

[*TWENTY-THIRD EDITION.*]

# REGENERATION.

A Discussion of the Sex Question from a  
New and Scientific Standpoint.



.....BY.....

PROF. S. A. WELTMER.



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PROF. S. A. WELTMER,  
Originator of the "Weltmer Method" of  
Magnetic Healing.

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TO THE TRUTH-SEEKER  
THIS BOOK  
IS DEDICATED.

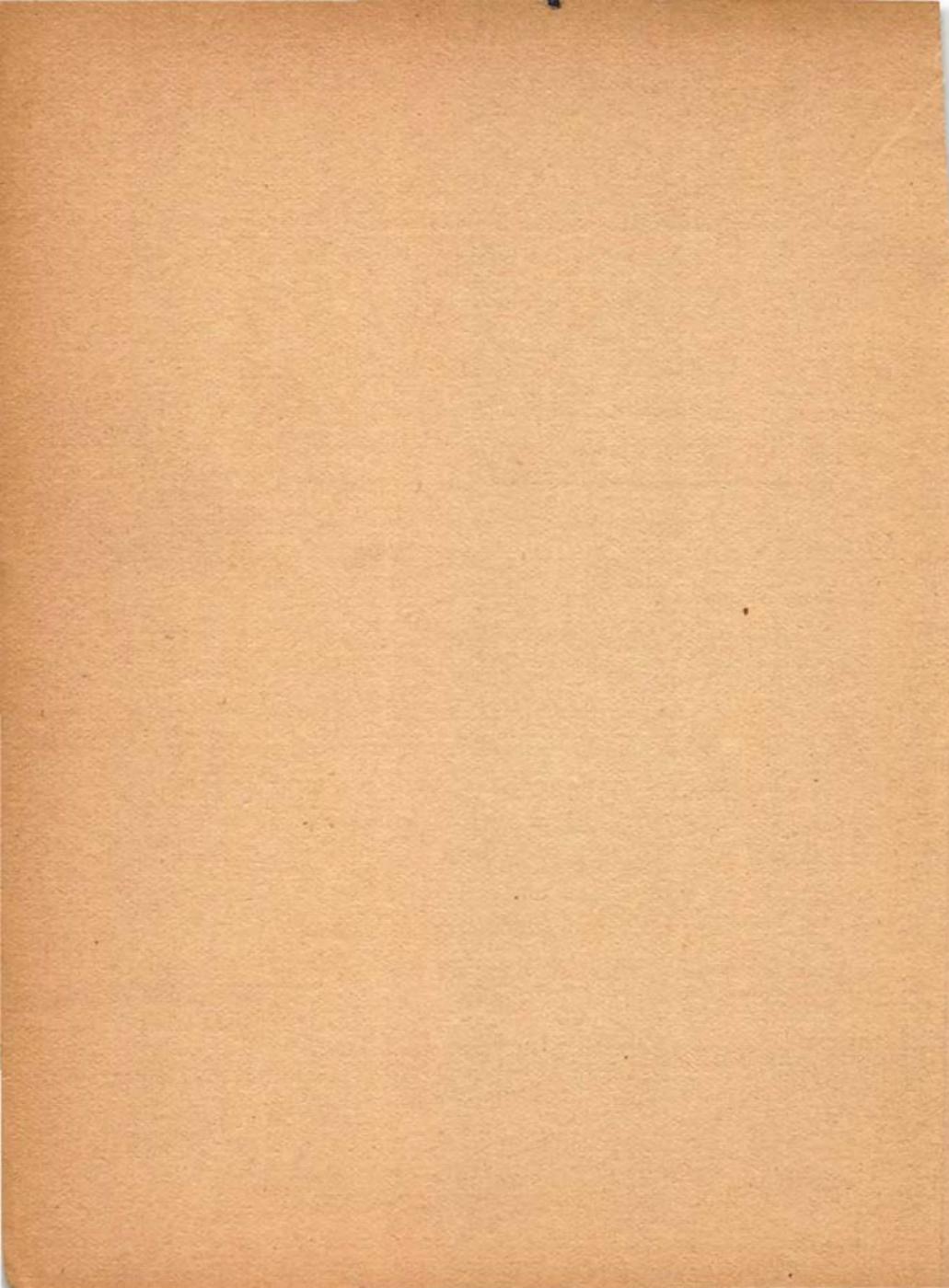
## PREFACE.

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The phenomenal sale of this book, which amounts to one hundred thousand copies per year, has been a source of great satisfaction to the author, because he believes it evidences the fact that the book is filling the purpose for which it was written.

The reader will notice the frequent use of the personal pronoun "I" throughout the book. It was with some hesitancy that the author decided to write in the first person; but, as he was to a great extent relating his own experience, and as he was giving to the world a truth that he alone had recognized, he finally decided to write in this way.

That the teachings of this book may lead mankind to the goal toward which all are working—perfect manhood and perfect womanhood—is the author's sincere desire.



## INTRODUCTION.

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The creative force in the human mind and body is sex force. The law of attraction is an expression of this energy in man, in plant, or in animal. This same force which generates a substance in the human body, and which, if used according to the laws of Nature, will reproduce the race and perpetuate mankind, is the same force which, if turned inward instead of outward, will regenerate the body, strengthen the mind, build up the character, and develop perfect self-hood.

