

# Suggestive Therapeutics

A Complete Course In Forty-five Sections  
Together with Complete Lesson Outlines

## Section 15

### INTUITION

BY

Professor Sidney A. Weltmer, D. S. T.

---

This is Section 15 of the Complete Finishing Course by correspondence, which is an exhaustive course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

This Course will supply the student with a liberal education in all the Laws of Suggestotherapy, together with an intimate knowledge of Applied Psychology, Anatomy, Physiology and Mental Therapeutics.

This Course teaches the Philosophy of Teaching and the Theory and Practice of Extemporaneous Speaking, and efficient use of Memory.

---

Weltmer Institute  
OF  
Suggestive Therapeutics  
Nevada, Missouri, U. S. A.





an can master any  
condition in his  
life; he is greater  
than any mistake  
which may have marred  
his success==greater than  
any problem presented to him

Sidney A. Weltmer.

Copyright 1910, by Sidney A. Weltmer.

New and Revised Edition, Edited by Ernest Weltmer.

Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.

Revised and Enlarged

Copyright 1922, by Weltmer Institute of Suggestive Therapeutics Company.



1  
Defini-  
tion

1. That faculty of mind which enables us to know more than experience has taught us and enables us to understand all other phases of experience.

2  
Origin

2. The faculty of mind which, while unconscious in action, contributes to consciousness immediate knowledge of the nature of sensations, percepts, or other objects of consciousness.

3  
Nature

3. The faculty of knowing.

Unconscious Mind.

Perfect

4  
Method  
of Use

Trust it to find expression in consciousness.

1. Prejudice.

2. Fear.

3. Doubt.

5  
Hindering  
Mental  
Attitudes

4. False Reasoning.

1. It gives us immediate knowledge of the nature of the sensation, percept, concept, or whatever object with which it concerns itself.

2. It enables us to know more than experience has taught us and to understand all other



phases of experience.

3. Sometimes it contributes to experience knowledge, which has no immediate external object and which shows no direct connection with any immediately preceding states of consciousness.
  4. Intuitionally man knows all truth and he is enabled to know truth in experience only through this inherited or natural knowledge.
  5. It will give us knowledge of the truth or falsity of our conclusions and of the justness, appropriateness, or inappropriateness of every stage in the deliberative processes.
  6. If properly trusted intuition will supply us with the truth of experience, will properly interpret and give the significance of every phase of conscious contact with the outer world.
  7. It is exceedingly important that the educator understand that intuitional actions are natural actions.
- 6  
Value
1. It supplies the material for the extemporaneous speaker.
  2. In response to trust it will supply man with sufficient wisdom to direct all of his acts.
- 7  
Applica-  
tion



## INTUITION.

Intuition is a word derived from the Latin, intuiti, which means to look at.

Deriva- Baldwin (Dictionary of Philosophy and Psy-  
tion chology) defines intuition under five heads:

(1) Sense Intuition, (2) Motor Intuition, (3) Intuition in Educational Methods, (4) Moral Intuitions, and (5) Intuition in Philosophy; with the addition of a sixth related head, Intuitional Ethics.

Baldwin's Sense Intuition Baldwin defines as "The final  
Classifi- stage in the mental determination of an external  
cations object, consisting in a synthesis of elements in space of time." Of Motor Intuition, he says it is the "Ready command of a complex action, or a series of actions, independently of conscious preparation; and the act itself considered as a motor synthesis." Intuition in Educational Method, he defines as "Primarily the grasp of knowledge through the use of the senses; concrete ways of apprehending knowledge." Intuition in Morals is, according to the same author, "The immediate apprehension, apart from experience, of moral principles or of the



moral quality of action." Intuition in Philosophy, he defines as "Immediate or direct apprehension, perception, judgment cognition, and the results of such processes": while Intuition Ethics is "Any theory which recognizes moral intuitions," depending "upon the assumption that man has a special faculty or capacity for recognizing moral distinctions."

Process of Arriving at Knowledge It would appear that Baldwin sets intuition off against the thinking and reasoning processes, intuition being the process of arriving at knowledge without any intermediate mental processes between the sensation and the final conclusion or knowledge.

Century Dictionary Definition The Century Dictionary brings out this idea in the following definition—"Direct or immediate cognition or perception, comprehension of ideas or truths independently of ratiocination; instinctive knowledge of the relation or consequences of ideas, facts, or actions\*\*\* Specifically, in philosophy, the immediate cognition of an object as existent\*\*\* Any object or truth discerned by direct cognition; a first or primary truth; a truth that cannot be ac-



quired by, but is assumed in experience\*\*\*

Pure, untaught knowledge."

Not  
Mixed, as  
it Some-  
times Ap-  
pears

According to these definitions, and they are not far wrong, if we properly understand them, we intuit (a verb-form of the word, meaning the process of arriving at intuitions, or the exercise of the power of intuition) whenever we know immediately, without stopping to think about it, that some certain percept is what it is and stands in a certain relation to other external objects and other experiences.

It would appear here that intuition is in a sense mixed with perception, apperception and conception, but we can see that this is not so if we remember the part that each of these processes plays in determining the final mental result.

Gives  
Immediate  
Knowledge

Perception combines groups of sensations into one solid whole; apperception adds to the result qualities which omplify and enlarge the percept; while conception determines the broad general relations.

Intuition has quite a different function in relation to the percept, the sensation, the



appercept, or concept, or in relation to any other object of intuitional activity; intuition gives immediate knowledge of the nature of the sensation, percept, concept, or other object with which it concerns itself.

In the Delayed Processes Even in the delayed processes of knowing, such as reason and imagination, where knowledge is finally the result of a long-continued process of working over experience, even in such a case, intuition must give us knowledge of the truth or falsity of our final conclusions and of the justness, appropriateness or inappropriateness of every stage in the deliberate processes.

Marks Boundary Between Philosophy and Psychology It is apparent that I am treating the subject from a rather philosophical standpoint but this seems to me almost unavoidable and any other method of treating the subject impracticable, for the reason that intuition is a psychological process the study of which belongs more to philosophy than to psychology, being, as we might say, a marker on the boundary line between these two disciplines.

I have given Baldwin's various definitions



and several from the Century Dictionary and I have described the effects and results of intuition, but I have not as yet told what intuition means to me. As I have said in an earlier section of this course, the following is my definition of the faculty of

Weltmer  
Defini-  
tion

Intuition—That faculty of mind which enables us to know more than experience has taught us and enables us to understand all other phases of experience.

The study of this faculty at the bed-side and in the psychological laboratory has led me further to define intuition as the faculty of perfect understanding, of knowing, of truth.

Weltmer  
Conclu-  
sions

Most of the contributions of intuition to experience are in close combination with complex experience of which they appear as parts, that is, as merely the knowledge of the existence of these experiments as such, or perhaps more frequently as knowledge of the existence of their eternal objects.

Psychic  
Diagnosis

However, in some cases intuition contributes to experience knowledge which has no immediate external object and which shows no direct con-



nection with any immediate preceding states of of consciousness. When such unrelated knowledge suddenly appears in experience we usually speak of it as intuitive.

There are certain processes of acquiring knowledge, especially one mode of diagnosis by psychic means, which are spoken of as intuition, for the reason that their object is the acquisition of knowledge without the usual physical means of investigation.

For instance, we speak of "intuition diagnosis," when a better term would be clairvoyant, or psychic diagnosis.

Intuition is a faculty of the unconscious mind and as such is perfect.

Intuitive  
Power of  
the Child

Even a little child, wholly untaught, has intuitive powers far transcending the average adult's conscious powers.

Children in what we call the sixth stage of hypnosis show apparently limitless knowledge.

In this state the child appears to be the intelligent equal of the man, in spite of the vast difference in their conscious mental attainments.



It would appear that the man has merely brought into expression more of what he has always known intuitively, than the child, but that in the sixth stage of hypnosis where intuition acts without necessity for finding expression through the events of sensory experience, the man and the child are placed on terms of equality.

