY BUILDING OR PHYSICAL CULTURE, MIND BUILDING OR MENTAL CULTURE, CHARACTER BUILDING OR SOUL CULTURE

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"The New Psychology"

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**TO THE LOVERS OF "THE NEW PSYCHOLOGY,"
MY BEST THOUGHT UNDER THE INSCRIPTION
"MIND THE BUILDER." HOW TO POSSESS
EXCELLENT BODY, MAGNIFICENT
INTELLECT AND SUPERB CHAR-
ACTER IS THE SIMPLE
LESSON**



"It will win for it is true."

A. A. Lindsay M.D.

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CHAPTER I.

The Designer and the Builder

IN all forms of buildings in the world there are definite plans except in the instance of man himself. In Body, Mind and Character, he is left to haphazard. In all his phases he just takes the form chance brings him, and he finally looks to be what he is, pieced out. We have all seen different sorts of structures where a workman, or set of workmen, did some constructing and through disagreement, discouragement or disgust, quit. I have seen this in buildings, in sculpture and painting, and know of it in canal, bridge and dam construction, and railways; also in educational systems from kindergarten, cooking, sewing and mechanical arts to the literary departments and professions; and whether it were things that were to take form in material or mental, they did not appeal to our respect, but called forth ridicule, for there were no definite designs, but each builder built after his own notion or convenience and made a poor splice. When real order was introduced, it was usual to have detailed, definite designs that could not continue even on a foundation that began in haphazard.

To the student of psychology, man as an average is just like other creations that are made

without reference to a designer and a builder in which each fills its own office to the fullest.

While in all ordinary structures in order to their ultimate perfection it is needful to begin reformation below the foundation, we do not find this so vital when applied to man building. It being impracticable to return to his pre-embryonic, single cell stage, we can appreciate the new psychology which reveals to us a designer and a builder that will take the individual as he is and where he is, bring him physically, mentally and in character up to the ideal.

The reader may be assured from this latter statement that this book is pre-eminently optimistic, for we are free to confess that with a view to the natural order we would choose to have the designer and builder to have been operative in the grand parents and parents, as then the stateliness and majesty of manhood or womanhood would be established instinctively and inherently in our present specimen.

“Mind, the Builder,” will give to the student of psychology the practical formula for building the body from the unit, or single physical cell, up to the adult body possessed of form, feature and function after the perfect ideal or conformity to design with the same perfection an architect could make plans and his builders execute them; will lead such student to build mind and character

from the intelligence present in that first cell into the glory of adult intellect and qualities of soul likewise up to the highest conceivable. Yet if "Mind, the Builder" stopped there the book would only partially fulfill its office, for it will take the individual with diseased body, inadequate mind and discouraged heart and redeem all through remedial, constructive and reconstructive power of the Designer and the Builder whose offices science now invokes.

*Who is the Designer and Who
the Builder?*

Growing out of a need of a residence, man applies to an architect to make him plans of a house with a certain capacity and to be located in a certain locality and constructed according to a certain standard consistent with the tastes and station in life of the owner.

In drawing the plans, the architect does so with reference to the plane upon which the owner lives; with regard to climatic conditions — the purposes the building must serve—must always answer to the needs of the occupant.

Now the architect is definitely and finally a designer—is distinctly not a builder. He must be on consulting terms with the executor of his plans. He must know he is making his delineations always within the laws of the builder and

from him get much guidance and must have his co-operation in drawing the plans. When he specifies what shall enter as material into the structure he again must have the aid of his builder, who is fully informed upon all that is to take the place of those lines in the drawings when the idea shall have become real.

After the architect has designed that which will meet the requirements of the occupant of the building, he gives over the designs and specifications to the builder in whom he must have implicit confidence as to his power and his knowledge and his will to carry out faithfully the commands which his drawings imply.

In the objective world of all sorts of construction the parallel is found to this relationship between designer and builder in the erection of houses, and now the student of psychology will be interested to know about another perfect correspondence which is in the scientific man building with the creation of all mechanical structures. Be pleased to study the comparisons.

Objective Mind, the Designer

One normal office of what is appropriately denominated the objective mind is to desire, aspire, design, suggest and trust.

This is the department of mind that comes in direct contact with the objective world through

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the senses; is the department of volition and actively reasons upon the data that comes to its perceptive faculties and formulates conclusions.

Through the perceptions certain consciousness of need comes to man and the will being at liberty he desires to meet the needs. His next attitude is that of formulating plans to meet these desires. He has an ideal he wants to make real. Like an architect's drawings his idea has delineations. This department of mind has unlimited scope in its desires. His contact with the objective world opens up many necessities which he desires to fulfill, and because he desires, he would naturally aspire to have. Since all of the powers and attributes of the objective or will mind are tributary to the making of plans, in man we find then that which we must distinguish as the Designer, which affords a fitting subject for description in this book, "Mind, The Builder," for a designer without a builder never accomplished any good nor was anything ever blessed that was built without reference to laws of design. The objective, will or reasoning mind is also often called the conscious mind and in psychology is known as the Designer, and to complete our correspondence with the architect and builder we now turn our attention to the de-

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partment of mind entitled to the latter appointment.

The Sub-conscious mind, the Builder

In view of the fact that at one time we find a microscopic couple of cells whose bodily weight and chemical composition are quite unimpressive and simple and whose mental manifestations do not excel, though they do equal those of the amoeba, and yet, subsequently, we find they have become the most complex organization among all creations and have attained mental possibilities that exceed every other and all other intelligent expressions in the world, so that we are absolutely compelled to ask what construction power is this? What building intelligence has plied here? What will has obtained in meeting the mark of a man with body, mind and soul? A building not made with hands and yet it is material, mental and spiritual, towering above every other excellence and from whose physical construction the intricate systems of all architectural principles have been copied and whose intelligence makes him to command all creations, all forces, for they are all beneath his feet.

Early in this book we must declare to you that which every other known science sustains and psychology demonstrates, that the wonderful builder, the supreme builder, divine in the all-

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creative sense, so far as the individual is concerned, is the department of man's intelligence entitled the sub-conscious mind.

If this book were of purely a historical and declarative nature we might proceed to fill its pages with the phenomena of designing and building. Could affirm that never a structure normal, or according to perfect standards, abnormal, healthy or diseased ever occurred except when built as designed. That would be a true statement but we are going to be thoroughly practical and reveal the laws governing the designer (the objective mind) and those under which the builder (the sub-conscious mind) operates, and the formulas shall be plainly given so only voluntary designs with regard to body, mind or character shall be presented to the builder.

CHAPTER II.

Physical Bodies

IF we have been thinking of things in mass we need now to change our manner of thinking, for while we may not have to classify substances we must consider them in their particles.

We may have the image of the earth just as a mass of dirt and of rock, etc. ; we may think of the bodies of water, the rivers, lakes, gulfs, and oceans as masses of water ; the tree as a body of wood ; the air in bulk ; the ether a great gaseous quantity. If that has been our custom, I am sure we would think of the ox, the horse and the elephant as heaps of meat and bone and of physical man the same. "Mind, The Builder" can be practical to you only after you have learned to think of bodies in their particle, disintegration and aggregation.

One, in looking at a bank of sand, does usually regard it as made up of grains of sand ; but I would now like for us to go beyond that and think of the grains being made of smaller granules, then to think of the earth in the granule and smaller particle sense and how it is the adding of these together that we have the earth. Then the rock—no longer think of that as one body, but a body made of many bodies. Of course from the chemical standpoint each microscopic

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particle has the definite composition that is in the body rock that is made up of the aggregation of particles.

The various bodies of water mentioned, let us think of in their globules, for the definite bodies comprising the bulk represent the principle of what seems the larger bulk only being the uniting of smaller forms, even back of the gas molecules that comprise a tangible body.

Conceive of the mass atmosphere as multiple atmospheres and those bodies multiple of other particles. Imagine the tree no longer in its circumference and lineal extension, forget its boundaries and think of the cells that make the leaves, bark, the limbs and the woody body, only because they are organized together to fill the outlines we name a tree.

Forget the weight and measurements and colors of the ox, the elephant and dog, and call into the mind three single cells, simple, microscopic, undifferentiated protoplasm with no fixed form; and then know that the cell in each instance took multiple number and myriad forms and finally fulfilled the appointments of an ox, elephant or dog, according to the outcome in the order of the evolution of that first cell.

After training the thought to contemplate things in their fineness, in the cell, the molecule and particles that make the molecule and the

cell, we can easily think of the human body as it really is. Not of the skin as a great sheet, muscles as strips of flesh, nerves as strings of fibers, the bones as columns and arches and basins and frames, the brain as a mass of white and grey matter, the blood as a liquid stream, and the veins and artery walls as continuous tubes, mucuous membrane as a silken lining, and the internal organs each in its integration. Although all of these conceptions are correct, for our present purposes we must have this idea which is more practical and just as true, that of all that the body is in disintegration.

For our use in "Mind, The Builder" we need not aim at a conception back of the cell, but we need to think of all the body structures, and products being cells, cells long, cells short, spherical cells, cylindrical cells, spiral cells, cells flat, cells in regular or irregular shape, all going together to complete the body; the cell single, the cells in clusters, cells in colonies or cells arranged in lines; cells normally giving chemical reaction acid or alkaline; cells electrically polarized positive and negative; cells localized; cells that circulate; but know this, that all structures of the body are cellular and all under the laws of reproduction.

Then, after we have thought of all the wonder and marvel of this particle and aggregation of particle until the human body is made out in

full delineations, let this startling truth fill all your mind: though we have all this form and substance and physical organization, we still have not the semblance of a man.

Dissect, magnify, classify, analyze, test chemically, weigh, measure, study its evolution or involution, yet I declare to you it is not in chemical composition as such in any form to be a man.

I have heretofore spoken of there being a time in the history of the human body we are now to study when there was a single cell, and we want to follow that history taking this under its auspicious environment where it receives as food another cell. That other cell is often called an egg; if so this now dual cell may correctly be called a fertilized egg. Chemical analysis of the dual cell reveals protoplasm only. Microscopic test reveals no organization even in miniature. Not anything in the matter of that body made of two bodies of protoplasm that could take organic arrangement to characterize its species source, let alone show peculiarities of manners and habits of its parents.