The world is most woefully ignorant on this vital question, which presents itself to every student of man, as a creator, as a builder, as an inventor, as a teacher, and as a being.

The *sex* principle is the *life* principle. Impair the sex principle in a young person or a young plant, and its growth is stunted, its development is arrested, its days are shortened, its pitcher at the fountain is broken, the silver thread is snapped asunder, premature age begins to assert itself, senile debility sets in.

All the discouragements that blasted hopes can picture appear before the life of the young person. A consciousness of his own weakness and his lack of creative force overwhelms him, the insane asylum looms up before him; his self-condemnation dooms him to early death or mental derangement.

Compare this with the sex principle or the germ in the plant. If a plant begins to grow and the canker-worm commences to gnaw at its vitals and to destroy the germ within, which is the life principle, there can never be complete growth or fruition.

There is no intention on my part to conform to any established doctrine upon this subject. In the presentation of this work, no respect is paid to existent authority. The propositions laid down here, the claims made, the attainments indicated as possible, the development shown, and the methods of securing the attainment, are given to the world without fear or favor. The rewards offered by an understanding of this doctrine can only be received and enjoyed by those who are willing to put to the test the directions given in this book.

The following is a statement of my own, and to comprehend more fully what I mean by it you must bear in mind the meaning given by me to the terms I use, regardless of whether the meanings attached perfectly agree with existent authority or not.

There is no word in the English language to which you can attach the same amount of mean-

ing, or that has so much to do with the life of the person who entertains the thought, as the word "*belief*."

Let me make clear to you what I mean by the word "*belief*."

*To believe a thing is to assume it to be true.*

I do not mean by the word "*belief*" that I *accept* a statement to be true because that statement is made by someone whose veracity I do not doubt or by some person or book that has been adopted by scholars generally as authority; but, regardless of what Webster or Worcester or Spurgeon or any other great man has determined *belief* to be, when I use it in this book I invariably mean to convey the idea that I *assume* the *truth* of a proposition. Having made plain what I mean by *belief*, notice the definition that follows:

*Belief that leads to trial is faith: trial (faith) proves the truth or falsity of the proposition under*

*consideration, changes belief into knowledge, and knowledge thus obtained is power.*

If you can understand that I invariably mean, by *belief*, the *assumption* of the *truth* of a proposition; by *faith*, the *test* of that truth by *trying* it; by *knowledge*, the *result* of trial or faith—you can understand why I make the statement that I have no respect for authority, from the fact that all propositions laid down are proposed with the express purpose in view that the reader will make the effort by actual trial to demonstrate the truth or falsity of each proposition presented.

When I use the word "*faith*" I do not have the remotest reference to the meaning attached to that word by the religionists or the church; for that class of people invariably regard *faith* as something inherited or acquired, either through supernatural or priestly intervention.

*The study of this subject will bring mankind before the mind as the proper study of man.*

To those persons who have made any study of mental science whatever the foregoing explanations are entirely superfluous; but to one who has never entered the realm of this great work it will sound obscure and intenable, and the results of such study as I indicate herein will seem unattainable.

In preparing the reader to comprehend the following chapters of this work, I deem it necessary to call his attention to the statements which follow as cardinal principles:

The *body* is *not* a creator.

The *mind* is the man.

Man is all mind; the body is what the mind makes it, and is the result of what the man believes.

In using the term "*man*" I use it in its *generic* sense, which includes *both* sexes.

Man has but one power through which he can act.

That power is the *will*.

Every particle of bodily tissue that has ever been added to a human body originated in the form of a secretion brought into existence by the exercise of the will.

The exercise of the will is an *intention*.

To those who clearly comprehend the foregoing explanations I offer for consideration the following *law*:

*Every secretion in the human body is formed as the result of an intention exercised by the will, either consciously or unconsciously.*

By this I mean that these secretions are formed with our knowledge or without it.

The body is that tenement or tabernacle in which the man dwells. His body belongs to him. He can make it what he chooses by *intention*, providing his intention is exercised in that direction. However, before he can exercise these powers, he must assume that he possesses

them; this is *belief*. He must assume that if this power is sought and found, it will bring to him that which he wants. Having assumed that this kingdom is within, and having delegated to it its powers, he can seek it in only one way—by trying to use it.

There is no attainment impossible to the man who knows how to use his will, and there is only one way to *use the will*, and that is by *relying* upon it.

# REGENERATION.

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## CHAPTER I.

### GENERATION AND REGENERATION.

By the word "*generation*" I mean that power in man which will reproduce the race. By the term "*regeneration*" I mean the rebuilding of the human body, and in the use of the word "*regeneration*" I have no reference whatever to the usually accepted meaning of the term, which is supposed to be the purification or sanctification of the soul. I regard the soul and the mind as one; as a spark from divinity, in divinity's image and likeness; perfect, eternal; existing before the world was; needing no regeneration, any more than the Christian's God needs reorganization. Hence all the arguments I shall

make in this little work will refer to man's control over his body and its forces, regarding the mind as the man.