Real  
Education

Experiments with a great number of subjects in the sixth stage of hypnosis and observations of normal and abnormal phenomena in many of my patients have led me to conclude that intuitively man knows all truth and he is enabled to know truth in experience only through this inherited or natural knowledge.

In reality, all educational processes resolve themselves into teaching a person to consciously know what already he knows intuitively.

The educational methods most successful in accomplishing this result are those most successful in teaching the student to trust the knowledge which intuition gives him.

Successful  
Educational  
Method

The student who always doubts that he knows the answers for his problems, that he knows the



truth about the things with which he is dealing, gives intuition little opportunity to find free expression, and such a course of action hampers the conscious expression of this faculty.

**The Child**      The little child depends more upon intuition than does the man and its actions are more natural, if not interfered with by disturbing suggestions from his guardians.

If all the suggestions given to a child were in harmony with its natural tendencies, in harmony with its intuitive knowledge of truth, then the child would keep the intuitional state and would continue to increasingly manifest the perfection of his intuitive nature.

The conscious growth of the child is frequently interfered with and his intuitional expressions hampered by negative suggestions given by teachers and guardians.

**Hind-  
rances to  
Conscious  
Growth of  
the Child**

If a teacher when assigning a lesson to a child tells him, or leads the child to think, that the lesson is difficult and that it will probably be beyond his powers, the learner probably will find it exceedingly difficult to master the lesson, while, on the other hand, if



he had not been given such a negative suggestion his intuitional powers would find an unhampered, natural expression and he would soon consciously know the truth which the assigned lesson contains, as he already knows the truth on the intuitional side of his nature. The same rule applies to the adult student, to every seeker after knowledge.

Finding  
the Truth

If man would find truth he must seek it and trust himself to find it. If properly trusted, intuition will always supply him with the truth of experience, will properly interpret and give the significance of every phase of conscious contact with the outer world.

Not only does intuition supply us with the truth about other things and about ourselves as objects in the world, but it also supplies us with a knowledge of how to grow, how to develop the body from its simple beginnings, and how to repair it if it falls sick.

Instinct

This knowledge, which we have heretofore spoken of as being contained in memory and expressed under the action of the faculty of physical and mental control, is a part of the con-



tent of intuition.

One phase of the conscious expression of intuition is known as instinct. In those actions which man performs without knowing why but which yet have for their purpose his preservation from some danger which threatens, we find an expression of intuition which is properly called instinctive.

Instinctive intuitions are possessed by even the lower grades of animal life, and among probably the larger part of these all of their actions are intuitive.

Relation of Conscious Faculties to Intuition	In fact, reason, will, conception, even perception and apperception, will be impossible without the foundation of intuition upon which to develop.
-------------------------------------------------------------	----------------------------------------------------------------------------------------------------------------------------------------------------

While these other faculties are dependent upon intuition, they may yet falsify its expression and may even interfere with it to the degree of making the larger part of one's reactions wrong instead of right as they all would be if they were ruled entirely by intuition.

So frequently do some men make mistakes that they grow to believe that it is easier to make



mistakes than to do right; that, in fact, it is natural to make mistakes.

Result  
of False  
Training

This is wrong for it is really natural to act perfectly, since it is natural to have our actions ruled by intuition.

It is only by means of false training and the resultant distrust of intuition that it becomes easy to make mistaken actions.

So thoroughly have some men educated themselves in the art of making mistakes that it is only when they grow careless that they cease to interfere with their expressions and give intuition a chance to bring to bear upon their processes its perfect powers.

How to  
Live in  
Conscious  
Expression  
of  
Natural  
Perfec-  
tion

If we could cease to interfere with intuition, could make the other faculties of mind act in harmony with it, and then trust its activities we would soon find ourselves living in the conscious expression of our natural perfection.

To use it we must first assume that it exists and then rely upon it. We must not be afraid to undertake any task but must know that no matter what demands we may make upon our in-



✓  
tuitive powers they can supply us with the knowledge and wisdom we need if we but trust them.

Many  
Afraid  
to Change

Many of us keep intuition in abeyance, keep it smothered and voiceless, because we are afraid to undertake the tasks it sets us, afraid to trust its commands. Many of us are afraid to change, afraid to become different from what we are, and so hesitate to try to reach out beyond our present possessions. No matter how pessimistic and depressed we may become there are very few of us whoever become so thoroughly disgusted with ourselves that we would be willing to change places and personalities with any one else. This same tendency to hold on to what we are and have in the present frequently prevents us from going forward as intuition would have us do.

Reason  
as a  
Stumbling  
Block

One of the principal limiting influences upon intuition is reason. This is not because of any natural necessity, for reason should be one of the chief agencies to assist intuition in the conscious exercise of its powers. It is only when reason comes under the influence of doubt, doubt that refuses to be resolved into



trust, that reason stands as a stumbling block in the way of intuition. If we could use reason as a means for bringing intuition into expression and trust the result, we would find this faculty a master key for unlocking the secrets of our intuitional treasure houses.

Beliefs which we are content shall remain as beliefs also interfere with the expression of intuition. Beliefs which we try out through faith bring intuition into expression and supply the knowledge which must always result from trial; and in this fashion beliefs may be of assistance in the conscious development of intuition.

But as I have said, beliefs with which we are content interfere with intuition through preventing us from making effort to acquire knowledge.

✓ All Real  
Knowledge  
Product  
of  
Intuition

All knowledge which is real knowledge is a product of intuition, since the truth it holds was supplied by this faculty of mind.

Fear, fear of change, of disaster, of any forward action or motion, of any new thing, interferes with the expression of intuition.



In fact, any state of mind which interferes with our perfect trust of intuition, will interfere with its expression.

#### Effect of Prejudice

Prejudice is an attitude which will interfere with intuition. So is anticipation, which is an expectation of what the future is to bring and which influences us more or less in the direction of realizing that particular thing, rather than in the direction of realizing the actual truth. All such attitudes interfere with intuition.

To act perfectly intuition must be allowed to act unhampered, without any effort at the conscious regulation of its contribution to Consciousness.

#### How to Trust Intuition

In other words, as I have already said, we must trust it. Whenever we trust any knowledge or any wisdom we possess, whenever we act on any natural impulse without hesitation and with perfect confidence, we trust intuition.

If we were never subject to false teaching and negative suggestions which lead us to misuse intuition, we never would be wrong in our actions and we would find it unnecessary to make



any conscious effort to cultivate our intuitive powers.

After we have learned to distrust ourselves, have learned to distrust the knowledge we possess, have tried to supplant our natural wisdom with artificial teaching, we may then find it necessary to consciously cultivate the expressions of intuition.

The first necessity for the conscious cultivation of intuitive expression is that we shall recognize the existence of intuition and its importance as a means of acquiring knowledge.

The next step is faith; that is, the trial of our beliefs.

In the act of faith we prove our trust by making a trial of our knowledge and so present the proper conditions for intuitive expression.

Why We  
Have to  
Con-  
sciously  
Cultivate  
Intuition

The proper use of reason, which consists in presenting the known facts to intuition and then accepting the verdict which intuition renders, will also help to broaden the scope of the intuitive expression and eliminate errors which result from faults in observation.



Conscious  
Cultiva-  
tion of  
Conscious  
Expres-  
sion of  
Intuition

Such intuitional development as I have de-  
scribed of course has nothing to do with in-  
tuition as an unconscious faculty of mind,  
being concerned only with its conscious expres-  
sions.

Intuition  
Itself  
Cannot Be  
Trained

Intuition, as a perfect faculty of un-  
conscious mind, cannot be trained and it cannot  
be hurt by a lack of training or by improper  
methods of use, but its expressions in conscious-  
ness may be either very much bettered or very  
seriously interfered with, according as we  
produce proper or improper conditions for its ex-  
pression.

A Guide  
in  
Speaking

The development of intuitive power is ex-  
ceedingly important for the extemporaneous  
speaker who of all men probably most needs  
to trust his knowledge, since he has not at  
hand means for checking it up and correcting  
any mistakes in judgment, any faults of in-  
tuitive expression.