Indeed, we take three such bodies other than of human parentage and put them under the same physical environment, and one becomes a crustacean, another a starfish and the other a vertebrate, yet our examinations proved the three

eggs like and similar to the human protoplasmic cells being described. The three were fed the same food and had like chemical bodies; like compositions added to compositions similar should have given a result similar, and would, only for the fact that matter does not build matter, nor could take to itself increase, nor put itself in orderly relationship to make a body with organs simple or complex.

If matter as such would multiply its particles and take the form of a vertebrate then all clumps of protoplasm should develop animals of the same form; but since such is not the case, we must look for a force present in this body by which its forms and function are effected.

We are fortunately able to study many of the single celled animals that begin and end their lives as individual cells, and in our investigations we find them not only absorbing food, but showing many especial phenomena of an intelligent kind in selecting and obtaining their food; they recognize an enemy, also show evidences of memory in avoiding making the same mistake over and over again. The scope of intelligence increases in the multiple celled animals, but the performances of any and all are up to the requirement of any reputable psychologist, for he says that wherever there is purpose and a selec-

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tion of method to reach that, that constitutes mind.

In the first germ cell, or the egg cell, there are manifestations of mind as wide in the range of phenomena as in the amoeba, and what is true of these original cells is also true of the cells taken from any of the tissues of the human body. (See my "The New Psychology," page 39, under "Intelligence of the Cells.")

We are by all of our methods able to know wherein abide all those properties not in matter by which a cell dual becomes millions and billions; becomes a man showing his genus and parental transmissions, and it is in mind. Then Mind is the Builder!

Mind is the Master Chemist, present in each cell that brings together (creates) that composition that will afford a body to serve the purposes of that cell. Mind is the Supreme Builder that arranges the cell with regard to its fellows, so an organ is built. Mind, the divine architect that plans harmony of organs, that constitutes complex organization, which in its marvelous manifestation seemed of itself to be the man to an extent a physicist has thought man was his body, and mind the result of the body. We find really that man is mind using a body it itself has made and is regenerating and is capable of restoring it

to order and presently we will show it is always after a design and also that man can voluntarily make the design he would have his body fulfill.



What is the mind that builds the cell? The mind that is in the cell is the subjective or sub-conscious mind, properly called the Soul.

CHAPTER III.

Body Building or Physical Culture

AT the close of the previous chapter, finding that mind in the cell is the builder of the cell which it builds for its use, yet having stated that all building is after designs, we must look for the mind the designer at the point where we begin to study the development of the human body—the two cells.

The perfect analysis of the matter, with its failure to reveal anything of heredity and the intelligence of the cells and their mental unfoldment, prove that whatever there is of transmission it is in the psychic or mind of the cells.

In the parental species' characteristics, the character, manner, habits, forms and features comprise a mental image which along with memory of the cell complete the designs toward which the offspring (the two cells) proceed to build, and these designs are only effected by the images that come into the objective mind of the mother which she passes as designs down to her subconscious mind, the builder, and that builder arranges cells into organs, determines, or may, the mental states and tendencies of the embryonic cells.

The mother's conscious mind could be the absolute designer, formulating at will what

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should be the form and feature and harmony of her child; she can offset the clubfoot of father and grandfather, the objectionable in her own features, prevent voice or accent of father or her own manners she dislikes, all by making a design in her will or reasoning mind with appointments of perfection along these lines, then by auto-suggestion, suggesting to her own sub-conscious to build for these results in the body and manner of body action of her forming child. Certainly if things physical can be so ordered and avoided, the qualities undesired can be omitted and the desired entered in department of character; yet at this stage I am giving emphasis to the fact that all of this has its origin in the objective mind of the mother. Who is there who has not known where a mother's fear that some impress would be made upon her child, has produced marks upon the body and desires and character of the child?

Scarcely an individual is born who escapes, mentally, spiritually or physically altogether the mother's impress that has come from her anxiety, fear or other emotional shock from something that first entered her mind as an image, and then passed with a great impress down to her own sub-conscious mind which is inherently a

builder and builds after the images that come before her will mind, the designer.

And thus the infant is born in perfect fulfillment of many designs partly formed by ancestry and partially after her own fear designs and telepathic designs that have come to her sub-conscious mind, the builder. This book will have failed in its best lesson unless its student accept the clear teaching that the mother could stamp the impress of her approval upon all that were leading and desirable traits in the grandparents and parents; can neutralize all undesirable in them that might come to her child; can formulate in her reasoning, objective mind, the desirable other qualities; and these may pertain to qualities of mind, character or body, and it is all to be accomplished through her objective designs being by suggestion impressed upon her own sub-conscious mind.



Little repetition of "The New Psychology" will be embraced in this book, but the formula for self suggestion will be given several times, for auto-suggestion is the largest factor in all building. The mental attitudes that predominate in constantly being held, or frequently recalled, are more likely to fasten upon the sub-conscious mind than any suggestions formally taken periodically. The suggestion one lives is yet the most forceful



and becomes the most impressive form of design that can reach the sub-conscious mind. This explains our anxiety to teach every one the principles of "The New Psychology," for I hope that people will ultimately unconsciously live a thought life that as it becomes built into fact of form it would bless every one who is a factor in their lives.

X During all the embryonic and infant life until the child has learned to talk, telepathy between the mother and child is as perfect as is the mental communication between the conscious and the sub-conscious mind of the mother. The cells of the child's body, chemically and mentally, and of course functionally, are just as responsive to the mother's mental communications and states as are the cells of her own body. So when she gets a shock of fear, anger, jealousy or hate that reverses the chemistry of her own body, and whether the child partake of her milk or not, its chemical state is made like the mother's and its resisting power is less and it is often made more ill than is the mother.

Again, the mother hears a neighbor, a nurse and sometimes a doctor, describe the symptoms a baby had that they knew, who had spasms; the mother is impressed by the word picture; this "design" is passed to her sub-conscious mind as

a thought, 'how awful if her baby should have something like that;' the communication of the design is telepathed to it at once and its sub-conscious mind accepts the design and proceeds to cause chemical and functional changes consistent with the design and it has convulsions. Later the mother tells some one, "How peculiar! Mrs. Jones was here Thursday morning telling us about a baby she knew having convulsions and here my own little darling had something disagree with it and it had three spasms one right after the other Thursday night."

Yes, my reader, body building is a science, and the law of it is that a design which the conscious mind has, becomes a building when the sub-conscious mind is through with it and the mother is the designer for the child, and she is absolute in her office until the child speaks, or at least understands language, and thus cuts off a degree of mental rapport, after which time its conscious mind forms more of the designs for its soul to build. Its teachers and playmates, its books, these are sources of the images that become designs: we call this the character forming stage, a most critical time for steadfast principles to be placed before the department of imagery.

With increasing age, the child is further and further separated from the mother's thought, for

its objective means of communication enlarging, it no longer is dependent upon telepathy. With this change the child becoming more and more an independent individual and the defining of the objective and subjective departments of mind and their relationships so that more of the images of the objective become impressed designs upon the sub-conscious mind, the builder. The conclusions the growing individual comes to in his reasoning mind as to his body almost determines what his body shall be. If he concludes he is weakly and treated as an invalid and must be constantly taking medicines, the soul builds the body that will correspond with this conclusion.

While the conscious mind and body are plastic, the sub-conscious mind is a wonderful, faithful builder, moulding the responding body into forms and states held by the designer. The psychologist—indeed, a beginner who has read this far already knows the body is a faithful reproduction of the thoughts and that thoughts have been running where they chanced to go and so the human adult body presents the appearance as described in our opening chapter, being like all things that are created without reference to a perfect design.

Bodies to be right must be after the right design in the mind of the mother, then of the indi-

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vidual, and then proper practices adopted to impress these upon the sub-conscious mind, the builder, and so I refer you upon this matter to the chapter on Formulas exclusively which will be a practical part of this book to you.

Body building, as it is and as it should be, in the first instance has received very thorough attention, and now we must devote our study to bodies that have been built under wrong and hazardous designs or are diseased, to correct which involves the principle of building. Again we find the sub-conscious mind is builder and following faithfully the orders of the objective mind.

CHAPTER IV.

How Body Tissue is Modified and Made

FOR the interest of those who esteem a thing for its age, I will mention the phenomenon of the postage stamp, that is in all the books on hypnotic phenomena if they are old and standard, or new and thoroughly compiled. It is a true phenomenon. The subject was hypnotized and on the back of his neck a postage stamp was stuck. The suggestion given him was that a plaster had been applied and would produce a blister beneath the space covered.

The blister occurred as suggested.

In my own experiment I knew the absolute power of the sub-conscious over all that the body is and that it creates according to images it holds, so I drew a pencil mark around a portion of the skin on the arm and without hypnosis, but only light passivity present, suggested that just the circumscribed part within the circle would become inflamed and I got the results as suggested.

A young lady had hay fever, and had decided it was caused by the rose. Whenever she came near roses she had weeping and swollen eyes and nose and a cough. She awakened to find someone had placed a rose in her room, and when violent symptoms were developed, her attention was called to the fact that it was an artificial

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rose. Her recovery was prompt and she never had a recurrence of the symptoms from any cause.

One receives a diagnosis that a tumor is forming in a certain locality or that a gland is enlarging. These become designs for the builder. The attention is fixed upon the region, increased blood supply goes there as a result. Increased nutrition causes development of more tissue. All perfectly plain when we realize that the builder fulfills fears as well as hopes according to the conclusion the designer comes to. Tissue, as well as functional changes, occur under the suggestion or conclusion that is impressed upon the sub-conscious mind.

As the question seems to be asked more frequently than ever as to the power of mind to effect organic changes in case of disease, since some clergymen in the East have commenced fixing the auto-suggestion that only functional troubles could be effected by suggestive treatment, I feel called upon to note this subject further and I hope by my illustrations to show how ridiculous it is to say, "It cannot be done!" A reformer with narrow conceptions does a cause more harm than the open opposers.