The laws of generation have been known and thoroughly discussed by the scientists of all ages, but the peculiar missing link in the economy of man's nature which has escaped notice is that any other substance is formed in the human body by sexual exertion or sexual passion besides semen in the male, or the seed germ in the female. It will not require more than one moment's reflection in the mind of any sane man to comprehend that all creative energy is sex energy; that life is sex, that growth is sex; that energy in either plant or man that increases or grows, or becomes stronger or expands, is sex energy. In order to make myself clear, let me state that there are two substances formed in the human body instead of one, by sexual exertion. I hold as untrue the statement

that semen in the male and the seed germ in the female are the only sexual fluids formed. My investigations have proved conclusively to me that the seminal fluid, when once formed, is never changed to any other substance; that it *cannot* be reabsorbed by the system and appropriated to the use of the body; that, when once formed, it has no other purpose, nor can it be utilized for any other purpose, than the reproduction of the race. The same theory is held with regard to the seed germ in the female.

I assume the following law as immutable:  
*All creative energy in the human body is generated in the sex organ, and is indicated by the erection of the tissues of that organ.*

Children of both sexes, before reaching the age of puberty, invariably awaken in health with all parts of the erectile tissue in the sex organ distended. This, by scientific investigation, has been determined to be the growth of

that child, added during the night. This nervous fluid, which is not semen, is taken up as soon as the child is in a waking condition by the absorbent glands, and by them distributed over the body.

My own experience proves this statement to be true, and it is verified whenever I note the effect that secret vices have upon young people—impairing their health, stunting their growth, and blighting the lives of such of them as have been unfortunately led into such habits.

Growth is merely an expression of sexual desire.

The human body is the most perfect animal organism in existence.

Man is the only animal having a brain capable of reasoning upon differences that differ.

Man as an animal was more perfect, physically, than he is as a man.

There was a time in the history of mankind

when the seminal fluid on the part of the male was never ejected except for the purpose of reproduction. *When man learned how to prostitute this force, he is said to have fallen from his position of innocence to a knowledge of good and evil. The fact is, he discovered evil; he had known only the good before.*

I know that a number of my readers will question this statement, but they need not question long; all they need do is to investigate. The result of this investigation, if it is made honestly, will result in the foregoing conclusions.

The most important question which man can discuss to-day is, whether or not he can govern the formation of the secretions of his body by the exercise of his will. I know he can.

However, before any attainment is possible, man must assume its possibility. Allow me to repeat again, that there are two distinct fluids formed in the human body, by and in the sex

organ, as the result of the exercise of the conscious or the subconscious will. One of these fluids is semen in the male, or the seed germ in the female. The other is growth in the child, and new energy or additional life in the full-grown man or woman. Procreation requires the formation of the one fluid, life and growth the formation of the other.

Procreation in the early history of the race furnished the only reason for the sexual union, or for the cohabitation of the opposite sexes, and until man learned to abuse or waste his power, this was the only use made of it.

It is probably a deplorable statement, but nevertheless true, that man and the goat are the only animals that are known to cohabit except with the intention of procreation. These are the only animals that sow seed where seed was sown before, or waste their substance for the purpose of gratifying their sensuality. Mar-

ried people are not exempt from this fault. In fact, the most ruinous sexual excesses are indulged in by married people; justified by the marriage relation, but just as sensual as the most illegitimate libertinism.

During my experience as a healer, I have come in contact with thousands of married people who were sexually impaired, not through any intention to violate Nature's laws, but on account of their ignorance in regard to the real purposes of these faculties and forces within themselves.

These people were not guilty, as was the Prodigal, of wasting their substance in a strange country, nor could you charge them with guilt at all. They merely suffered from ignorance of the fact that the sexual relation has any other office than that of procreation or sensual gratification.

Hundreds of married men and women have been brought back to the "Father's house" by being made to realize that the kingdom within, which is their real self, is able to restore unto them their lost treasures.

The idea of motherhood or fatherhood is one of the most sublime and far-reaching thoughts that can possibly be entertained by the human mind. But man can never appreciate the grandeur of these positions until he can be brought to fully comprehend himself, not only as a creator or a generator, but as a regenerator.

Growth and regeneration are the same; both creative, both inherent in man.

During the seventeenth century, a Spanish cavalier, having incurred the displeasure of his country, started out to discover, in a material way, the fabled fountain of perpetual youth. Every reader of history knows the result.

Chemists have made futile efforts to dis-

cover a life principle; naturalists have discovered that life exists in everything; electricians have been able, by constructing powerful dynamos, capable of almost incredible motion or vibration, to harness the life element of the material universe, and have out of the unseen forces brought a power that seems unlimited in its potency, and have sent it pulsating through the centers of commerce. They have made the world wonder, and the scientific investigator of twenty-five years ago would to-day stand aghast, incapable of comprehending the wonderful progress made by men who have answered **their** own questions. Should he ask an Edison or a Tesla how these things were done, he would be answered by each of these inventors that it is in this way or that way, and the method of procedure would be explained to him, and so far as the questions *how* and *what* are concerned, the questioner would be amply sat-

isfied. But, not content with such a superficial examination of the subject, he would propound another query, which would be in this form: "Why is this so?" To which question our honest inventor would be compelled to reply: "It is not known."