Intuition  
Surprises  
the Ex-  
temporan-  
eous  
Speaker

Not only should he be certain that intui-  
tion will find a true expression in conscious-  
ness, but he should also take pains that it find  
right conscious expression if he depends upon



its uninterrupted flow to supply him with wisdom, to guide him in speaking, to give him the truth which he is to convey to his hearers.

✓ The trained extemporaneous speaker will be constantly surprising himself by the breadth and depth of his knowledge. If he properly has learned to bring into expression and correctly employ the faculty of intuition he will find that there are very few subjects upon which he would be likely to be called upon to speak of which he has not readily accessible a considerable fund of knowledge.

I have many time been given a topic for a lecture after I had already taken my place upon the platform and by trusting intuition I have always found myself able to handle any subject given me in that manner acceptable to my audience and frequently surprising to myself.

We shall have more to say concerning the use of intuition in later lessons, so, for the present it will be sufficient to review what we have said in this lesson and sum up our conclusions.



## SUMMARY.

Contribution to consciousness - Intuition is that faculty of the mind which, while unconscious in action, contributes to consciousness

immediate knowledge of the nature of sensations, percepts, or other objects of consciousness.

Intuition knows without being taught. In fact, teaching is but a means of bringing into consciousness knowledge already possessed by intuition.

All knowledge is ultimately intuitive knowledge, even though it is sometimes necessary to use laborious methods of investigation and the faculty of reason to make the conscious conditions such as will permit of conscious expression of the intuitive knowledge.

Its Limitation

We might say of intuition that it is a faculty of knowing and that its power to know is limitless; its power to consciously know is limited only by the range of conscious experience and the conscious use or abuse of intuition.

The Faculty of Perception

As we have learned in the lesson on perception, a contribution to consciousness by intuition is consciously known by means of the



faculty of perception.

✓ The intuitive contribution is usually perceived as that which we know about the sensory objects or ideas before the mind, but sometimes intuition will appear without relation to previous mental states or present sensory states, in which cases the intuitional contribution is regarded as more especially intuitive and is called an intuition.

✓ The study of intuition as a faculty of mind, apart from its conscious expressions, belongs more to philosophy than to psychology, the study of intuition being one of those subjects which falls on the boundary line between these two disciplines.

Perfect  
in Power

Intuition is perfect in its power to know and, therefore, can neither be trained nor damaged by misuse, but in its conscious expressions it is capable of the same training as the conscious faculties of mind and improper conscious use of intuition will lessen its conscious power and expressions.

Since intuition is the faculty of knowing it is evident that its use must be closely as-



sociated with learning and its proper conscious expression must be of great importance to the educator in any line.

All educational methods really amount to presenting facts of conscious experience to intuition in such a manner as to bring into conscious expression the hidden stores of intuitional knowledge.

Important  
to the  
Educator

When these facts have been properly arranged intuition supplies us with the truth of them, tells us what is their significance in relation to each other and to other things.

It is exceedingly important that the educator understand that intuitional actions are natural actions; that it is natural to be governed by intuition; for the reason that intuition contains all of our inherited knowledge and it a natural power of knowing, either from the past or from the present.

The  
Trusting  
Form of  
Experiment

He should understand that intuition finds conscious expression most freely and most truthfully when the conscious state is one of trust, or that trusting form of experiment upon belief, called faith. He should, therefore, lead his



pupil to trust the knowledge he acquires, to believe that he can learn anything, and then to trustfully attempt any task set before him.

Inter-  
ferences

Prejudice, fear, and any of the other brothers of doubt, act as interference with the conscious expression of intuition. False reasoning also interferes with the expression of the intuitional powers.

For the one who has, through false reasoning, doubt, fear, or other misuse of intuition, learned to make mistakes more readily than to act correctly, it is necessary to make a conscious effort to train intuition. This is done by first learning to know that there is such a faculty then learning to trustfully use it.

The Way  
to Use  
Intuition

The man who has learned to use intuition properly and always is able to trust his fund of knowledge, will always find ready sufficient wisdom to direct all of his acts, will find intuition a never-failing source of knowledge and power.



## SECTION XV.—INTUITION.

1. Define intuition and give its derivation.  
*That faculty of mind which enables us to know more than experience has taught us and enables us to understand all other experiences derived from the later world intuitively.*
2. Describe how the other faculties of mind correlate with intuition.  
*All of the other faculties give part of the knowledge and intuition gives immediate knowledge of the nature of the sensation perceived concerning another object.*
3. What is the end of all educational processes?  
*To consciously know what already is known intuitively.*
4. What is the result of trusting intuition?  
*Will find sufficient wisdom to direct all of his acts. intuition will guide in all knowledge.*
5. In what way may belief interfere with intuition?  
*Beliefs may shut the intuitive power from making an impression.*
6. What mental attitudes interfere with the expression of the intuitive powers?  
*Prejudice in an attitude which will interfere with intuition.*
7. What is the first necessity for the conscious cultivation of intuitive expression?  
*We shall recognize the existence of intuition.*
8. Why is that knowledge of intuition of so great importance to the educator?  
*For the educator to know that the intuitive action are natural actions.*
9. Define instinct.  
*In those actions man performs without knowing why.*
10. Since all possess this perfect power of intuition, explain why people make mistakes.  
*Because we try to reason instead of allowing intuition to express its power.*

Keep this sheet attached to your course and after you have seen your corrected answers fill in properly.



cho-  
ing or  
stion ar.  
uri.

has  
Metho

37.

nd P.

-B Wood

, M

Mrs. Iva Goodman  
totherapist of the Weltmer Method  
Telephone 259  
yton, Texas. Shawnee, Okla.



# Suggestive Therapeutics

A Complete Course In Forty-five Sections  
Together with Complete Lesson Outlines

## Section 26

### PRAYER

BY

Professor Sidney A. Weltmer, D. S. T.

---

This is Section 26 of the Complete Finishing Course by correspondence, which is an exhaustive course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

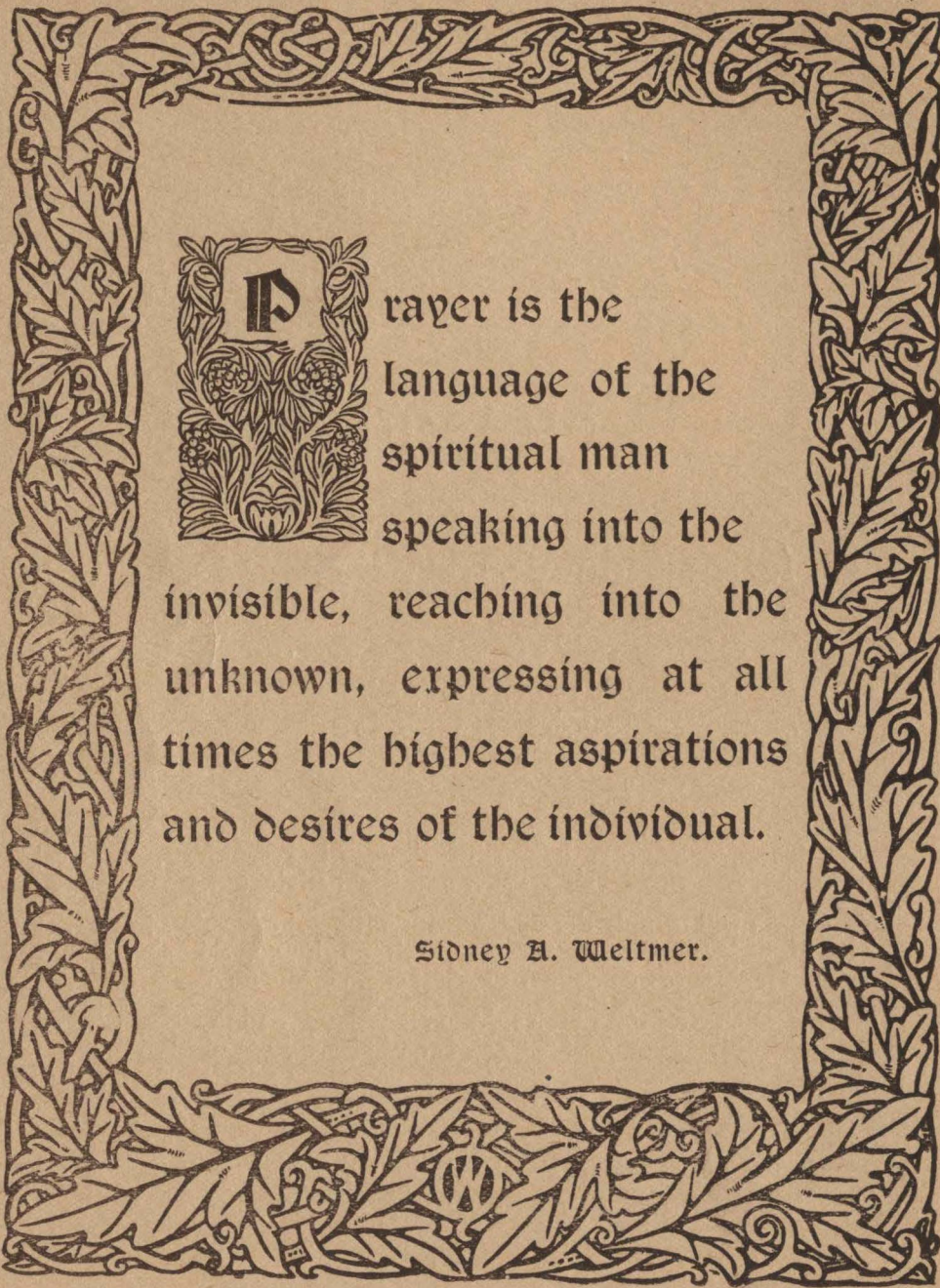
This Course will supply the student with a liberal education in all the Laws of Suggestotherapy, together with an intimate knowledge of Applied Psychology, Anatomy, Physiology and Mental Therapeutics.