In the normal state, the various tissues and products of the body have in some the alkaline

chemical reaction, and in others, the acid. The nerve tissues in the normal state of health of body and quiet mind and emotions show alkaline reaction. Under a mental, followed by a subconscious mind emotional state, the nerve substance shows acid reaction. What is true of the effect upon nerves is as true of muscle, of skin with its gland products, of all other glands and products, of blood, of brain substance. The ferments and gases formed by this are inconceivable in the extent of injury, and diseases by the score have had their beginning in organic changes that came through mental states that were of an untoward kind. No brain can think right when gases have been formed in that organ from this bad chemistry. Here is a body in all that it is, made into incompatibles chemically, and if good thinking is impossible the same is true as to any other function as digestion, assimilation or elimination. This is a familiar experience when we mixed bismuth in the food so as to be able to see it in the cat's stomach by the X-rays. After feeding this to the cat we caressed it, and it was lying quietly, happily singing and purring, and it was delightful to see the rhythmic movements of the stomach as the digestive process went on. A dog was suddenly introduced into the room. Instantly Kitty was on the defense; did not have to use mechani-

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cal means to do so, but her mind's terrific state reversed her hair that had become so smooth while at rest, but clear to the tip of her tail it now lay the wrong way. Her digestive process stopped at once.

Now in our citations we have the foreign body, as a tumor, built by the mind; reversing the chemistry and creation of organic disease; and the functions of organs and products of the body all wrong. In the anger of the cat stopping involuntary digestion, I have recited all that is needful to say upon the destroying power of mind under wrong emotional states. Is there in the face of all this a man or woman who would say the supreme power of mind is only applied as a destroyer? That mind can only make bad chemistry, bad function. Who would like to declare mind omnipotent only as a disorganizer? See my chapter on "Mind Inherently a Builder" as opposed to destroyer. If mental states wrong are so forceful in ruin, surely it would be equally supreme over chemistry as a harmonizer. Any worthy suggestionist knows he can cause the sub-consciousness of his patient to change chemistry, eradicate disease by stimulating cell reproduction, and building right as well as neutralize wrong chemistry present in the disease, and to hasten his results by rapid elimination of poisons that had usually been absorbed.

Reproduction of tissue and cure of organic disease is chiefly dependent upon the presence of enough parent cells so we can multiply them and save the organ. Not much hinges upon whether disease is organic, or so called functional, but much depends upon how much of the organ has been destroyed. It is not in the name, or form of disease, but the stage when we get access to our patient. The all power of mind is just as demonstrable as a builder as a destroyer and it is far more ready to correct than to injure.

However, we would not have the student get so false an idea as that all body disease begins in mental attitudes or from mental causes. Man's sub-conscious mind is supreme in its power so far as the individual is concerned, yet it operates under laws and in harmony with every other law. The power of mind would not keep a man's body from falling to the earth if dropped from a height, as it respects gravity law. It prompts a man to keep out of the fire but would not prevent fire from consuming the flesh. So a man's body can be effected by climatic and chemical states. His body is subject to the physical laws and therefore the cause of the disease might be in something directly and primarily effecting the body. However, when such things effect human builders of houses and bridges, etc., as damage by

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fire, water or wind, or other accidents, and such builders resort to repairing or reconstructing, so we find our Soul, the builder, able to attend the body in the same way. The designer, the conscious mind, must desire the correction, must believe the sub-conscious can make such correction, and then leave it with the builder to do as the plans indicate and must not be changing the plans; must not doubt the power and the will of the sub-conscious to make the cure even to adding new structures or correcting the old as well as restore function. This must all be done in accord with chapter on "Formulas," and the body will be healed, built after the design which should be the highest ideal of health the afflicted can hold.

CHAPTER V.

Mind Building or Mental Culture

MAN is not body; man is not intellect; man is not sub-conscious or subjective mind. There is the physical man, the intellectual man, the sub-conscious man. The three phases of man perfect an entirety, and with the idea of cooperation in all of these the unit is the complete result. A conception that one department is mean and another ideal causes a conflict within himself, and his life is truly a battle with one department demanding one standard, and another an opposite standard. The harmony of the unit should be demonstrated in the individual. A study of the principles involved in body building, intellect building and character building brings him to oneness of standard in all the phases of his being. All standards are exalted through a knowledge of these principles.

When I have in a previous division of "Mind, The Builder" shown such high regard for the objective that the physical man is, one must know I would esteem the second department of the man, his objective mind or intellect. Intellectual culture shall have its high place in this book.

The sense of seeing brings before our minds more data than any other of the senses. Nature in its arrangement, its forms, its colors, reveals

its phenomena freely to the eyes. Authors after whom we read present their messages to our eyes. Harmonies and inharmonies in all things that can produce the certain effect we call sound present themselves to our sense of hearing. Odors and flavors have their respective sense of susceptibility. We come in contact with things and obtain sensation under the laws and interpretations through what we have denominated sense of touch. That intelligence that deals directly with such communications as pertain to the senses is appropriately called the objective mind for it deals with the objects of the world.

But the objective mind in its office is not simply a tabulator of messages. If it were, no intellectual power could ever be attained. If the body were just a receptacle of food, not a digester and assimilator, congestion would soon destroy it. So to be laden with information would be destruction to the mind. Therefore the data any sense gathers must be reasoned upon and so the individual views the data, coming to conclusions. Reasoning, then, is one of the faculties of the objective mind.

It is not the more one sees and hears and tastes and touches that makes him increase in knowledge.

We have known many individuals who saw enough, read and heard enough to make them great mentally, and yet who had no power worth mentioning. It is the reflection upon the data, the personal reasoning and concluding that is like mastication, digestion and assimilation in the body by which one builds.

The mental food comes in superabundance to any individual and would do so with much less than full functioning of all the senses, so the great problem is not the gathering of subjects and data. Since intellectual stature is dependent upon the will to exercise reasoning perceptions, then we, in this question of mind building, must look to enlarging the perceptions.

In body building we found no superior strength in the voluntary as such: that physical health, physical power only becomes worthy when they brought into practical exercise what was in the involuntary systems. We found the will or conscious mind, as such could not bring the department of muscles, nerves and other structures into use, cure them of their organic states, or functional affections, could only design with regard to them, but that the sub-conscious mind was their builder and master over chemistry and function; that the objective mind could desire, aspire and plan, but the soul would

have to meet those. Now we are discussing mind building, or mental culture, which is to say we are looking to the laws of training the Designer, developing it to know how to aspire, desire and form ideals or plans; how to be in the proper attitude toward the builder, for the true conception must be, that of itself it has no purpose, no superiority, no reliability save in its relationship to and anchorage in the sub-conscious.

Then returning to the thought that the measure of intellectual power is the scope of an individual's perceptions (not the range of things brought to his mind through the senses), and his intellectual reliability is dependent upon his attitude toward the subjective department of mind, the problem of mental culture must be in getting the sub-conscious to give the height and depth and width to the perceptive faculties out of its supreme nature and heritage to perceive.

Let us look for a moment upon the attitude taken by many that the senses as such are dependable and they only.

Regarding the senses and their reliability so we can see if the intellectual department of itself could be a safe-guard, I would say that strictly from the physical standpoint there is not a sense that is capable of interpreting its own impressions—it does not see all nor correctly. You look

for a muttering frog, following the sound as you think to its source, yet the frog is in some other direction. Take something sweet into the mouth, previously thinking it bitter, and taste says it is bitter. Colors are notoriously unlike to different individuals, and the majority do not see them as they are.

Place a cold piece of metal in a hypnotic subject's hand, telling him it is hot, and his touch tells him that it is too hot to endure. Well, if the objective source of information furnished to reason is so erroneous, you could hardly expect reason's conclusions based upon the data to be otherwise. This is the situation regarding all intellectual effort made purely from the objective standpoint, whether it is one department of science, religion, politics, literature, or professions or arts, one working purely from what the senses tell him can have no assurance of right upon any subject. The sub-conscious department intuitively perceives correctly if under no false suggestions and so the will department ought to constantly be in that attitude toward it to have its interpretations of all phenomena that might come even through the senses. We need this in our reading, we need it in hearing, we need its unsuggested interpretation of phenomena of taste, odor, touch or other sense phenomena, else our conclu-

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sions are not safe. Live the suggestion that all things are presented to the sub-conscious mind and aspire to have its interpretations the power and intelligence in all conclusions, and then the excellence of mind is attained; record every conclusion in the perfect memory of the sub-conscious with the suggestion that you will involuntarily and unconsciously act consistent with that conclusion, or that by an effort or aspiration of the will mind through its faculty of recollection reach down into that memory to bring up the matter sent to the soul.

Mental Culture, is practicing the aspiration to have the soul interpret the data that comes through the senses, illumine reason with the light of its better perception and prompt the conclusions.

The formulas for the practice will be found in the chapter on "Formulas."

CHAPTER VI.

Character Building or Soul Culture

X
ANY sayings are heard and approved by the people the substance of which is, a thought, an act and then a habit; that the tendency of all thought is to later take objective form in the individual's life; that it is within one's power to determine what elements shall enter into the character because one can be what he wills to be. This is as definite as any writings extant upon this subject which is as helpful but no more so than the recitation of phenomena, proclaiming that healing is a power within every individual and then describing 100 who have been cured.

These things awaken one's desires but sometimes only to be taunted; for though he feel it is true a man can be what he wills to be and has a power to heal himself and he has no definite means of application of will or of healing power, he is struggling but ever losing. The life line may be out but he cannot reach it, he even feels worse and falls further than if he had never heard of the phenomena.

No student of "Mind, The Builder" shall be without definite handles to take hold of; he will see a place of beginning and can do, he can make real his ideal.

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When we come to consider the permanent man, examine the real by the light of the ideal, the declarations we have just been speaking of seem to be expressions of pure folly. Take the one assertion, man can be what he wills to be, then look at the man, physically impaired, mentally defective and deficient and in character a sorry fact indeed. You must say at once of your example surely this is not what any intelligence ever willfully and knowingly attained!

I think I have succeeded in showing in other chapters that during the embryonic, infant, childhood and youth period the body and mind are thoroughly plastic, subject to being formed strictly after a design voluntarily selected and placed over the sub-conscious (in the hands of the Builder) or are formed after the appointments of images that come at haphazard into the conscious mind of parents, child or youth. If one understands the law of building as above stated, then he must, upon referring to our earlier chapters, which show the relationship of body and objective mind to the sub-conscious mind, the seat of character, readily appreciate how plastic are the departments of character too.

Man as He Is and How He Got that Way

The sub-conscious mind is the seat of character; is the receptacle of the conclusions of the

voluntary mind. An individual thinks upon a subject or lets another think for him but in either case the seat of character is the dump ground for the conclusions. After these conclusions are registered the individual acts involuntarily and unconsciously in accord with the conclusions.