No man has ever tried to explain why these life forces exist, how they exist, and in what manner they are applied, except Jesus Christ. His explanations were misunderstood, His definitions were misinterpreted, His directions were not followed. His doctrine has been covered up and its foundation principles hidden by all this mass of rubbish, through which only an occasional ray has sparkled. These rays were caught dimly by such minds as Milton, Bunyan, Spurgeon, Emerson, Wood, Wilmans, and others of lesser mental training. These pearls have been cast before an unappreciative public; they have only here and there been understood,

and by the masses have been trampled under foot. Occasionally, some of those to whom the word of life has been given have turned about to rend the giver.

When man begins to look about him for a solution of the problem of life, he finds himself bewildered. He seems to be in a maze of contradictions, in a labyrinth of confusion.

If he is serious in his investigations, he falls on one side or the other. He either becomes an optimist or a pessimist. He either assumes to believe everything or to believe nothing. He is either an unquestioning creature of circumstances, as an optimist, or doubts everything, assuming the position either of an iconoclast or an agnostic.

After man has looked without in every direction, delved deep into the mysteries of geology, paid a visit to the stars, revelled in the wonders and the beauties of natural history, enjoyed his

analysis of the vegetable kingdom in the ultimate study of botany, pondered and experimented in the chemical laboratory, exhausted the resources of the electrician and carefully reviewed the evolution of mechanics, he is still bewildered, knows not which way to look, sees no way out of the difficulty; he does not comprehend that the evolution of all of these sciences and their achievements were only possible through the *evolution of Man*.

For a solution of this problem let us turn to the statement of the lowly Nazarene: "For behold, the kingdom of God is within you." (Luke 17:21.)

To the one who has given very little or no study to this question of sex, or who has looked at it entirely from a standpoint of medical knowledge, or in the study of man socially, the above allusion to the words of Jesus would seem out of place; but when we look underneath the

surface and begin to comprehend underlying principles, we are led to the conclusion that man, before he can exercise the greater powers of his nature, must understand more fully his greater self.

We may resolve man into one of two categories. We may assume the position of the hygienist, and say, "What you *eat* is what you are," or that which goes into a man will ultimately produce certain organisms, certain traits of character which will create a brain capable of thinking only certain thoughts; or we may take the other side of the question (which was assumed by the patriarchs, Job, Solomon, and Jesus Christ, and later on by some of the brilliant minds of the present century, such as Emerson, Wood, Wilmans, and others), that "As a man thinketh in his heart, so is he." If thinking a thing determines the character and life of a man, then that force in man out of which this

thought springs must be the creative part of his nature.

We have determined, then, to assume the latter position, that ALL IS MIND; that the body is an external expression of the man's thoughts or beliefs; that man has a specific use for each part of his body.

He uses his brain not only to think, but to direct every action and motion of his body; to form every secretion; to produce growth, development, health, strength, renewed energy, life, and whatever else he wants.

\\ A brain, however well developed it may be, is of no use to its owner unless that person knows how to exercise the WILL in such manner as to bring out his mastery. 5

I do not recognize for one moment that the brain has anything whatever to do with the production of mind, but man's knowledge has everything to do with the use of his brain. Then

let me state my position again, that *man is all mind.*

He uses his brain to think, his hands to work, his feet to walk, his lungs to breathe.

He uses his heart not only as a safety-valve to his system, but as a great electrical dynamo, which, having received the life forces through the inhalation of the lungs, pumps away, keeping the entire body in equilibrium.

He uses the perspiration glands of the skin to throw off the waste matter that accumulates near the surface of his body.

He uses his kidneys, as a magnet is used in our great flouring-mills, to catch up and carry out the impurities of the internal organs.

The intestinal canal is used by the same will to carry the solid and liquid nourishment, which is received into the body, through a long and tortuous channel, thus giving the absorbent glands a chance to take out the nourishing or

life-giving substances contained in this food. This having been done, the colon, which is the waste-basket of the system, the receptacle for that part of the food which cannot be appropriated, receives this dross, and, after having collected a sufficient amount, throws it out into the world, thus relieving man of the material he cannot utilize.

The lungs take in more life than any other of the organs in the human body. In addition to this, they are used to throw off the gaseous impurities that have accumulated during the day, and which are too fine or obscure for the other organs to handle.

In the same manner and with the same amount of intelligence, either consciously or unconsciously (consciously if he knows himself, unconsciously if he does not), man forms in his body a secretion that goes to the upbuilding of the body, and also forms another secretion by

the same means, that generates a new human being.

All of the foregoing statements, with the exception of the last (and even a part of the last statement), every student of physiology or hygiene is willing to admit.

The whole purpose of the foregoing statements is to prepare the reader for the discussion and explanations that follow.

To make myself understood, I shall discuss for a few moments *Man*. Man has always existed, but not as an individualized intelligence; and he will always exist. Life has always existed and can never cease to exist. Life existed before there was any material universe.