This Course teaches the Philosophy of Teaching and the Theory and Practice of Extemporaneous Speaking, and efficient use of Memory.

---

Weltmer Institute  
OF  
Suggestive Therapeutics  
Nevada, Missouri, U. S. A.





**P**rayer is the  
language of the  
spiritual man  
speaking into the  
invisible, reaching into the  
unknown, expressing at all  
times the highest aspirations  
and desires of the individual.

Sidney A. Weltmer.

Copyright 1910, by Sidney A. Weltmer.

New and Revised Edition, Edited by Ernest Weltmer.

Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.

Revised and Enlarged

Copyright 1922, by Weltmer Institute of Suggestive Therapeutics Company.



- |                                  |                                                                         |
|----------------------------------|-------------------------------------------------------------------------|
| Defini-<br>tion                  | 1. Man's effort to make his will agree with that of Infinite Will.      |
|                                  | 2. An impulse of the soul seeking its Source of being;                  |
|                                  | 3. An outward expression of the impulse of hope;                        |
|                                  | 4. "The soul's sincere desire, uttered or unexpressed," Montgomery.     |
| Kind of:                         | 1. Conscious; Spoken; (False and real prayers).                         |
|                                  | 2. Unconscious; (Real prayers, only).                                   |
|                                  | 3. Expressions of aspiration and hope;                                  |
|                                  | 4. Expressions of thankfulness and rejoicing;                           |
|                                  | 5. True prayers emanating from the impulse of hope;                     |
|                                  | 6. False prayers consisting of words spoken in a formal manner.         |
| By Whom<br>and What<br>Expressed | 1. By all forms of life and in all efforts to reach higher expressions. |
|                                  | 1. Recognition of one's potential possessions and right to perfection.  |
| Necessary<br>Condi-<br>tions     | 2. Recognition of changelessness of Law;                                |
|                                  | 3. Trust in one's power to realize these possessions;                   |
|                                  | 4. Forgiveness and concentration of mind in                             |



- conscious human prayer.
5. In unconscious prayers, the impulse toward perfection.
- Object of Prayer
1. Conscious prayers may ask for wisdom;
  2. Unconscious prayers may ask for strength, health, more life;
  3. Prayers which ask for what only the individual can supply are illegitimate.
- Forms of Prayer
1. "Thy Will be done," most perfect;
  2. Must take the form of trustful effort.
  3. Must ask for perfection.
- Answer to Prayer
1. Most prayers are answered by the person or thing that prays; or,
  2. Prayers are answered by the indwelling God;
  3. All legitimate prayers which fulfill all necessary conditions will be answered.
- Results
1. Limited only by the nature of the prayer;
  2. Wisdom and power unlimited are the reward of the prayer which attunes the aspiring soul with the Infinite Father, (Natural Law).



## PRAYER.

While to some it may seem that I am mixing  
Psychology In- psychology and religion, I think that a course  
complete in practical psychology would be incomplete with-  
Without Prayer out a chapter on Prayer.

Prayer may not lend itself to laboratory  
experimentation, it may not be subject to mathe-  
matical formulation, yet it is a very important  
part of the psychic life as it is lived, life  
which often is very different from life as we  
read about it even in the books on psychology.

In real life we are constantly praying  
whether we know it or not. In fact, usually we  
are praying most truly when we are not aware  
of it.

Anything which is such an important part of  
Prayer Common the mental life that it enters into every day  
to All of it deserves a place in a practical psychol-  
Life ogy even though it may formerly have been claimed  
exclusively by religion.

Prayer is man's effort, knowingly or unknow-  
ingly, to make his will the same as that of the  
Infinite. Primarily, this effort is subjective.  
Real prayer always has its origin in the un-



Prayer        conscious or subjective mind.  
the

Natural       Prayer is the natural impulse of the soul seek-  
Impulse  
of the       ing its Source of Being, seeking to act in har-  
Soul       mony with the Will of the Infinite Purpose. It  
is the outward impulse of hope, that which reaches  
out for perfect expression.

We see it in all living things, in every  
phase of life, and even in things which are not  
called living.

Unspoken       Usually we call it prayer only in conscious  
Prayers       human expression but man's unspoken prayers  
the  
Truest       are the truest ones he prays, and everything else  
Kind       that strives to greater expression, everything  
that tries to render actual some more of its  
potential possibility truly prays.

The bursting leaf bud, the unfolding flower  
is praying for the fulfillment of a dream of per-  
fection quite as truly as the man who conscien-  
tiously tries to discover and devote himself to  
the best of life.

Montgomery said that "Prayer is the soul's  
sincere desire uttered or unexpressed." We pray  
quite as well and even better in the closets of  
our secret hearts than upon the house tops be-



fore the whole world.

Every expression of hope, in words or actions, is a prayer. And actions are the truest expressions that hope is ever given.

On the other hand, our prayers may be means of thankfulness outbursts of the soul in recognition of having received that for which we have been seeking.

Aspiration The term more truly names the soul's effort  
tion the to reach that toward which it aspires than the  
Spirit of Prayer outbursts of joy and thankfulness which comes  
from having reached some coveted goal.

In relation to temporal blessings prayer is a condition of trust, trust in oneself.

To trust oneself to reach the desired goal is to pray to the creator of the self. This prayer is quite as much praise as supplication.

Prayers It is the prayers offered through self trust  
That Are and effort based upon such trust that are answered.  
Answered

Most of the prayers which are answered are answered by the one who prays.

God answers prayers by giving man power to answer them for himself. God has already given



man all that prayer can bring him. It is only necessary for man to recognize that he has these gifts of the Infinite and they are consciously his.

When man prays to his Creator by trustfully setting himself to the accomplishment of a task he is acknowledging God's gift of that thing.

He could not try to get what he did not think that God had already given him as a potential possesion. He could not even ask to be given what he did not feel were potentially his by the gifts of the God of whom he asks it.

Prayer, therefore, is in the nature of a recognition of one's possessions, the gifts bestowed by the Creator.

Unconscious Prayer As Urge to Realize Our Inheritance Prayer is unconscious effort to bring the inherited potential into expression, to realize the Infinite possibilities which are man's as a child of the Infinite Father.

This conception that man inherits all that is possible to him as a child inherits from his father, comes from the teachings of Jesus.