One can readily see how this is for the department of sub-conscious where the conclusions are is the department that presides over the physical body in its chemistry and motions and uses the body and mind (conscious) to express itself. The inherent principles of the sub-conscious are right but it manifests inharmonies because the voluntary mind has forced down upon it many conclusions which this sub-conscious reflects.

Many of our people who are now forty or fifty years of age show much depression in their nature (habits) and much doubt and much fear. Their earliest life was during the war between the North and South and the mental states of the parents were uneasy. This is a factor in the pessimist and other unfortunate dispositions which had sources as stated and were this fact known by the individuals they would proceed to paint out the unhappy traits which obstruct the soul's view.

In an average home, getting money for actual living or for surplus comprises the largest

part of the conversation in the hearing of the child, which leads him to the conclusion that making money must be the chief aim in life and the purpose of his existence.

If that is a conclusion then it is an impulse over the soul and he unconsciously and involuntarily acts consistent with that. He tyrannizes, wants persons to serve him; he chooses an occupation that seems most lucrative, not thinking first of his adaption to it which is requisite to his largest benefit to humanity. Why in his home the discussion of highest art or profession was with regard to the money side of the subject. Daughters arrive at the conclusion that marriage must first look to the money, and manly qualities and individual adaptation afterwards and love as a sort of a preference and just that much thrown in if it comes along with money and other politic features.

No son or daughter can arrive at the age to take up life activities for himself or herself under a wholesome and safe attitude towards the world with these conclusions which are the foundation of their characters.

Moral faculties will yield tribute to money getting when financial opportunities arise to contest their grounds and so the son has the hardest lesson ever possible to human career and that is that having gotten money that did not come to

him in accord with the supreme law of love, fraternalism, and which coming as it did, did not stay or if it did only added larger curse.

The son has prepared his life's sorrow through a mistaken purpose which grew out of conclusions formed by the standards that seemed from the volume of talk in his home concerning money getting to be paramount, but even though sensitive and suffers because he cannot make reparation and restitution to the injured he hardly conceives of the horrors and agonies of the miseducated daughter who looked for the man who could make more money for her than she could for herself or for any other consideration sold herself to money. Those individuals who have given vivid descriptions of a place they called Hell probably had an experience of an average son or the usual daughter; took his lessons from the rule, not the exception. The exception would be found usually where the son grew up seeing the curse of the money mania and so came to a conclusion to have money getting incidental to the largest service he could render humanity. The other exception would be where the daughter has seen a horror she would avoid. Here is where a recorder of phantasy would draw upon his ideal and say the exception in son and daughter would be found in a home where neither pov-

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erty or affluence was an affliction and the influences were all sweetening and of a kind to invite to the standards of glory in purity and honor.

My dear friend, this is too exceptional to be a practical illustration. I have drawn from real life for I am writing under the heading, Man as he is and how he got that way.

Psychologically speaking, the conclusions of reasoning mind, the designer, were designs given to the sub-conscious mind, the builder, and had to become a character structure consistent with the conclusions.

I know mankind, as a rule, would not build such structures knowingly as they involuntarily as individuals become and so let us now turn our attention to another phase of character building.

CHAPTER VII.

Three Methods of Character Building

WHEN a man builds a fine business, many of the phases of which are successful up to his ideal and he has put himself largely into it so that the business stands for his individuality and his individuality stands for his business, then come general business disasters or other outside forces of which he had taken no thought and his years of work, the physical product of his business life is all lost to him, he has an experience which we have observed may enrich his character.

He discovers that many who had been so friendly during his prosperous days cross to the other side of the street to avoid him lest he ask a favor or even a return of kindness he bestowed upon them in their need.

In the midst of his sorrow over his loss he is diverted somewhat from that in his grief over ingratitude, he meets upon every hand. Just when the struggle is at a climax and the unmerciful have forced him to sell his property for a tenth of its value, and the free misuse of his name is made, someone comes forward, with never a dollar to relieve him but a sincere, friendly hand clasp and faithful words of confidence and sympathy, assures him that he knows he is

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not down for long; that high tide is as certain as the ebb; that no one could ever reach the heights unless he has been in the depths and learns every inch of the ascent, and so convinces the discouraged and doubting man that he believes in him implicitly and has every hope for him until he has confidence and hope in himself. This clears his vision so he sees a place to take hold and thousands of men have arisen out of the ashes of a fire like this to true and grand success.

But our lesson is that in the hour of his despair when the rescuing hand was reached out to him he learned the power of confidence and sympathy and he has those ready for every sufferer in the world. Sympathy will ever be fundamental in true, noble, strong character, therefore, no experience is too hard if it really increases sympathy for the fellow man, as sympathy is not sympathy unless it implies action. Exercise is as vital in Soul Culture, Character Building, as is food.

The above is involuntary Soul Culture, it is coming up out of tribulation, a route that no one prefers or chooses. Many have prayed that the heavy hand of affliction be laid on but always upon another, and of course, that chastisement might correct him. A better character building formula must exist than involuntary affliction. We will consider the second method.

A man would not build a coal shed, a toy wagon for his boy or dig a ditch without a design. The kindergarten teacher would not allow any tearing or cutting of paper by her children without a plan, wouldn't allow clay to be moulded or wood to be carved without a model. Nothing is too trifling, but everything that is worth doing is considered worthy of plans and never any important construction but what is after designs. Yet when it comes to man building, especially the permanent, the character man, no guide, no definite design is taken.

That which is first in import, above everything other in the universe, man, is left to chance, to haphazard. There is nowadays the science of building every conceivable thing but no accurate knowledge, no order after which to build the man. Psychology is meeting that requirement in a measure in this second method of character building. A student of the science of the soul soon recognizes the designer and the builder, the department of imagery and of reality.

In a score of ways we have shown herein how that what a man hears or sees or feels he comes to conclusions upon and these conclusions are so related to the soul as to become traits or modifiers of traits of character.

It is as though his voluntary thought became food for the character. Another attitude is that

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of the mind reasoning upon things and coming to conclusions, suggests to the soul to build that in.

Under the ordinary program of life such a variety of things are thought of as to make the medley of character. But since we find the soul can be suggested into accepting impressions we are hoping to lead our pupils to definitely outline every trait they want strengthened, every one needing to be introduced, every tendency they would like painted out, have these in mind as plans, aspire to have them operated upon by the sub-conscious and practice relaxing the body and becoming passive in mind, doing so for the purpose of during that time impressing the soul to make changes aspired to; to keep this up daily until it becomes easy to fix in the soul the desirable that the designer conceives of. This is voluntary soul culture, it is building character scientifically by auto-suggestion and grand results come from the practice. X

No, don't say this is going into the silence to wait, it is becoming passive with definite purpose to impress certain changes in the character.

My third method is correctly named, "The Ideal Method" of soul culture and has unlimited possibilities. This is to receive the suggestions mentally and audibly from a second person while X

the aspirant is passive ; receiving the suggestions just as another would for body or mind changes described under Formulas in another chapter.

✓ This ideal way is needed for character building, needs the removal of many habits and the insertion of many and auto-suggestion can not always avail for the concentration of the attention upon habit or other obstacle in order to its self-removal makes one more conscious than ever of the matter, whereas to remove it, he must, after giving the attention in aspiration, deliver it to the builder and objectively forget it. He can do all of this if he is leaving it to another to conduct the correction.

Now in the involuntary, the affliction method where sympathy came, desirable changes in many forms also came. It is noticed that a singer has sympathy in tone which he or she did not have before a great grief. The qualities and powers of art increase when one has been through trials. Now these states, qualities and powers and any other desired along with a natural care for the fellow man come as a result of receiving suggestions that the definite thing desired be acquired.

Every power and all knowledge of the soul and all individual unfoldment are possible under the Ideal Formula for Soul Culture and it is so superior to the second method and contains none

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of the features so terrible in the first and has the range far exceeding the combined first and second.

CHAPTER VIII

Formulas for Building

“**T**HE New Psychology” teaches and “Mind, the Builder” further confirms it that the basic principles of practical psychology are that the power over the body is the sub-conscious ; that that power is caused to operate through expectancy ; that the source of this expectancy may be an image in the conscious or objective mind which the sub-conscious takes for a design and proceeds to modify form or function to build to the appointments of that image or plan. The sub-conscious may also be caused to accept designs or plans when the patient is passive and from such source of expectancy the builder constructs after the order of things suggested by a second person when the patient sits passively and desires those particular changes. In conformity to these principles I shall hope to make such clear description of practical formulas for body building and curing that anyone who reads may know how to operate upon himself or another.

Auto-suggestion Method

To attain high standards by auto-suggestion one needs to intellectually understand that it is sub-conscious mind that is the department of control and that it is so related to the will or con-

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scious mind that it exercises its supreme power in a specific way only upon aspiration and permission upon the part of the will mind. Then the individual who desires building or corrective changes must regard the sub-conscious as able and has the knowledge and willingness to make those changes.

The mother needs to know that her sub-conscious mind has absolute control over the building of her child's body and she should have a period set aside daily in which she sits down, relaxes her body, closes her eyes, becomes passive like she would if she sat down to go to sleep, but instead of aspiring and desiring to go to sleep she enters the passive or resting state for the purpose of looking with her will mind, toward the sub-conscious to take certain ideas she has about what she wants built into the child's body. This is not in the nature of a prayer of doubt but her mental attitude toward the sub-conscious is commanding, it shall be so and so.

note

The student of this department will more fully understand this phase of the question after reading on through how to treat one's own body. It really is not in any way different, for the mother is in the same relationship to the embryonic body that she is to any cells of her own body. Her commands or suggestions as she practices

under passivity should be with regard to details and also general that completeness of harmony and consistency be observed. She would avoid extravagant ideas or manias as for instance if she has seen a beautiful nose, however orderly it was in the instance of the owner it should be only a part of a harmony in its reproduction and should only receive its quota of attention along with other details. Emphatic thought should be taken to produce perfection of form or features that were imperfect or deformed in the parent or relative and I ought also to insert that if the mother has loved and lost she needs to take thought to place perfection in the body of her child where there were undesirable features in her former lover. Soul is a wonderful, faithful reproducer after images love gave her. The mother of one mule builds her next offspring with ears and other mule marks though the paternal source may be the handsomest, finest among horses. Memory in an egg cell will prove just as forceful as any power in the germ cell and if it is not a memory one desires to perpetuate she would best sit passively daily to paint in a desired image. There is true psychology in the story of the barked poles and spotted, ring streaked cattle. I am hopeful that mankind will become as scientific in its building principles with regard to man

as it has shown in instances, to be with reference to animals. It is time we granted that men and women and children have as much soul as the animal has. I write largely for mothers for in them lies the good degree of power and it is further true that in the progress of the reform in body building through mind power she must take the lead. She has an immense work to do to overcome body, mind and character defects in all ancestry. On her husband's side as well as her own, these defects are many, but she can overcome them if she will follow the formula, daily suggestion impressed upon the sub-conscious, while sitting relaxed and passive, taking the same suggestions before going to sleep at night and living the suggestion day and night (that is, to constantly be in that attitude toward the sub-conscious consistent with the suggestion she formally takes).