Before the electrician can attract the electric current from the invisible ether, he must construct a machine which can produce vibrations rapid enough to confine and hold one of these sparks and its successive counterparts. In

the same manner, man evolved an individuality, but could never assume it until there was a normal body with a sufficiently developed brain power for occupancy.

Could we but comprehend it; could the veil of ignorance that enshrouds us be lifted, and we be allowed to look into the storehouse of knowledge, such as the prophet or seer was allowed to look upon; "Could we but climb where Moses stood, and view the landscape o'er;" could we experience what Paul did during the time when he says, "I know not whether I was in the body or out of the body," we would be able to comprehend what he meant when he said, "Eye hath not seen nor ear heard, neither have entered in to the heart of man, the things which God hath prepared for them that love him."

One of the debated questions among students of ethnology is the point at which life actually begins. Moses seemed to have a very

good idea of the beginning of man, and probably when we consider the time at which he wrote, the allegorical statement of man's origin as recited by him was as plain as any statement he could make, and is without doubt the only one that would have appealed to the understanding of the people at that time.

Let us consider the birth of a child. It requires, from a physical standpoint, nine months after the germs of life have united, male and female, to produce a complete physical organism, an embryonic body, which at the end of this period of gestation is ready for the occupancy of man.

Man is in existence in the form of life—unconscious, however; but when this life finds a new body empty, it enters the body when the first breath is taken, and a new condition sets up. Instead of being a prepared receptacle for the influx of life, this little infant body becomes

a dwelling-place for man; thus we can understand that Moses had this same idea when he said, "He breathed into his nostrils the breath of life, and he became a living soul."

Our materialistic friends, who think that mind is the result of brain-culture, should try to explain why this newly born man calls out for life, and more life, before he has had a chance to develop this wonderful brain.

The brain is an *organ* through which we communicate our thoughts to other organs in our bodies, and receive impressions from the outside through the media of the senses.

The brain is entirely unnecessary, so far as creating our mind is concerned. The mind goes on growing after death, but the quality of our brain depends entirely upon its exercise by the mind. Great men have by great thoughts developed a finer quality of brain than others, which leads people to think that a great mind is the

outgrowth of a fine brain; when, if they will look upon the brain as any other organ of the perishable body, they will see that it is but the organ through which the mind finds expression.

When I use the term "materialist," I have no special reference to the atheist or the agnostic, but include the Christian, and especially the minister of the gospel, who, with loud-mouthed acclamations, proclaims the letter of the law to be true, but denies the spirit thereof. In fact, the most materialistic people I have ever seen, and those who most vehemently cry out by their actions and with their language, "Crucify the truth! Kill it!" are the most pious people that we have in our country. I mean pious from their own standpoint.

I, and all other mental scientists, invariably mean by the word "*mind*" the same power that Jesus Christ denominates the "kingdom of God within you." The reader may ask the question,

“How do you know this to be true?” I refer him to the original proposition. Any man can demonstrate within twenty-four hours the truth or falsity of a proposition by actual trial, if he understands how to try. He can follow the plain and simple directions of Jesus and demonstrate the proposition to be true. Christ’s statement in the clearest language is: “Whosoever cometh to me, and heareth my sayings, and doeth them,” etc. He teaches emphatically that the kingdom of God is within man. The logical inference would be that any man who is disposed to think for himself, when he reads the statement of Jesus, would know that the kingdom of God in man *is man*.

Jesus himself states, in the most emphatic terms, that what a man eats or drinks or what enters into his body defiles him *not*, but that which comes out of a man defiles him, emphasizing and reiterating the same old statement, “As a man thinketh in his heart, so is he.”

Let us take another phase of the question. Jesus ascribes to the kingdom of God the power to add to man all things, and even tells man that having sought this kingdom and found it, he becomes equal with God, that he experiences a new birth, and that this new birth constitutes a consciousness of hidden Godhood. Having attained this knowledge, having known this truth, man becomes FREE—*free* from the law of sin and death; he assumes not only fellowship or heirship with God, but he is equal in every sense with Jesus Christ, being a joint heir with Him. In other words, if we take Christ's own explanation that the Christ in Jesus and the Christ in us is the same, it is infinite life—it is the kingdom of God within us, and within us are all the potentialities that exist. Do not lose sight of the fact that the promulgation of this principle, the statement of this truth, is what cost Jesus Christ His life.

With this understanding of what man really is, we are prepared to consider that whatever a man learns to think for himself is what he will become.

It is safe to say that there has never been in the history of the world a man who has built up a great reputation, or a great fortune, or attained greatness in any sense, who has not done so as the result of relying upon or trusting this kingdom within.

The man who understands anything about *mind* can easily see the logic of the following statements: Those people who were familiar with the physical form of Jay Gould (who, while he was very small in stature, was the most conspicuous figure for years on Wall Street) supposed they had seen the real Jay Gould.

By a little study of the stage and the characters it produces (if the physical conformation of the man had anything to do with his real self)

the imitative genius of the American would soon devise the means of "making up" that which would have the effect of bringing to him the success he imagines to be the result of a mind that has been constructed out of brain-culture.

What would you think of the man who, wishing to be as successful as Jay Gould, would try to whittle himself down to the personal appearance of that great financier?