In all of his teachings He always recognizes



God as His Father; or rather, "Our Father."  
When he said "Our Father" He meant That Which  
Produced us, That Source from Which all must  
come, or we would better say, from Which all has  
come, for God has already given us all that is or  
will be.

All that God will ever do for man already has  
been done.

Man has only to increase his understanding,  
has to comprehend what exists and that all that  
exists belongs to us because God gave it to us.

What the  
Father  
Has is  
Ours

We may even say that the Source of our  
Being has given itself, or, as Jesus said,  
Whatever the Father has is Mine, whatever is  
God's is also man's if he can properly claim it.

When we pray "Our Father" we lay claim to an  
Infinite Heritage.

We cannot pray for what is ours already,  
but we can pray for understanding of our Heri-  
tage.

We can ask that the Divine Mind may shine  
more clearly through our own.

The Only  
Lawful  
Prayer

I think that there is only one legitimate  
prayer that man can pray. This is the one



prayer: "Open mine eyes that I may see more  
clearly the things that belong to me."

An Almost  
Perfect  
Prayer

This is beautifully expressed in a poem by  
Mrs. Clara H. Scott:

"Open mine eyes that I may see

Glimpses of truth Thou hast for me;

Place in my hand the wonderful key,

That shall unclasp and set me free."

I know of nothing to add to that prayer.

For me it is complete. It asks for all that a  
prayer can legitimately ask for; it asks for  
wisdom.

Solomon's  
Concept

Long ago, Solomon finally came to the con-  
clusion that all that man can acquire is wisdom.  
Man can learn to know himself; learn to know  
what belongs to him.

Yet Solomon was pre-eminently a philoso-  
pher of consciousness, not at all a philosopher  
of the soul. He knew little about the higher  
life. But, as all wise men must, he prayed for  
and received wisdom as the highest possession  
within man's powers.

Science  
in Agree-  
ment With  
Philo-  
sophy

Science agrees with philosophy in its esti-  
mate of the worth of wisdom.



In the scientific sense prayer is the recognition of something which we already possess.

The Key  
To Wisdom

That for which we pray is already a possession of the unconscious mind, it already exists in the realm of the soul. All knowledge is already a potential possession. You cannot even think of anything that does not exist as a possession (often unknown) of the ego. The recognition of this potential knowledge is wisdom. The scientist prays for wisdom when he tries to discover some of the hidden secrets of nature.

Not only all men but all other created things pray as well. Prayer is the impulse of each form of being which brings to it that which adds to itself.

Every effort of any form of mind to harmonize with things that do not change is a prayer.

Every impulse to growth, to realization of a thing's possibilities is a prayer.

Right  
Attitude

Prayer is either conscious or unconscious. When one holds the attitude that he is surrounded and supplied by Infinite Power, that in this



Power he lives and moves and has his being; when one holds this attitude as he does when he takes for granted that he has the power to realize his aspirations and is willing and confident to try anything, believing nothing impossible, he is praying an unconscious and continuous prayer.

When a man acts on trust, when he takes for granted his right to everything that he can wish for, he is praying a prayer of faith. Every undoubting breath is a prayer for the life that that this breath can bring to us.

Right  
Request

Every time we take food without questioning our power to digest it and appropriate its energy, this act is a prayer for more power, more strength. These are prayers that are answered, these are continuous prayers.

The  
Nature of  
Real  
Prayer

Most of the real prayers of mankind, those that bring health or other real blessings are unconscious prayers that man prays as naturally as he breathes or performs any other natural act. Many of these prayers he prays most effectively, because most trustingly, while he is asleep.

Many men think that they do their praying at



their bedsides, and before they go to sleep.

They pray most to the point in bed and while they are asleep.

Trust An  
Essential  
Element

Too often the prayers they pray at the bedside are mere word-prayers. They put into words a statement of what they think they want, or think that they should want, or perhaps, just what they think they are expected to ask for. They neither mean them nor expect to get what they demand.

But the wordless prayers they pray while they sleep, those are the ones which are meant, the ones which are answered.

The sort of prayer that counts is one that a man seems to address to himself; the prayer he prays to his Maker when he trusts that Maker's child to achieve something.

A Child's  
Concept  
of Prayer

I once heard a story which illustrates that point. One morning when his mother called the youngster about whom this story is told she noticed that he came downstairs too quickly to have said the five-minute prayer which she had taught him to say the first thing after getting up every morning.



She asked him if he had said his prayers that morning. He answered that he had not and as his reason that he thought it unnecessary to pray in the morning, "It's all right at night when the room is all dark, but in the day time a boy as big as me ought to take care of himself and take that off of God," he said.

Is the  
Child's  
Idea  
Right?

In refusing to say his prayers for that reason he prayed a truer prayer than if he had repeated the form of words that his mother had taught him.

Prayer has its origin in man's inherent desire and capacity for perfection.

Why Man  
Prays

Man feels that he has not reached the highest goal possible to him, that he can achieve greater things than he has ever achieved, greater even, than any man has gained, and in his desire, he turns to that which is greater than he, greater than all men and prays for help and guidance.

He does not realize that the Kingdom of Heaven is within, that his every prayer is an expression of its effort to come into conscious expression.

Prayer  
and the  
Kingdom  
Within

It is the voice of the God within speaking to the conscious or outer self that causes us



to shape the conscious prayer.

When the conscious prayer is a recognition of the Power within, our prayers will be answered.

A true prayer, whether conscious or unconscious, is a recognition of the Indwelling Infinite.

Three Essentials of Effective Prayer

We may say, therefore, that the first essential to prayer is recognition:

The second is implicit belief that that for which we ask is ours or is possible of attainment, which amounts to the same thing:

The third is forgiveness; the mind must be emptied of everything that could in any way hinder the acceptance of that which we desire.

Why We Must Forgive

Jesus taught that we must forgive if we wish to be forgiven. If we wish our prayers answered we must empty the mind. To put the same thought in scientific language, we would say that we must concentrate the mind. This means, as we have learned, that we must abstract the mind from everything that could interfere with its application and give it up wholly to the consideration of one thing.

Montgomery's definition of prayer expresses



When the idea in different words. He says that  
Prayer is prayer is "the soul's sincere desire." Liter-  
Sincere ally, sincere means "without wax." It expresses  
the condition of extreme simplicity, genuineness;  
the quality of being untouched, plain, natural.

One is sincere who expresses only what he  
is and who makes no effort to give the im-  
pression that he is more than that.

A "sincere desire" is a simple one, a de-  
sire without affectation in recognition or ex-  
pression.

Simple The soul sincerely desires when it simply  
Prayer desires, when the whole of the soul is given  
Most to one wish without any attempt to add to it by  
Effective mixing it with other ideas, wishes, desires. In  
other words we may say that the soul's sincere  
desire fills the whole mind. It does not share  
the mind with other desires. It fills it alone.  
It has but one desire. The mind is in the state  
called concentration, the state reached through  
forgiveness.

Trust We might further describe the condition  
of the one who truly prays as that of trust.

One who prays trusts himself at least to the



extent that he thinks himself entitled to that for which he prays. If he prays the sort of prayer that can be answered he trusts himself to be able to achieve that on which he has set his heart.

#### The Worm Theory

Frequently this trust of self will be expressed in a sort of reversed fashion. We find those who look for the Kingdom of Heaven in some far away place and some distant time praying to a distant God. We find them affecting to despise this the finest of God's creatures, comparing it to a worm in a manner that does not at all compliment that "little brother," and yet asking for blessings to be given to them (undeservedly) that could properly be given to none far below the angels. And we find many who will call this praying.

But even here the real meaning of the prayer is found in the underlying desire for more strength, more wisdom, more power to get what they in their weakness feel is so far above their unaided powers. And they proceed on the assumption that that "worm of the dust" talk will not be taken seriously, being but a way of



of saying "Before Thee, and confronted with this desire of mine, I feel weak and powerless."

They feel comparatively lowly. They face other men and the problems of every day with the feeling that they are as good as, if not a bit better than other men.