Auto-suggestion Healing

Since in the foregoing we have spoken of a situation where the mother followed the identical practices she would need to follow with regard to impresses she might desire to make on any part of her body, it is not needful that I repeat the advices and formulas in those pages. The same daily practice, the same line of thought attitude to be lived day and night would be the

order regarding self healing ; the individual must formulate the suggestions though as to what the symptoms are and command the soul to take them away, he must regard it as on the basis of building and so suggest improvement shall begin and continue until presently all will be well. Commanding immense and sudden changes that were not consistent with building and therefore not getting the result has defeated the hopes and destroyed the confidence in the method and powers of sub-conscious mind, more than has any other one error. Remember your suggestions are designs for the builder to fulfill. The builder does not go and find the complete structure of health and fix it into your body but it applies the organism to build as ordered. If there is pain, suggest : "This pain shall disappear, I shall feel better at once ; I shall continue to improve."

If insomnia were a symptom one would suggest to himself : "I shall sleep better tonight" and ultimately one could afford to positively suggest that he would go to sleep and sleep all night, but if he made an impossible suggestion as that at first then he will have much to overcome as partial failure will be a strong auto-suggestion until it is neutralized.

It is never as good to try to suggest away disease by name as by the various symptoms present.

All of the above pertains to self treatment and now a little attention where one receives suggestions at the hands of another.

Auto-Suggestion is not uniformly successful for the reason that one becomes more conscious of his symptoms through his necessary attention to them in formulating his suggestions, and aspiring to have his sub-conscious remove them. The sub-conscious does not build after the design until the conscious surrenders the design to it and it is hard to forget (surrender) with the conscious mind when the especial impress has been effected upon it by the act of forming the suggestions.

Uniform success does come through one becoming passive while an operator suggests the disappearance of the symptoms and their cause.

Definitely, the patient should sit absolutely relaxed, eyes closed, mind not concentrated upon anything but wandering and drifting where it pleases, for that is conducive to passivity.

The operator should be sitting comfortably just to the back of and to the side of the patient so that he can place his hand on the forehead of the patient. This is the extent of the personal contact and it assists in producing better rapport between the two. In a quiet, soothing yet confident way he should give the suggestions quieting

the patient's nerves, suggest the permanent poise to all the forces in the body. Then should suggest the correction of all the symptoms and removal of the cause. Specifically mentioning the symptoms that shall disappear and giving every emphasis to the establishment of perfect harmonies in all the body. This may seem too simple to hold efficacy yet there is no gain in making a thing technical and difficult but everything in an ideal could be and has been accomplished through the simple practice as described. The sitting should be twenty or thirty minutes of time; the suggestions should be audibly spoken by operator several times during the sitting and the same suggestions mentally given at the same time. That is to have the same ideas in mind with the conception that he, the operator, is conveying the suggestions to his own sub-conscious mind which telepathically conveys them to the sub-conscious of the patient. The mental phase of the treatment under these circumstances is of the highest merit. Habits are to be treated precisely under the same principles and formula. Treatments should be given three times a week or daily; must be given in numbers for a remote single treatment is worth little. A series will accomplish all.

Formulas for Mind Building

I do not feel I can afford to make many repetitions in this book when at most it can only begin to open up the subjects upon which it treats, and therefore, the reader should at this moment go back to the chapter on Mental Culture or Mind Building and see what the mind is and why it must bring out of the sub-conscious its help in promptings and guidance.

I have made various references to the architect and how he must be on intimate friendly consulting terms with the builder.

The designer which the objective mind is must be in that attitude toward the builder and the purposes of Auto-Suggestion or treatment at the hands of another are to cause the sub-conscious builder, possessed of inherent power and knowledge to breathe its influences upon the conscious or reasoning mind to make the conclusions of that mind true.

To sit passively as in the treatments for other things under the suggestion that the sub-conscious mind will quicken the perceptions of the conscious mind; that in all reading or in any other way problems are presented that the soul will give its aid in the reasoning and thereby enlarge the reasoning as well as assure the correct conclusion.

This is all I need say providing my student realizes I am giving in the above an example, the principles of which are applicable in all things where conscious mind and senses are the sources of impression or the agents of expression; that mind and sense cannot be superior in taking in or putting out except the sub-conscious add its powers; that true intellectual development only comes through putting knowledge into form, using the reasoning mind as its agent. Then the practice of passivity that would give one the aid of that power enables one to attain, intellectually, monumental excellence.

Passivity for mental culture, really is for the purpose of training the conscious mind into rapport and responsiveness so it shall become an agent of soul's expression.

Live the suggestion that the soul can and will correct all errors of thinking; that all education shall be from within as though a revelation from the subjective self.

CHAPTER IX.

The Psychology of Habit Building

HABITS, like clothes can be put on at will but there the synonym ends, for unlike the apparel one cannot put them off at will. Again it takes many sets of garments to serve during the life of the individual while a set of habits may outlast several individuals and even become instincts in succeeding generations.

Individuality is the most persistent factor in man and next to that is habit.

My subject is the Psychology of Habit, therefore I must show the relationship of Habit to the soul as psychology is the science of the soul. Habit as a word signifies that there has been a repetition of something to an extent that it tends to further repetition. That something has been impressed by what had occurred, therefore would reproduce that consistent with the impression. To get practical help out of our subject we must first know what in man has been impressed by the repetition which would be a power that would tend to and could perpetuate the repetition.

We may take three fertilized cells or eggs, analyze them chemically and microscopically and find them identical from the physical or material standpoint; placing those eggs under the very same environment one may unfold a crustacean

another a starfish and the other a vertebrate, each showing not only the characteristics of its species but also many of the habits unusual to the species but peculiar to the immediate parents. One who has studied in the laboratory of material sciences combined with the psychological would never think for an instant that a parent ever stamped the impress of his habit upon the chemistry of that single cell, the multiplying of which comprises the adult. He knows at once that it is the mind, the psychic, of that individual cell that carries over all the impresses that heredity can bestow but if he searched to the utmost he could find no hint that the body of that cell as matter, held any property or quality or impulse by which it would ever represent parents or species, in their habits. Since it is not matter that can be impressed by an act and thereby cause further repetition of that act but is mind there, our next need is to know how is mind subject to such impress, and is it a definite department of mind that is receptive and yet so forceful as to compel repetition of that which has become habit.

Voluntary habits (voluntary in taking them on) have essentially the following history. An individual by choice thinks, says or does a certain thing; he may choose to do the same thing again and again but has no particular impulse to

do so and could omit it from his program and not in any way note the omission, and as he can altogether dismiss it, this repetition is not a habit. When he has passed the point of not caring but feels a strong tendency to do the thing and yet could control it, he is forming a habit. When repetition has made an impress by which he involuntarily and unconsciously does the thing, then the habit is formed and established; has passed beyond his recall, beyond his will. Now what is impressed? Why, that which is called by all such names as the involuntary mind, the sub-conscious mind, the subjective mind, the soul, the department where character is. This explains why habit is beyond the will, why one acts consistent with his habit unconsciously and involuntary. This shows how that which one chooses to do gets to be uncontrollable, yet originally he was blameworthy for he deliberately impressed his suggestible self which after accepting a suggestion asks no further authority from the will.

One illustration of how habit is established practically serves for every kind whatsoever. An individual has pain, so uses morphine; his cause for pain is not removed and he takes it again. His sub-conscious department through intuition prompts him not to use it and also makes a fight against its presence. The man has a free will,

pays no attention to the warning and again uses the drug. The soul does not oppose so strongly now but is creating a physical and mental tolerance. The man or woman could now leave it off without much inconvenience but has some excuse and uses it further. The soul fought it, then tolerated, then finally it has been impressed by the repetition and demands the constant use, it has created physical conditions of a chemical kind and functional; the minds of the cells are craving; all standards of the body are fixed at the use of the morphine. And the individual's will department can no longer control the desire or practice. The principle of fixing upon the involuntary mind, the soul, the impress of habit is the same whether it be eating, drinking, walking or sitting, smiling or frowning, staying at home and reading evenings or going to play cards or whittle on the drygoods box—it matters not, nothing is a habit until the sub-conscious is the department that has taken charge of the act and compels the individual to repeat it.

You will never see a more important item of information as long as you live than that the soul is the seat of control over habit for then one will repeat good thoughts, good speech, good deeds, knowing that ultimately he will unconsciously do these things and also know what de-

partment he must address to eradicate habit. Auto-suggestion, where one with his will mind suggests to the sub-conscious that it shall give up a certain habit, often succeeds but no method is absolutely scientific except to be in the passive state and receive suggestions that the habit shall disappear. This is the formula for pain habit, disease habit, desire habit, stammering or what ever it is, for the soul it suggestible and yet it is the absolute power over all that the individual is and it creates conditions consistent with what it is made to expect.

Heredity and Habit

Since it is the psychic of the man or cell that is impressible and there is nothing beyond the soul itself upon which impress could be made then it must be evident, as our psychological formulas reach all that soul, is we can eradicate from the parent all that he would not want to appear in the child. Diseases of all kinds have symptom habits—and we often see in the child these actions consistent with certain diseases yet the disease be absent.

The parent could take such soul culture exercises (suggestions in the passive state), that as the embryonic and infantile life is developing the cells would not organize themselves in such order as to give a weak heart, a weak stomach or weak

lungs or anything else that would predispose the child to the disease in the parent.