What would you think of a man who, in order to be successful in the iron business, would begin to cultivate the personal appearance, the manner of walking, and all the other acquirements necessary to look, act, and feel like Andrew Carnegie?

What would you think of the ambitious country school-teacher who, thinking, as the hygienist tells him, that he can make his body what he wants it by eating certain kinds of food,

would begin to groom and fatten himself, preparing to make a success in the meat business by cultivating the physique and facial expression of Philip D. Armour?

If there is a more vapid, puerile, senseless person on earth than the man who takes the position that "What a man eats is what he is," it must be a woman who takes the same view.

I recall an incident of this kind that came under my own personal observation. A young school-teacher, who had a great ambition to become an orator and had chosen Chauncey M. Depew as his ideal of the after-dinner speaker, spent two whole winters, and all the idle moments he could command while farming during the summer, elongating his nose, pulling up his ears and training them back, growing burn-sides, assuming a wise look, and committing Mr. Depew's speeches to memory—only to forget them at once. After two long years of this kind

of grooming, he made his *debut* at a social gathering in the country, forgot his speech, blundered along, and, in his own estimation, stultified himself. A year later he came out of his trance content to be himself, and satisfied in his own mind that he could no more be a Chauncey Depew than he could be his own mother.

I would not be surprised to hear of our hygienic friends declaring that they will not eat pork for fear some energetic shoemaker may at some time want to search for bristles on the backs of their necks.

I am well aware that the average reader will not believe, on the first reading, the statements contained in this work. All I ask of him is to hear what I have to say. The only way in which he can know what I know is to assume that the propositions laid down are true, and try them.

The statements that I make are not mere beliefs or mere assumptions; the attainments

held out to the reader are not visionary probabilities; they are absolute truths.

I have been too busy in the last few years to talk to people about the things I believe. My position is this: *The things that I believe are the things I do NOT know.*

Beliefs, so far as I am concerned, are merely assumptions, and must be turned into knowledge before they are of any account to the world.

That man can, at will, form in his body whatever secretions he desires; that he can bring to himself health, life, strength, wealth, position and friends, and whatever else he wishes, I not only know to be true, but I know to be possible.

There is only one *drawing* power in this universe, and that is knowledge.

Knowledge can be obtained in only one way, and that is through the exercise of faith. Faith never existed without being preceded by belief.

Assuming a possibility is belief; making the effort to realize this possibility, *trying it*, is faith. The result of this trial is knowledge. You learn that the belief is either true or false, but the result of the trial is knowledge, and *knowledge is power*.

Faith in itself cannot save man, but it is a saving influence. Knowledge alone saves or frees the seeker. *It is just as important to know that a statement is false as to know that it is true: the knowledge of falsehood saves one from error; the knowledge of truth makes one FREE.* "Ye shall know the truth, and the truth shall make you free."

## CHAPTER II.

### POSSIBILITIES.

Heaven is not reached at a single bound,  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

—*J. G. Holland.*

It pays to make haste slowly, to look before we leap, to know well the ground upon which we tread. In the study of man we must proceed from the known to the unknown. We must have a starting-point.

One of the failings that has distinguished the writers of all ages is their great concern about man's origin, where he came from, and where he is going. Man has only been discussed hypothetically. The religionist has drawn entirely from a realm that he regards and profoundly boasts of as supernatural. I believe, or

rather know, that I can discuss man only as he is. I am content to talk about man as I find him, the particular man that I can see and with whom I can be. I am willing to let the dead past hold its buried dead, and meet the future when it comes. The great important time to man is the *eternal NOW*.

There was a time in our history when we knew nothing; hence, *all we know is what we have learned*, and all that we have learned that we can make use of is knowledge. Information is of little use to anyone except as a basis of investigation. We might, with Longfellow, say: "Lives of great men all remind us, we can make our lives sublime," etc. Information is at best only a statement.

We consider the achievements of man, we believe his statements to be true, we do not *know* them to be true, and if a statement made by anyone is of such a character that we cannot

put it into practice, or cannot prove its truth or falsity, it is of little use to us, and, as Solomon states it, "all vanity."

The only statements given us that have any intrinsic value are those which contain in them a proposition that can be put to trial or tested.

Faith, as generally viewed by the religionist, is not practical. *Faith*, as I define it, *cannot fail*. Using the term "faith" as I do, it is a scientific term, and invariably means the same thing—*i. e.*, the actual trial of a belief, for the purpose of ascertaining its truth or its falsity.

The trial of a belief always proves what we believe to be true, or proves it to be false; in either case it changes belief into knowledge, and knowledge alone is power.

Truth is eternal, co-existent and co-acting with Divine force, Divine mind, and creative life. To know the truth completely would be to become entirely free. Most people can grasp

the thought that man is by nature a free moral agent, although but few moralists of modern times have had the courage to declare man's absolute freedom. Occasionally one of the sages, prophets, or seers made this declaration, but the records of the past give us but one character who fearlessly advocated the unity of God and man, and made his statements in such a manner that they could be grasped by his hearers. That personage was Jesus Christ. He declared the only power that could be sent out into the world, that would change the world, that would change man from his lost and ruined condition, was thought, or, as He expressed it, the *word*. The beautiful Parable of the Sower is probably one of the clearest enunciations of the New Testament scriptures that throws light on this point. In this we see clearly that the seed sown is thought or the word of truth; that the ground or soil into which this seed is sown

is the heart of man, and the harvest is the result of the manner in which man receives and appropriates the truths stated.