Prayer  
Must

Recognize  
Indwel-  
ling  
Father

It is in this feeling and the increase of it that praying to the God in a far-away heaven brings to the man who denies the indwelling God of Jesus, that which constitutes the real part of his wordy prayer.

Trust in  
Self is  
Trust in  
God

So, even though it be inverted in expression, that trust of self, trust of God through trust in His Creations, is an essential part of every true prayer. A prayer without this is not a prayer at all. Such a soulless prayer is but an empty husk of words, the lifeless form of a prayer which breathed life only in the impulse of hope which led to the attempt at expression of the soul's aspiration in this form. All true prayers are trusting prayers, "prayers of faith."

Three Re-  
quisites

To sum up the matter we may say that praying consists first:--in recognizing that God has



given us all riches in potential.

Second:—In trustfully expressing in word or deed our wish for the conscious possession of what is ours by right of Divine Inheritance.

Third:—In assuming an attitude of perfect forgiveness as regards our fellows or ourselves and of concentration as regards our prayer and all other things.

Important  
Phases

And of all these parts or phases of a prayer, trust in the greatest, and of all forms of praying the prayers which we pray by hope, aspiring actions, based upon perfect trust in the Creator, and man, his greatest creation and bodily expression, are the best and the most effective.

---

As I have said before, I think man can legitimately pray for nothing but wisdom. Furthermore, this, it seems to me, is the thing most worth praying for. Given wisdom no man need ask for help from any source. The wise man is self sufficient. The wise man can prove himself in actuality what he is potential, the perfect son of a perfect son of a Perfect Father.

In wisdom he will find the realization of



"All of that divine Perfection towards which he has  
Other always been unconsciously striving.  
Things"

Through wisdom he will find the kingdom  
of Heaven which is within, which automatically  
brings to him "all other things."

Man Has Man has a right to all knowledge. We no  
Right to longer accept the old dogma that there are some  
All Know- mysteries into which it is forbidden for any man  
ledge to pry.

The idea that knowledge of any sort is for-  
bidden to man is fostered by those who wish to  
keep others ignorant of what they themselves  
know, or who are intellectually lazy and wish to  
prevent other men from learning what they are too  
indolent to find out for themselves. We are  
no longer deluded by such teaching.

Man Has We know that the wisdom of the Father is  
Access to accessible to man, that, in fact, that is the  
All Truth only source of wisdom, and that to the man who  
is capable of recognizing and truly praying for  
perfect wisdom, limitless, perfect knowledge is  
attainable.

Pope's Long ago a learned man facetiously expressed  
Estimate a very poor idea of what constitutes wisdom.  
of Wisdom



Pope said:

"What is it to be wise?

To know how little can be known,

To see all other's faults

And feel your own."

He missed the truth at every point. He missed it three times in three lines. A pretty good average. It is to be hoped that he did not depend for his reputation for wisdom upon this bit of verse. Yet, perhaps in his age his ideas would be accepted by the people. Now they would not and his reputation for wisdom suffers in exact proportion to the understanding with which people read these lines.

A Better  
View

A better way to state the answer to Pope's question would be, to paraphrase his words,

What is it to be wise?

To know all knowledge can be known,

To see in all men virtues,

And trust your own.

The Open  
Mind

When you pray for wisdom make your prayer take the form of a trustful effort to acquire it. Open your mind to all knowledge, seek the truth with open eyes and an open mind ready to



to know all things.

Many a man prays for wisdom to know that only certain things are true. He chooses certain truths, or what he thinks are truths and closes his mind to all others. When such a man prays for wisdom, either in words or in actions, he is not praying to be made wise; he is praying for assistance in making himself more certain that he is right and able to convince others that he is wise.

Fear of  
Self

There are men who will not read certain books because they are afraid they might find something there which would unsettle their beliefs. It does not matter to them that the book might present truth in a new form, they have all the truth they want and they are not going to take any chance of having that little unsettled. They could not pray for wisdom. Any attempt that they might make to do so would merely result in a prayer for confirmation in their beliefs.

Readiness  
To  
Receive  
New  
Knowledge

So, when you pray for wisdom, be sure that you are willing and ready to receive it, that your mind is open to all knowledge, and that



you are truly seeking wisdom, seeking truth no matter what its form, and not merely confirmation in your own unfounded beliefs.

Prayer                      Man also prays for strength, for the ability  
For Strengt  
Must                      to recognize and appropriate to his use the  
Recognize  
Innate                      powers of the body and mind with which he is  
Omnipo-  
tence                      so liberally endowed.

But when he prays for strength he does not put his prayer in the form of a worded demand for so many units of power, so many man-power or horse-power, or kilowatts.

He prays for strength by giving his body food, his mind information, and his soul trust, and then relaxing his whole being, abandoning himself to the care of the Nature-Mother, the Creator, for the up-building, re-building, or the re-vitalizing that he needs to take him a step nearer to the realization of the indwelling Perfection.

Natural                      Man prays for strength by trustfully going  
Prayer  
to sleep. He prays for renewal when he stops using the body for the accomplishment of external tasks and trustfully goes to sleep expecting, even without a thought of how it is to



be done, that he will awake restored and better able to accomplish the tasks to which he has set himself.

The  
Perfect  
Prayer

Jesus prayed "Thy Will be done." Translated into modern language, that prayer means, "Let that plan which Your Divine Wisdom, O God, has chosen for expression through me be carried out in complete perfection. I trust myself in your hands, my Maker. I have ceased to struggle. I will no longer set up my own guesses against the wisdom of my Creator."

And this means "I trust myself," for, as I have repeatedly said, when we trust the real self we trust the Source of it. If we distrust the real self we distrust its Source.

Analysis  
Of  
Perfect  
Prayer

Sometimes a man feels that he is relinquishing something, giving up things that he had wanted when he prays "Thy Will be done." He feels that he is really saying "I am willing to forego these things which I want so badly if it is not Thy Will that I have them." This is not what that prayer means, however.

To pray "Thy Will be done" is to ask for greater blessings than it is in the power of man



Prayer  
Must  
Conform  
to Divine  
Law

to understand, for it is The Father's Will that His children have perfection in every phase of expression. It is His Will that they be perfect even as he is perfect. As children they inherit the Father's nature.

That is what it means to be child of earthly parents and is is meant no less when we are told that man is the child of The Father Which is in Heaven.

Divine  
Law  
Immutable

When you pray do not ask Infinite Law to change. To ask the law to change is to ask it to cease to be a Law. It cannot change no matter how much we might desire it. Prayers which ask It to do so are worse than useless. In order for prayers to do any good the one who prays must become changed as a result of them.

Agreement

Here we find an application of the laws of agreement. In an earlier lesson we found that when we form an agreement with the unchanging Law we must agree with It, we must agree by adaptation.

When we pray for any change in our lives or affairs we must adapt ourselves to the unchanging nature of the Law by changing until



we agree with those of its terms which will bring to us what we ask for.

It is the very changelessness of Law that makes us able to rely upon It for the answer to the prayers which we pray in the right spirit. The wise man would not change this if he could.

Real  
Prayer  
Contin-  
uous

I pray constantly. I pray by trusting the Creator which made me to have done the job right, by trusting sleep to restore me when I have exhausted my energies, by relying upon my natural powers to keep me well.

Sincere  
Purpose  
Puts  
Prayer in  
Every Act

I pray every time I put my hands on the sick for the purpose of awakening into activity the dormant natural healing powers which have been put to sleep by the stupefying narcotics of self-distrust, fear, and despair. Perhaps the metaphor would be better if I said that these powers are imprisoned in bonds of self-distrust, fear, and despair.

Prayer  
Must be  
Unmixed

I pray a prayer of faith for the healing of the sick every time that I offer a suggestion with the intention of arousing hope in some sick soul which has too long kept company with despair and misery. And my patients offer



unconscious prayers when they come to me for treatment, or when they go to any other person for help. But their prayers were better and their answer more certain if the sufferers could learn to pray trustfully to the God within themselves, if they could actually pray "Thy Will be done," recognizing their natural right to all the good, all the wisdom there is, to perfect health, to the fullness of life and happiness.