I value the body but I use the above scientific statement more to strengthen the conception that the same process would be successful if the father and mother practiced it regarding mental qualities and points of character they wanted omitted or others they would like strengthened in the child. In the study of how the parent effects the offspring and causes to be carried over through the psychic department one can easily see how the habit of one generation becomes or may become instinct in another, also study the remedy and see that even instincts are susceptible to blotting out.

The minds of the cells are impressed by habit ; the nerve cells accustomed to sending certain sensations from the hand in the normal function of the hand will after the hand is amputated continue to send along the remaining line of the nerves the same sensations. Tumors by pressure cause pain and yet every surgeon knows the removal of the tumor did not stop the pain. The nerve cells in the habit of sending pain messages have to be corrected in their minds or they continue the habit after the original cause is removed. A series of uneffective operations is the usual course but the psychological treatment

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along with surgery is necessary in order to successful surgery. The latter is often needful in this day.

Habit is indeed the most persistent and the largest element, next to individuality that man has to deal with. It is a perfect joy to build good habits.

CHAPTER X.

Concentration and False Affirmation

THE former teachings upon concentration are rapidly being corrected. This is well for no other exercise of a mental kind, which was supposed to be a formula for curing one's body or making character changes and a success, has done such harm to individuals and the cause of psychology.

The purpose was good and so sometimes some good came even under a bad formula but even that did not always prove saving.

The usual instruction to the aspirant has been; to sit down, fix his eyes upon a spot of some kind and with the fixing of gaze also concentrate his mind upon the uninteresting spot; to do this daily as many times as possible and continue it day after day until he obtained the mental control to concentrate for seconds, then minutes, never letting his mind wander from the spot.

The supposition is that after the practice has been followed with regard to the spot it would be easy for the individual to concentrate on his disease to cause it to disappear; that he could concentrate for success in the same way; could revise his body and his character and his business,

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his friend's mind, body, soul and business, all through concentration.

Now study with me a moment and see that the mind one concentrates in this instance is the mind we call the objective or will mind. If it were not the will mind one would not be trying to get control of it directly, in fact no one disputes this point that the mind to be concentrated is the will mind which is appointed to come directly in touch with the objective world; is the aspiring and desiring mind; is the mind that is definitely the designer and the suggestor to the sub-conscious which is always a builder, but the objective mind of itself has no power to preside over the body, no telepathic power, so could not effect changes in another through concentration. Then it is readily observed that all of this concentration for the purpose of curing body, modifying character, effecting business affairs, etc., is a direct offense against the sub-conscious which is the power that could accomplish all, but it wants permission and impulse and the plans and co-operation fully of the will mind. In the concentration as practiced under former instructions in most healing literature, it is an effort to do all through the objective will power and that is why the exercise is so exhausting and brings no realization of the things desired though some-

times one does develop a splendid self hypnosis by which he is fascinated by a spot which had nothing to give him and in thinking of which he revealed nothing out of his soul, and so you see many such persons with peculiar countenances, and especially expressions in the eyes by which the initiated identifies a practicing concentrator and when you begin to converse with one you will find his mind has gone off to a spot in preference to hearing you. When he talks it is usually about himself, the wonders he has made himself believe he has performed, but usually these are pure hallucinations which come with self hypnosis. I have treated several persons who were partially insane from the violence they did themselves trying to do with their objective mind through force that which it is the appointment of the sub-conscious to do passively.

Yet in the face of all this I want to assure my reader that nothing is more universally needed than is concentration, the power to direct the mind in any channel when attention is desired. Had it not been for the purpose of healing or other misapplication and for the intemperate practice of a poor formula we could pass the subject by. There are two forms of attention, one voluntary and the other involuntary or spontaneous. Voluntary attention is where the sub-

ject of itself does not hold the attention yet it needs the attention and so the will must compel the mind to follow. Spontaneous attention goes out because the subject is of interest to the individual.

Concentration upon a spot does not give one power over the mind to attend where he must but does give him an involuntary tendency wherever he sits down to begin his spotted exercise and lose all consciousness of what is going on around him.

Compelling the mind to follow reading, or listening where he should see or hear, would give conquest in the right direction and that, with a voluntary practice to study and take note of all that is going on or is present around one, these exercises under such aspirations would bring victory indeed. Formerly they concentrated upon a spot for a long time and frequently, to improve recollection, now we would concentrate forcefully a little while upon the thing desired, the improvement of recollection, but looking to the sub-conscious and then leaving it to the sub-conscious to answer, because it is a builder after the suggestions the concentration exercise has given it as designs which the will desires fulfilled.

Then the place for concentration in the science of the soul is in the form that with the will

mind one should formulate his suggestions in perfect accord with the literal thing he wants, then look trustingly to the soul to change or build.

Concentration with a purpose to do the thing by will power that it is in the subjective department to do, gives one no power, no success, no desirable result in any way. It has been my good fortune to relieve many men and women from the hardest and most destructive sacrifice of peace and ease in an exhausting concentration practice and set them right so it was a joy to them to fix the mind definitely upon the symptoms they desired removed, then forget it objectively, leaving all trustfully in the builder's care, in which office the subjective mind has proven supreme, but the objective will, never.

False Affirmations

The individuals who have religiously falsely affirmed until they have produced hallucinations and reversed the meaning of words will welcome an explanation and a guide out of their misfortune, providing reason is not too far gone for them to see any fact.

A false affirmation made, such as a declaration of perfections in physical health, mental or spiritual excellence or affluence which does not exist at the time either in form of degree, makes it impossible to ever attain, and I hope to make

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it clear that the law of cause and effect must always produce is such practice, self deception, which extends far beyond the subjects upon which affirmation is made.

A superb deception of the soul causes the vision of the perceptive faculties to become altogether disordered and hallucinations increase.

Individuals have to my certain knowledge affirmed "I am health, I am harmony, I am spiritual perfection, I am rich, I am success," until the words had lost all meaning to them. They called pain, pleasure but the pain was still there; they were defective in character but declared perfection, and they were poor in money and in "hard luck," but always falsifying by their formal affirmation and there is a vital reason why the ideal never became real and it is to be explained from our laboratory experience.

I may present to my class an individual in deep hypnosis, a state where the sub-conscious is enthroned and suggestions given and directly placed over the department of intelligence, that presides over the body, and can under such circumstances preside over the reasoning mind. I give my subject a suggestion that he has no sense of pain and upon surgical test he does have pain but declares he has no pain. Declares anaesthesia is on but interprets pain sense as anaesthesia and

pain as no pain. Actually no change has taken place except the meaning of words are reversed.

In a second experiment I give him the suggestion that he is perfectly rigid and while no change comes in the body he declares rigidity, again it is hallucination; literally what the class knows is relaxation, is to him rigidity.

The scientific way to give the suggestions under the circumstances would be: "when I count five, you will have no sense of pain in any part of your body." Then I proceed to count and applying a test find a change has occurred, pain is inhibited.

In the next demonstration I give a suggestion that: "When I count five you will be perfectly rigid," and we find his body like a rail in that it will not bend when suspended between chairs, with only head and heels supported.

The vital thing here is in these words for they state a law: Aspiration must precede realization.

Omit aspiration, or the principle of designing and then, building, and no change will take place. Affirming the state you ought to aspire to is already on and the builder sustains the same states.

Aspiration is looking with the will mind toward the sub-conscious to make real your plan. False affirmation is with the will mind, assuring the builder you are already perfect and it gets

no impulse to modify and accepts ultimately the suggestion that inharmony is harmony, imperfection perfection and with this interpretation of word symbols one can go on saying he is health though perishing with disease or rich when not having enough ahead to buy a meal, as I have seen in instances. What is the cause of all this? The matter is of easy answer. When one suggests, or affirms with his mind, his sub-conscious being suggestible accepts the truth of the repeated suggestion then it being consistent as well as all powerful as regards the individual, holds conditions as they are, whatever one may call those conditions, in the absence of no suggestions of changes to take place, or because of its all power and suggestibility it does make the changes that the conscious, aspiring, trusting mind causes it to expect.

Then even though one aspires to have changes, he must aspire on the principle of building, of the body through the organism that the body is, progress toward his ideal. The soul is able to build in or to paint out but it does its work consistent with principles of nutrition and elimination. Removal of wrong and supplying the right. This is a law in body building or correcting but just as much a fact in soul culture.

To falsely affirm regarding mind, body or character can bring no cure. Suggesting improvement consistent with aspiration, looking to the sub-conscious to build and any ideal the individual is capable of having can be attained.

CHAPTER XI.

Psychic Powers and the Value of Knowing

THE ordinary use of the word, psychic, has been to apply it to an individual who was so peculiarly gifted that he could get into rapport with another and receiving telepathically from that person things pertaining to that one's affairs, and then bringing out data to the psychic's own consciousness, which he might inform the enquirer consciously upon. This person is a medium between the sub-conscious and conscious mind of the aspirant after reading, for sub-consciously he has had the information all the time.

My desire is to cause the words, psychic and psychic powers to be understood in the real and full meaning and to that end I trust this chapter will be studied.

This word as do all others that pertain to our word, psychology, which is of Greek origin, comes from Psyche and therefore when one exercises soul power in any office of that subjective department he is demonstrating psychic powers. Psychotherapeutics is as much a department of psychic powers as would be soul reading. The soul power is the only healing power and so when one telepathically conveys to another the impulse that causes the soul of that one to heal his body, it is the psychic power that carries such impulse

and it is the psychic power that corrected the conditions and individuals in the case were psychics in this true sense.

With this definition let us consider the psychic powers and psychic knowledge.

4
✓ Telepathy is communication between the souls or sub-conscious minds of persons without using the objective means, speaking, writing or making signs. Regardless of what has been said upon this subject the truth is that this communication is dependent only upon rapport. Though it may have been long taught that such communication only took place where one individual undertook to convey certain messages to another which the recipient became conscious of makes no difference to the one who wants scientific truth. Telepathy is in no way dependent upon the will and neither does it signify anything, that an individual's conscious mind does not become aware of communications. The communicating goes on if the persons are in attunement. "The New Psychology" gives the physics of telepathy and this now concerns us, what is the value of knowing that sub-consciously one receives communications from all who are in rapport, and this involuntarily and to a very large degree?