I have had the experience of being considered, by friends and enemies alike, an infidel, an agnostic, a biblical enthusiast, a fanatic, and a scientific man; and have been viewed and determined to be, by my critics, almost every kind of a literary character that can come under the head of criticism.

Some have said that I am a spiritualist, some that I am a Christian Scientist, some that I am a mesmerist, and so on without end. The truth of the matter is just this: I *believe* the Bible to be true from beginning to end; further, I *know* some of it to be true. This latter statement not one person in a million can make; more of the lay members than ministers can make this assertion with truthfulness.

With regard to the statements of our scientific investigators I will say: I have the greatest respect for their investigations, and assume that the results of these investigations on their part are true. I assume that the statements of every scientist are true until by actual trial of their propositions I prove them to be false. In this case, I unhesitatingly state the results of my investigation without criticising the scientist who makes the opposite statement.

I carefully refrain in this work from entering into a discussion of the origin of man, and would refer the reader to many excellent works on the subject of the evolution of man from physical and moral standpoints. So many exhaustive works have been written upon this all-absorbing subject in recent years that the investigating student has at his command in the literature extant the results of the scientific investigations of the most brilliant minds of the

present century; hence I am content to assume all the truth there is in evolution, and have, as I have stated in the preceding pages, been willing to discuss man as I find him.

✓ The greatest battle in which the race has engaged is now in progress. It is not a battle of cannon and sword; it is a conflict of ideas. It is not to be destructive, but constructive. It will not be a destroying warfare, but a fulfilling. It will not promote discord, but will insure harmony. It will not knit the human family together in combinations and associations, lodges and congregations, but will individualize the race, and each person will stand alone, recognizing within himself all the potentialities that exist, recognizing within himself all the Divine principles—the Christman—which is his own self-hood, constituting, as I declare, a part of the perfect whole.

When man sees himself thus, he will see

that this kingdom within is not within him only, but is within *all* men. He will at once be interested in bringing the rest of his fellow-beings into a consciousness of his oneness with Divinity, and he will add his influence in helping to hasten the time when no man will need to ask his neighbor, "Know ye the Lord?" (the law), for all shall know Him, from the least to the greatest.

The reader will pardon this digression from the regular work in hand, and understand my desire to convey the idea that before he can follow out the specific directions which will follow in the next chapter, he must be able to comprehend that all power, all potentiality in any sense, to create or to destroy, exists in the mind; and the *mind*, and not the body, is the *man*; that *mind*, *soul*, and *spirit* are one.

Before he can even attempt to exercise the will, to bring about the conditions described in the foregoing pages, which will be critically an-

alyzed in the following pages, he must be willing to assume as true the following propositions:

*All power to create or to destroy is in the mind.*

*Man is all mind, and, as an individual mind, occupies a material or physical body of flesh and blood.*

*The creative force in the human economy is sex force.*

*The same force which perpetuates the race is that which perpetuates or regenerates or rebuilds the human body.*

*The substance which, transmitted from the male to the female and united with a similar substance supplied by the female, generates and brings into existence a new human being, is not the substance which produces growth or life. There is but one power which produces either new members of the race or new tissues in the body, but the substances from which these two results are produced are entirely different.*

*All creative energy is generated in the sex organ,*

*and is indicated by an erection of the tissues of that organ.*

*Every secretion of the human body is formed as the result of an intention exercised by the will, conscious or subconscious.*

*Man can by intention control the formation of either secretion.*

*He can generate health, strength, courage, and power for himself, or he can generate that fluid, semen, which, if properly disposed of, will perpetuate the race.*

When he shall have learned to form in his body any secretions he desires, he will have secured the keys to the kingdom of heaven, he will have learned to add all things unto himself, he will have become his own master, he will have found eternal life, he will have learned the secret teachings of the priests, he will have discovered "the stone that the builders rejected," and will have made it the head of the corner in his life.

## CHAPTER III.

### FINDING THE KINGDOM.

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—*Hebrews 11:6.*

The reader will lose every one of the following directions unless he can understand the statements already given and bring his mind to the conditions of belief that will require him to assume the truth of each statement, and to try it.

Every statement in this book is based upon the assumption that all the power possessed by man is in the *mind of man*; that when I state all power to create or to destroy is in the mind; that the mind is the man; that your mind is *you*, I state exactly the same proposition that Jesus Christ did when He said: "The kingdom of God is within you." (Luke 17:21.)

11 When I tell you that your first duty to yourself and to humanity is to seek these powers which lie dormant within you, and that if you seek and find them by trying to use them, you will find in yourself the power to add to yourself whatever you wish, whether that be health, wealth, friends, position, or happiness in any of its phases, I state exactly the same thing that Jesus Christ did when He said: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." 11

When I tell you what you can do for yourself and explain how to proceed, promising you that if you do these things the results will be health, prosperity, happiness, friends, position, and all else that is good, I simply reiterate in different language the same instruction that Jesus gave His hearers when He said: "Who-soever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which

built his house upon a rock: \* \* \* and everyone that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man, which built his house upon the sand," etc. (Matthew 7:24-27.)