Our greatest trouble is that we are always looking for some one or some thing outside ourselves that we can call upon to do things for us.

A Better  
Metaphor

We want an external God to do things for us, we want other men to do things for us; we sometimes get to the point where we do not care what does it so that we get done for us what we want without trouble and pain to ourselves.

The most certain way to get God to work for us is to work for ourselves.

God has already given us all that we can ever receive, He has given us of His own nature. And when we set ourselves trustfully to the



performance of any task we are invoking the aid of the Father which lives in His children, for the accomplishment of that task.

If you would pray the sort of prayers which are answered, pray with hopeful, trustful efforts to achieve the goals on which you have set your heart.

Recogni-  
tion

Seek recognition of your inheritance, seek to make Infinite Wisdom consciously as it is already unconsciously, your own.

Seek the Kingdom of Heaven and you will have all other things.

The true prayer of trust will always be answered according to its kind. It is a key which will unlock the storehouse of Infinite Wisdom and Limitless Blessing.



SECTION XXVI.—PRAYER.

1. Define prayer. *an effort to make his will agree with the will of the Godparents*
2. What are the chief differences between a true and a false prayer? *a false prayer would in a worded form a true one would be a uncommunicative*
3. What is the source of a true prayer? *the prayer of unspoken words*
4. What are the characteristics of a true prayer? *where we recognize the Godweaving God*
5. For what may man legitimately pray? *for the thing that he can't get himself or for wisdom*
6. Why may man not legitimately pray for material things? *because we can supply them ourselves*
7. On what does the answer to prayer depend? *it depends upon the Godweaving God*
8. Why is trust so important in prayer? *without trust prayer would never be answered*
9. Why does conscious man feel the need of conscious prayer? *he feel the need of more wisdom*
10. What may result from prayer? *result in wisdom health strength and happiness*

After you have seen your answers graded and your weak points strengthened write correct answers and retain, attached to section XXVI.

Sign here \_\_\_\_\_



# Suggestive Therapeutics

A Complete Course In Forty-five Sections  
Together with Complete Lesson Outlines

## Section 42

### IDEATION

BY

Professor Sidney A. Weltmer, D. S. T.

---

This is Section 42 of the Complete Finishing Course by correspondence, which is an exhaustive course of study of Psychology, General Philosophy, Suggestive Therapeutics and Right Living.

This Course will supply the student with a liberal education in all the Laws of Suggestotherapy, together with an intimate knowledge of Applied Psychology, Anatomy, Physiology and Mental Therapeutics.

This Course teaches the Philosophy of Teaching and the Theory and Practice of Extemporaneous Speaking, and efficient use of Memory.

---

Weltmer Institute  
OF  
Suggestive Therapeutics  
Nevada, Missouri, U. S. A.





deation enables  
man to divorce  
human relation=  
ships from  
particular people, laying the  
foundation for social reforms,  
statesmanship and general  
law.

Sidney A. Weltmer.

Copyright 1910, by Sidney A. Weltmer.

New and Revised Edition, Edited by Ernest Weltmer.

Copyright 1914, by Weltmer Institute of Suggestive Therapeutics Company.

Revised and Enlarged

Copyright 1922, by Weltmer Institute of Suggestive Therapeutics Company.



1  
Defini-  
tion

1. The mental process of forming ideas.
2. The highest of the mind's constructive processes.
3. The process used by the mind in reaching out for higher things.

2  
Products

1. Idea—Definition: A complete thought removed from its direct application to some external condition and a model for a whole class of reactions.
2. Ideal—Definition; An idea, or mind—model of the best possible way of reacting to a whole group of conditions; an idea in which emphasis is placed upon the bettering of conditions.

3  
Use

1. Develops thoughts which enable the being to make adjustment to some one certain condition of environment, into ideas and ideals which are models of recreation which will serve to direct the reactions in a great number of future cases.
2. Make possible the great achievements of constructive thinking; all great machines or other constructions are first great ideas.
3. Enables men to divorce human relationships



from particular people, laying the foundation for social reforms, statesmanship, and general law.

4  
Source

1. All of the higher faculties of mind assist in this the highest of all the mental processes.

5  
Prelim-  
inaries

1. Trusting, loving all men.
2. Confidence in the essential goodness of the universe.
3. Attitudes of hope and trust in your own abilities.

6  
Method

1. Think a thought out to its final conclusion, bringing together all that belongs to it both directly and indirectly.
2. Release the higher mental powers from the burden of distrust of self; place no limit on your powers to achieve.



The  
Mental  
Process  
of Form-  
ing Ideas

## IDEATION.

Ideation stands in the same relation to ideas that thinking stands to thoughts. Ideation is the mental process of forming ideas; it is the process of bringing subjective thoughts into objective manifestation. Ideas are developed from thoughts while thoughts are developed from sensations (percepts) and intuitions. Both are constructive mental processes but of the two, Ideation is the more important. Where a thought serves but one end, an idea may serve a thousand.

Differ-  
ence  
Between  
Thought  
and  
Ideation

A thought is the form, purpose and power of a mental reaction to some circumstance or group of circumstances; it is the mental phase of a reaction, the mental means to the end of adjustment. The thought begins with the beginning of the action of response to suggestion in its reaction to a stimulus and ends with the final distribution to the muscles of the energies which are to effect the desired adjustment.

The idea begins only when the thought's form and purpose are abstracted from its power. Then the thought is completed and given objec-



tive expression so that it in turn becomes an object of thought. Thereafter, the idea becomes a factor in all mental reactions to emergencies in its field. It is a model of reaction, a general plan which may be followed by the thought processes which bring about the desired adjustments. A thought is a tool which is used to do some sort of work, while an idea is a tool which is taken out of the shop and robbed of all its energies which makes it work, and used to make other tools by. Perhaps an example will help to make the matter clear:-

**Example** A patient comes to me complaining of a headache. I think, "I will place my hands on his head until the pain is gone and then give him the suggestion that he will sleep for half an hour and he will wake cured." That is a thought which is but a stage to the actions which lead to my patient's relief. When thinking about the matter later I remember what I have done, I think of my thought again and lift that thought into the realm of ideas by thinking it in this manner:—"To hold the hands on an aching head for a time and then suggest sleep and refresh-



ment to a patient will bring relief." My thought has become an idea and while it leads to no particular action; it will serve to direct any of a great number of actions later on.

The Power  
Element  
Removed

It is the thought without the power element, the form and purpose of the thought removed from actual contact with conditions which require adaptive reaction. It is now an object of thought for I find that I take this idea and think about it apart from the actions with which it deals just as I may think of my typewriter as a machine without considering it as a writing machine and without using it for that purpose.

Practical  
Compari-  
son

My typewriter serves me as a thought does when I use it for the purpose of recording my thoughts, but it serves me as an idea serves me when I consider its construction, compare it with other machines, think of how I might change it, etc. In the one case it is a tool used to some certain end, and in the other, it is an intellectual tool considered without reference to any particular end.

The process of removing thoughts from the



Influence of Thought From Subjective Side of Life      active phase, where they are but parts of the processes of reaction, to the presentative phase where they become models for action by which new thoughts are shaped, is called ideation. Many of the thoughts which are so brought into consciousness as objects of thought are brought out from the subjective side of life where they have acted unnoticed by the consciousness, exerting a constant influence upon the thoughts which determine our actions and conscious experiences.

Ideas      All ideas have something of the ideal in their make-up. Ideas and ideals, ideation and idealization, are closely coupled. This is probably the influence of Plato's thought. He taught that the idea is the model in the mind of God of all existing things. To him, the idea was the type of conceptual perfection, of which all created things were but imperfect expressions. This view still shows its in-

Ideals      fluence in the term "ideal" and there is even a feeling for it in the companion term "idea."

    An idea is a thought drawn out of its limited relation to an external determining circumstance



and rendered capable of application to any number of other conditions, even to imaginary conditions. The ideal is the idea of the best possible condition, and all ideas are means to better conditions, they are means to the end of bettering conditions. They are the result of the best thinking and the models for the best action of which one is capable in the future. A man will never be able to do better than to express his ideas and the best of these are called his ideals.