I can best illustrate the value of knowing about the other soul powers by reference to the

perfect memory, one of the most familiar powers of the soul in its storehouse of knowledge capacity.

All of the individual's experiences are made permanent record of in the memory. Recollection is a faculty of the conscious mind with which one wills to reach down to the memory to bring forth its holdings. An individual who does not know memory is perfect charges his failures to recall, to the memory instead of his objective faculty of recollection. He attempts to recall something and fails to do so. He notes this occurs frequently and decides his memory is failing. He demonstrates his failure to others and tells them, "Memory is failing" until he lives the constant suggestion of decline and his auto-suggestion and the suggestion of others results in actual inability to recall. The science of this is that the memory is a subjective faculty and all that is in the subjective is susceptible to suggestion law. Everything continues in and to be registered in memory just the same but the suggestion that it is failing seals it up so it cannot give up its holdings. Another knowing memory can never be destroyed and knows the conscious mind has shown defects in bringing up from memory would take suggestions that his mind shall improve in its office of recalling and this would restore even

those who are under the auto-suggestion that old age is an excuse for "bad memory."

It is the same way about the telepathic power, the law of sub-conscious communication, the office is constantly fulfilled under rapport just the same. One who knows that his friend has communicated to him sub-consciously just the situation, including his needs, would involuntarily and sub-consciously respond to the need and might even yield to an impulse to take some objective measures to meet the need. Again, one who knows the law as stated would feel every confidence that those in rapport with him know what his needs are and trusts for their help.

The one who does not know would suggest to his soul it had no power to transmit or receive and while this would not destroy rapport it would paralyze the soul so far as its permitting action consistent with the information is concerned.

One who knows a host of friends are actually informed of his needs makes the knowledge a practical truth and is in an attitude to permit his soul to yield to the impulses of help that have come in their response. So much for a recipient but it is a practical knowledge in the instance of the transmitter, for knowing he can have information as to the needs of others and that he can

respond helpfully it becomes a suggestion to his sub-conscious to respond.

Do you not feel that the sub-conscious life is so much the greater life that the largest degree of our objective is but a hint of the actual affairs in the program? Then if the sub-conscious life is the larger may it not also become the determining source of knowledge and power in all the phases of life, much to the gain of the individuals? I am sure this is true so let us study about some more of the knowledge and power of the sub-conscious. We have now had perfect memory and also perfect telepathy limited only by rapport.

The item of inherent knowledge held in the sub-conscious has attracted attention largely of those who sought to find its extent and limitations. We are not so much seeking to know its limitations but its possibilities in the individual. Take out what has come to him through the senses, and telepathically, then it is what he has beyond that, which we want to take an estimate of. The teachers engaged for Hayden, Handel, Mozart, Beethoven or Wagner at the age of five or seven declared they already knew music. In the same sense every one has knowledge. Many do not bring it to expression like those masters did but it is there.

Every one is endowed with splendid subjective knowledge and power and all have felt this truth at some time.

I need not recite numerous examples for every one knows he has powers in every direction in which he shows any power, far beyond what he expresses. Failing to express fully he finally declares he has nothing and so living that suggestion prevents them from coming forth. Yet they are dormant there and we know the laws for their awakening.

CHAPTER XII.

Psychic Powers and the Value of Knowing

(Continued)

I would have my reader know that there is a subjective knowledge and power by which one can interpret everything in his own life much more largely than ordinarily is practiced. A perceiving power upon all subjects that exceeds the utmost possibilities of the intellect, as such, if unaided by inspiration and intuition. The problems of mathematics in all branches, all departments of science, and indeed all subjects that touch the individual are in their principles already known to him and what we usually call, "acquiring knowledge" is to bring those before the conscious mind and register them in the department of soul that makes record of the experiences.

The one who knows of the law and power heritage, brings it accessible to him and with his will trusts it and looks to it and it is a practical truth to him. One who knows it not suggests his soul into closing it off from the conscious, practical life and the man proceeds to get his little out of life through the sense collection of data and his reason coming to conclusions from that and all of this time feels he is not half the

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man he could be. The difference is all in the knowing and trusting.

It is one of the inherent offices of the subconscious mind to preside over the body and it does so but looking to the conscious mind as a designer and that mind choosing erroneous plans makes it appear that the body has no master intelligence within it.

The body is made up of intelligent cells with chemical bodies and the cells have certain functions as do the organs also which the cells comprise. Then every cell is in intelligent communication with the mental center and reports its own condition. The soul has a perfect knowledge of all the states of chemistry and functions of the body. In "The New Psychology" the chapter on the "Chemistry of the Emotions" discloses how the soul proves supreme power over the composition of the body, so adding these facts together we have it that really the soul knows every state of the body, particle or organ; has the power to make the states after any expectancy or plan it accepts and in many ways in all my literature I have shown the soul's will to make conditions correspond to the ideal. Any one being thoroughly convinced that a power outside of himself, as a man or a god, had the knowledge and the will adequate he would entrust the care and correc-

tion of his body to that power and intelligence. That is what one does who knows about the soul's equipment and ability with regard to the body, he entrusts it all to the sub-conscious, specifically suggesting the correction of the symptoms he is consciously aware of that are wrong and permitting it to correct according to its knowledge.

The man who does not know that the power and intelligence that can heal is within him carries that power about with him the same as the one who knows, but he looks to the contents of bottles, O, anything from a millionth potency of extract from ant, honey bee, horse, sheep, goat, cow, pig, dog, anything from mineral or vegetable kingdom, rays of light or vibration of music, rubbing or manipulating, and everything else not here mentioned that is known to be on earth or thought to be in heaven and since he takes every forceful way to assert he has no power within himself that power is restrained, is defeated, is suggested into acquiescence regarding the inharmonies in the body. By the time one has seen how the soul is by the will suppressed and how suggestible it is it would seem that a man might as well have no soul. There are few evidences that the soul ever had its full possibilities provided for but we are awakening to a conscious-

ness of it and it is being liberated by a few students of psychology and this science has no feature of bondage for the soul but liberates it altogether. Psychology does not suggest that some power over it would hold it in restraint but proves every form in which power is expressed naturally cooperates with the soul of the man and makes him more than ever a free being. All of these are distinctions between the man who knows and one who does not know.

The last office I shall speak of among the host of supreme powers of the soul and supreme knowledge of the soul is that faculty of fore knowledge.

“The New Psychology” of which this book is a continuation has given attention to this subject and I shall not repeat but only make the comparison between the one who knows the soul has, so far as the individual is concerned, perfect fore knowledge of all that he is yet to experience, and the one who does not believe this truth.

One who knows this does with his will mind aspire to know consciously all that the sub-conscious interprets as being helpful to him in objectively knowing and then the sub-conscious pushes past the threshold of his consciousness matters that would be important. This may come

as a dream, a presentiment, through a psychic, through any friend in rapport.

There are many ways that the soul adopts to tell one practically of its fore knowledge.

But the best lesson is in the grand attitude toward the soul of the man who knows. Since it is possessed of the knowledge and is the power over the body if the will is cooperative, the man does not ask to consciously know all the sub-conscious holds but trusts that power and intelligence to arrange his daily program with reference to what it knows is yet to occur.

This supreme trust will bring order into the life, takes away all anxiety, all fear, and the trusting one knows that the outcome of every matter will be for the best.

Some conclusions that are right and some that are wrong that have grown out of these facts are worthy of brief notice.

Because man is found to sub-consciously have knowledge not telepathed nor objectively acquired and education being really a revelation to his consciousness, as in the arts, that which he had there, does not signify he has omniscience in matters not related to his individual life; just because a man in his sub-conscious mind has a power over all chemistry of his body and is capable of making new compounds therein and there-

of does not warrant a conclusion that the world and all things therein were created by him.

He really is not master over the chemistry of another man's body except as he gives an impulse to the soul of the other man, which proves that in everybody, the soul that is there is its creator.

Again, although a man is possessed of a fore knowledge of what will occur in his own life does not warrant a claim he could prophesy concerning occurrences to nations or persons except as he personally figures in their affairs. The uninitiated would not judge the psychologist harshly if they would become conversant with our teachings. Some errant minds have said the foolish things such as man creating the world and a man having all knowledge upon every subject and a man living forever in the body, things we do not admit at all. All that is stated herein is proven and established and you who have read may know and because you know, the truth will be practical knowledge, available knowledge, curing the body, leading the mind, making for character, fitting for helpfulness to all with whom you are in rapport, making you your brother's safe keeper and preserver.

CHAPTER XIII.

The Immortal Talisman

IT is said that a young man of twenty-four, who having in various ways consumed all of his funds, decided in desperation to play his last piece of money at a gaming table.

He played the red, so those who stood by played the black, for they said every one who ever came there in such despair to play, played to lose so it was a sure gain to play contrary to his selection. Of course he lost and securing his hat he made hasty steps through the city toward the river, fully determined to drown himself. Arriving there an old woman as miserable as he, who preferred begging to self destruction, accosted him with this remark, "It is pretty chilly to jump into that water, isn't it, and it is so dirty, too." He halted to consider the fact that as it was still daylight he might be rescued, so he would wait until night. In wandering aimlessly about he came to an old shop where everything curious was kept. He went in to while away his time and getting interested in some rare books was on the point of making an offer for them when he recalled he had no money and also that he was only waiting for night so he could end his life.

The old man who kept the place noted his mood and led him to confess he had no money

and was turning his back on the world, so to distract him a little he began telling him of a unique thing among curios, a most peculiar talisman.

This talisman was in the form of an animal's skin said to be the size of that of the fox. Had a surface that could not be affected by the stiletto the young man tried to pierce it with; an inscription that seemed to have grown in with the skin. The intense inscription read, "Possessing me thou shalt possess all things; but thy life is mine. Wish, and thy wishes shall be fulfilled; but measure thy desires, according to the life which is in thee. This is thy life, with each wish I must shrink even as thy days."

The old man said to the youth, "You see the terms upon which you can become as rich as a king, for I will give you this, which, if you possess, every wish shall be answered, but with getting the wish the skin will shrink and measure your days."

The half dazed young man accepted the gift and at once wished for a grand dinner with companions and wines and everything for a great debauch and before he had gone a block friends overtook him and carried him off to engage in the extreme dissipation. His second wish was for immense wealth and a notary came presently and gave him legal ownership of money in abun-

dance. He then measured the skin and found it had commenced to shrink. With every fulfilled wish he had increasing desire to live and awful terror in noting the shrinking of the skin and his rapid approach to the end of his days.