Ideas which deal particularly with the problem of bettering things are ideals, while those mental products which, while they show better ways, do not yet make the consideration that it is better, so important as the way itself, are called ideas.

We often hear the statement that "thoughts are things." That is true, in a way of speaking, but ideas are "things" in a much broader sense.

Thoughts are but steps to certain goals, thoughts are but means to ends, tools with which we work, while ideas are often goals in



themselves and they are always models by which our best thinking and acting is done.

Ideas may be very small, may deal with very little things, with unworthy things; or they may be very big, may deal with the greatest of things, with those things which are most worthy of all.

Ideals  
Not Limited By  
Material Imperfec-  
tions

In fact the greatest expressions of our aspirations are always to be found in the ideals and ideas of the greatest men. They must, in the nature of things, be always ahead of the finest of other forms of expression for they are not limited by the imperfections of materials which hinder all other forms of expression.

Contribution of  
Mental  
Faculties

Many mental powers contribute to the formation of ideas and their higher form, ideals. Memory collects from all the past those elements of experience for which we have no regrets, those elements of which we must approve. Forgetfulness eliminates all the unpleasant, the undesirable elements. Imagination makes new and more desirable combinations of these pleasant recollections. Reason stamps them with the seal of its approval or demands that new com-



binations be made. Intuition gives the insight of the inner vision which often makes an idea prophetic of new worlds otherwise unguessed by man.

All the higher powers "do their bit" in this, the highest of all the thinking processes, making the product the finest of which the mind is capable. Or these great powers can be used to bring before the mind false ideas of all that we least desire in life.

Possibilities of the Thought World

It is in the realm of ideas and ideals that a man is a creator. Here he can create new combinations, give his aspirations new forms, lay the foundation for new worlds. In the external world of matter and experience he can only build as nearly as possible to the plans which he has created. In the world of thought and experience, he is an artisan; in the world of ideas and ideals he is a god. But it is necessary to have both spheres of activity.

External Expression of Ideals

The man who does nothing but create new ideas, does nothing but develop new ideas, the man who creates these fine models of things but never gives them external form of some sort does



nothing for the world and uses man's finest powers merely for his own amusement.

Edison is universally acclaimed a great man because he not only dreamed great dreams, created great ideas, but also did great deeds, gave these ideas concrete forms which made them of benefit to mankind. There are many other men who have created great ideas some of which would as greatly benefit man as have the incandescent lamp, the phonograph, and the moving picture machine, but who have been mere dreamers, have done all their work on the plane of ideas, made toys of the finest creations of the human mind.

Think, dream, ideate, idealize, but also, work out your dreams, think thoughts which lead to actions as well as to ideals, make your mental creations the foundations of thoughts which shall lead to their fullest possible expression in every phase of existence.

Making  
Your  
Dreams  
Manifest

It is necessary to create great ideas if you would do great deeds, make great things for the world. It is not by trying to think great ideas that you will do it. Making great ideas is



like making a great speech; in fact they are in a measure very much the same thing. The man who starts out to make a great speech never does so—then. He will make a great speech only when, after mastering the art of speaking, he brings a great soul filled with full comprehension of the occasion to the task of solving a great problem, of meeting a great need. And so with ideation;—a man will think great ideas only when he feels a great need with which he associates himself and when he has prepared himself to meet that need or any other great demand by living right beforehand.

The Urge  
of a  
Great  
Need

If you would prepare yourself to think great thoughts which can be developed into great ideas and beautiful ideals you must live true to the best of your nature. You must habitually give freedom to your best impulses. You must not check every forward step by thinking "I can't," "it can't be done," "impossible," "what will people say."

Give  
Freedom  
to Best  
Impulses

Live true to your best promptings, undertake any worthy endeavor. Let no amount of failure discourage you. Every great achieve-



ment has been accomplished by hard work, infinite pains, tedious experiments, the correction of repeated mistakes, the overcoming of repeated failures.

Persistent Effort      Not even Edison succeeds the first time he tries, but he has to work for weeks, months, and years to achieve the successes that people with less genius for sticking to it acclaim as the happy thought of a wizard. And even then, he has not yet realized a tenth part of his dreams. Yet he does not allow the sneers of the unbelieving nor even his own failures to discourage him; he just keeps on trying.

Dream Without Limitation      If you would make great ideals you must have an unshakable confidence in the fundamental goodness of the universe in all of its manifestations. Contemplate the beautiful, the good, the true.

Look for and find the beauty and goodness in all things. Love, help, trust, your fellow-men. Give freely of your best. Do not count cost too closely. Cultivate the faculty of apperception which sees all of everything and more, sees all that merely belongs to it. Keep



the heart of the day-dreaming child, who dreams without limitation.

The  
World's  
Great  
Workers

The man who keeps the ideals of childhood until the development of his powers supplies him with the power to achieve, will be one of the world's greatest workers. Work for the things of which you have dreamed. Work for them, fight for them is necessary. Prove their beauty, usefulness, and worth, and defend them against all who would tear them down. Think all your thoughts out into full completion. Do not be satisfied with half-ideas. Make every idea a complete model of the best way in which to do the thing with which it deals. Remember that there is nothing worth while in the world of man's making which has not first been made as an idea.

Ideas as  
Models  
for  
Effort

Every great machine is but an expression of an idea of a machine that preceded it. Every great project is built upon great ideas. Constructive thoughts are all ideas. All artistic creations express ideas.

It is the amount of idea which we find in a bit of artistry that determines its lasting



value. An artist must be an idealist. And remember that ideas are good only if they are used as the models for efforts, they are not worthy when made only for themselves and then are never embodied in useful forms of expression.

Imagina-  
tion in  
Ideation

Desire for more beautiful and better things stimulates the imagination and imagination is one of the chief sources of ideation. It must be the sort of desire that works for what it wants, the sort that is coupled with industry. It must not be the sort of desire that sits under a tree and wishes, but the sort that gets out under the hot sun and digs.

Concen-  
tration

One of the most important factors in the creation of worthy ideas and high ideals is concentration. One must be able to think of one thing at a time, he must give the attention to one thing alone until he has mastered it if he wishes to have correct ideas. The man who always mixes his thoughts, who compares ideas before he has mastered them never has correct ideas about anything. Nothing is more confusing to me than for some one to try to read something to me and comment on it at the same



time. I want them to read what they have to read so that I may get what the writer has to say and then after I have his viewpoint I am ready to listen to what they think about it.

One Thing  
At a Time

When you read a book, or listen to a lecture, or look at a picture, or study a machine, if you want to find out what the maker had in mind, give your whole attention to the thing you are studying until you mastered it, and then, and only then, consider what you think about it.

When anyone comes to you with a business proposition treat it in the same manner. Find out what the other fellow has to say and then make up your mind about it. Do not try to make up your mind before you know what there is in it. Learn to do one thing at a time. Even if you are interrupted at an important place, learn to drop what you are doing, dispose of the interruption and then come back to your task. Do not try to dispose of the interruption and your task at the same time.

Give yourself wholly to what you are doing, especially when you are creating or studying ideas, for these are the finest of all the



Reaping, mind's creations and they must be pure and  
Health, unmixed to be their best.  
Wealth, and  
Happiness

Do not be afraid to idealize life. Dream,  
love, work, trust life, and keep on working to-  
ward worthy goals and you will certainly reap  
a harvest of health, wealth, and happiness.



REVIEW QUESTIONS.

SECTION XLII—IDEATION.

1. Define Ideation.

2. Define Idea.

3. Define the Ideal.

4. What is the difference between thoughts and ideas?

5. What is the difference between ideas and ideals?

6. What faculties contribute to the formation of ideas?

7. Why is an idea more useful than a thought?

8. When would a thought be more useful than an idea?

9. What is necessary to the thinking of great ideas?

10. What is the greatest idea you know?

After having seen your answers graded and your weak points strengthened, write correct answers and retain attached to Section XLII.

Sign here \_\_\_\_\_