His every experience proved the rigid faithfulness of the talisman in giving all wished for and in its own disappearance. The possessor soaked it in water, took it to chemists, to machinists, to hammers and rollers to have it stretched, all to no purpose, fulfillment with destruction was its inexorable law.

In a few brief months the talisman was consumed and disappeared and the expiration of the owner's life simultaneous with it.

In every human life there is just such a talisman as this. Equal in its power, equal in obedience to the will and equal to and alike in self destruction when the will is not in accord with its principles.

This talisman is the soul, so often in this book called the builder.

"Possessing this thou shalt possess all," is no truer in the illustration than in the will's attitude toward the soul.

"Measure thy desires according to the life which is in thee," another appropriate injunction for the soul has principles of life with which if

the will harmonizes, life will be more abundant and the soul unfold, that is, character will be built but if the wish (will) be not conformative then the soul is stultified (shrinks up) and soon will become self consuming.

Let us determine to see the perfect correspondence that really exists between this talisman in Balzac's story and the soul of the man, for it holds a most helpful lesson.

The individual who adopts any course of desiring undoubtedly can obtain. When he desires intellectual gain not consistent with the sub-conscious principles he gains that knowledge but at the expense of truth so this must be on the side of destruction. He can wish for pleasure purely of the senses and not consistent with the soul's principles and his soul gives it to him but the body becomes sick and character is dwarfed. Again this is classified on the side of destruction. One desires to obtain service while the soul inherently prompts to give service but the immortal talisman, the soul, answers the desires and the days are numbered for principles are repressed; destructive side for this, and so when men see the soul causes and supports disease and destruction they take no account of its loyalty to the designer, the free will, and so pronounce the soul only a destroyer. I want every one to know that in-

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herently the soul (mind) is a builder and not a destroyer and it is only because of its faithful talismanship that makes it even on the destroying side for it must answer the wish.

If character grew strong when one wished for that which when granted produced destruction to mind or body we might say the soul could compromise but every time it grants a wish not consistent with its principles it declines in the department of character—measures the days of its life so to speak.

Upon the other hand let the will of the man desire that which is in perfect harmony with the soul's standards and character comes out strong and glorified, therefore it is inherently a builder. Compelled to destroy anything, it shrinks, is self destroyed, but set it to work to build and it is itself builded.

Then the most valuable lessons is in this "Immortal Talisman" since it reveals to us we not only can will consistent with soul but must do so to prolong the days, possess all things eternally and above all can adopt those principles that would cause the immortal talisman to enlarge at the granting of every desire.

Study the laws of the sub-conscious then to know how to desire "according to the life that is in thee."

This Immortal Talisman is all powerful, so far as the individual is concerned, yet is guided by the will. It prompts concerning its principles but compels not, it is a faithful bestower in answer to desire and any ideal may become real.

CHAPTER XIV.

Building an Individuality or Science and Individual Perpetuation

THE casualist says hundreds of leaves on a single tree are just alike; that a score of trees in a forest are identical; that ten roses on the bush present colors, forms, arrangements, texture and construction with no variations. The student scientist finds that no two leaves on a tree or even in the grove or in the world are alike; that no two trees are similar; that among roses there are no duplicates.

There are instances where the ordinary observer declares that two human bodies are in every way alike, and artificial marks of identity are put on the skin so even the mother of the children would not become confused concerning them, yet scientific examination would prove dissimilarity to the extent of the very cell of every organ or tissue in their bodies and certainly in the aggregate of the cells there would not, accurately speaking, be a resemblance. However the impossibility to find two human bodies alike even in their microscopic cells is not our intensest fact, for take the body with its billions of cells in all forms of tissue and in them the same principle of variety is observed. However extensive the features of agreement of cell likeness in offi-

ces to perform or even in their physical form the unlikeness is always there. So nature's versatility is one of her marvels, her myriad forms, the most perplexing fact to him who would reveal her laws, and individuality her strongest principle.

So resourceful of forms that in microscopic organisms there are no duplicates, so generous in conceptions of unlikeness she needs no copy, for she makes no repetitions.

To the thoughtful, it must be clear at once, if there are no multiple, similar bodies or physical forms, but nature is so profuse in designs, she would not be wanting when it came to the mind, the soul, the character, the entity in the bodies for variations, peculiarities with which to stamp them. Demonstration proves too in manifestation so various that psychically as physically nature's pride in individuality is sustained.

Indeed, the intelligence of the cell body being individual, accounts for the phenomenon of individuality instead of generality or even repetition in the body, form or composition or function, or if correspondence in function there will be variation in some other quality or property. Individual soul or intelligence in a peculiar, individual body is the universal order in all of nature's creations and human ingenuity has not

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overcome this law in any artifice whatsoever for in man's attempted repetitions he only reaches a point of seeming resemblance between his creations. When the ethereal base of his supposed original with exact copy is attained the vibratory state is dissimilar, molecular order is different.

This will be found true in chemical crystallization if the chemist were using a formula that crystallizes. Every department of physical science, Histology, Chemistry, Botany, Microscopy, Astronomy and all other sciences of matter find above everything else, individuality, and psychology however much sustaining the truth, "There is but one mind" discloses in its every lesson, in all instances an individual, peculiar manifestation of mind.

No useless physical forms ever existed; each one fills an individual place. Let substitution of one form for another be necessary then we find individual forms adopted for substitution but their individuality is not lost under the appointment to the office. This is because of the persistency of individuality as a fact in the mind in the form.

Surely these statements will cause any one to think and if so, he must conclude that creating and sustaining individual forms is nature's constant order.

The superficial observer thinks the majority of things are without purpose. They just simply are in the world and that is all there is of it. His other conclusion that is companion to and consistent with the first, that most things that have a purpose are evils.

Such a man judges utility and purpose only from the selfish standpoint of the extent to which things seem to contribute to his welfare; anything not serving him or opposing him he counts useless or evil. Again we must set aside the superficial and honor the most resourceful, thorough student and aspirant after reality.

In any specialty the investigation has revealed more and more purpose in everything pertaining to the subject. Not everything has yet been turned to service for man but in the order of things in the preservation of the best state there is fitness and utility.

Formerly in meeting with a certain insect in Australia we would have said it was worse than useless, an evil. It is brought to California where it chooses as its food the insect that destroys the fruit. Scavenger germ lives come and serve as human life savers; another form then comes and removes the scavengers. Change is the order but progress as well.

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A sort of scum or a scale is on the alfalfa that makes the root look rough and we would think the mould could just as well be absent.

Now it is revealed that that seeming useless mould is bacteria that provide for the plant to get an element from earth and air, without which it will perish; that some of this bacteria can be moved from the plant, mixed with water and applied with the seed of alfalfa and sown upon land that previously would not produce alfalfa but under this treatment makes a rich, luxuriant growth. Cotton has been treated in a similar way thus enlarging the area of its cultivation. This and a thousand other discoveries show where we formerly saw no purpose or adjudged an evil there is purpose and beneficence. We have learned enough to consider the principle proven that nature wastes nothing and is never without purpose and provides an answer to every purpose in everything.

Returning again to the thought of how prolific nature is in producing only individuals, let us consider how it is as to man. What is his individuality? What is it that makes you, you, and me, me?

What is it that you love in the one you love the most? Why would not some one else meet your standards, get as near to you, be loved just in the

same way? Suppose you tried to answer these questions you would at once begin to name attributes that to you are lovable that are present in this person. Your listener would have to reply, "Why those qualities are in my friends, too. I know a dozen persons just like that." So this would stir you to more explicitly as you think, tell about your loved one, but try as you may you find only common traits in this exalted character you love. Being nonplussed you try to define to yourself what this is and again are forced to admit you have a large number of friends with qualities of the same name. Finally you must own to this, it is not in the new, other, or only attributes possessed by your loved one but that elusive thing is the manner in which this friend expresses the attributes that are so general. And there you have found individuality, that of which no language of the objective has yet given a description.

If your friend is kind, where millions of people are kind not one of them expresses his kindness as does this loved one, in that he is individual.

In an artist in music the qualifying adjectives, even the superlatives would apply to another as to him but the manner of his expression of his art is individual and this you cannot describe without

invention of new language but still you know and recognize this individuality. My reader will readily perceive that this would apply to every one he knows, loves or dislikes. In the features that repel the same situation arises of generality of description but individuality in the expression that constitutes this especial source of dislike.

In every phase the one under consideration is unlike every one else who ever lived.

Well let us think a little upon the sources of the man's individuality. I have spoken above of the manner of expression comprising the individuality and we need to think upon that which might determine the manner of expression.

We note the phenomena of sense perception and of the senses presenting data to the reasoning department of the objective mind which the reason comes to conclusions upon. These conclusions are registered in the soul, the seat of character and out of this department the individual acts involuntarily and without further reference to the conscious department of objective mind, in perfect consistency with the conclusion which has become a part of character. The manner of every man's interpretation of his experiences is peculiar; his interpretations or impressions being peculiar, that department of him which is thus impressed and out of which ex-

pression proceeds would be peculiar and herein is individuality grounded. Study life as we may and but one conclusion is possible, namely, that the whole purpose of man's existence is making an individuality.

Inherently he has standards concerning this individuality and we know a worthy individuality must have high standards. These involve self forgetfulness in service to others. In the service in the fraternal spirit we gain those experiences whose impressions upon character cause the manner of expression to be of the exalted kind and hence a superb individuality is attained.

Every race of man of which anything is known is found to give evidence of aspiration to continue to live after the death of the body. Every man inherently has that impulse in his soul's will for perpetuation.

The purposes of an individual man are not justified nor fulfilled during the period of his bodily existence.

If that were the entirety then nature's only exception in that, purpose without an answer, would be in the instance of man who so far as we know is the only individual whose aspiration is to go on as such.

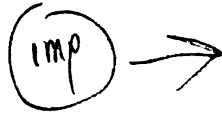
The impulse which is universal in man would be in vain. Nature creates no forms without purpose, creates no characteristics in the nature of those forms that cannot be met.

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

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

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you will live forever as an individual, exalted,
greatly glorifying your source.



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Psychology Literature by A. A. Lindsay, M. D.

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