The foundation which holds the house to its moorings, regardless of the cyclones of public opinion or the storms of public criticism, is *experience*. The man who assumes a thing to be true, tries it and proves its truth or falsity, changes his belief into knowledge. Knowledge and experience are the same. Information received in any other way is *not* knowledge.

I have repeatedly defined belief to be the *assuming of the truth of a thing*; study closely the following statement:

*Belief that leads to trial is faith, or belief on trial is faith; trial or faith proves the truth or falsity of the proposition under consideration, changes belief into knowledge, and knowledge thus obtained is power.*

There is no royal road to learning; there is only one way to *know* a thing, and that is through *experience*, which is the *result* of *trial*. Information and knowledge are not the same by any means; and any man who claims to have knowledge, and who has obtained it by any other means than through experience, has climbed in by another way, and is a "thief and a robber."

To understand how to find the kingdom, one needs but to know what is meant by auto-suggestion. I am not trying to teach you something you do not know, but I want to teach you what you *already know*, but *do not know that you know it*.

Everyone has practiced auto-suggestion more or less in his life. I will take one auto-suggestion as an example:

Lie down at night with the thought in your mind that you will awaken at some hour other

than your regular hour of arising; this thought takes possession of your subjective or subconscious mind and holds it; the *kingdom within*, or *you*, stands guard over your body, keeping exact time, and at the proper hour awakens you, or brings your body out of the sleep. This thought, originating in *yourself* and operating upon yourself, is an *auto-suggestion*.

Before we can act on auto-suggestion, we must assume that the power to perform the work indicated by such suggestion exists in the mind; hence the first thing we need is belief.

We must assume that the power to do, to act, or to perform the work we give our minds to do *exists* in the *mind*; but before we entrust the mind with this work, we must have a clear conception of what is to be done. In order to regenerate the body, we must conclude or assume to be true that the power to generate life and health is in us; we must know where it is generated and how to generate it.

The preceding pages have clearly answered the three most important questions that may be asked about any part of this subject.

The first question is, *What can be done?* This question is answered by stating that we can generate in the body whatever secretions or forces we desire; that we can generate life, health, and strength, or we can, on the other hand, generate semen or seed germs by intention.

The last clause of the foregoing proposition answers the question, *How can it be done? By intention.*

The reason *why* is given, when I state, quoting from the Nazarene, "The kingdom of God is within you" (Luke 17:21); or when I state in my own language, that *all power to create and to destroy, to generate and to regenerate, to build and to rebuild, is in the mind.*

Another phase of the explanation of the *rea-*

son *why*, explained from a biblical standpoint, is that there is no power but God, or law.

The same power that brought life into existence sustains it. This power or force the materialist calls electricity or the law of Nature. Jesus calls it "my Father which is in heaven," and explains it in this way: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Mind, soul, spirit, and God are one; then this kingdom of God within you is spirit, and to enjoy the benefits that the Father offers, you must vibrate in unison, or *agree* with the law of your being. You must *realize* that you are a being created in the "image and likeness of God," capable of vibrating in perfect unison with the source of your being.

The reader will probably notice the frequent repetition in this work, but it is only by repeat-

ing or reiterating a statement that we become familiar enough with it to make it our own.

The only way we can ever learn to use the *will*, which is the executive officer of the human mind, is by *relying upon it, or trusting it*.

When we rely upon the will to awaken us at a certain hour, we trust it.

When we rely upon the subjective mind to entertain a thought, subject to recall at any time, we are trusting the memory.

The only way to cultivate or to strengthen the memory is to rely upon it. I am trying to be so explicit that when I give the simple directions which will follow, everyone who reads this book can understand what I mean by them.

Assume the following statement of principles to be *true*:

All energy and life and health that is generated in the human body is generated by the *sex organ* and is indicated by an *erection* of that *organ*.

All *creative* energy is *sex* energy.

Growth is an expression of sexual desire.

The *sex* principle is the *life* principle; it is both *generative* and *regenerative*.

The same principle in a tree that produces the fruit of the tree is the one which adds growth to the tree after one season's fruit is disposed of.

\* The body is what the mind determines it shall be.

There are three methods of bringing into the body life, health, growth, strength, etc.

The first and greatest means is by breathing.

Every breath brings into the body, out of the atmosphere, a part of the life substance that replaces used-up energy.

Pure water taken into the body contains in liquid form, next to air, the greatest amount of life.

The food we eat in solid form contains more or less of the life-giving principle.

We bring into our lives more life, more health, and more strength by intention.

The man who will increase his breathing capacity will add to the length of his days.

The man who eats whatever is set before him, without thinking that it is going to hurt him, adds life and health to himself with every meal.

The man who breathes into his body a greater amount of air, when in the presence of a contagious disease, brings into his body a greater amount of life than he did before, making it absolutely impossible to become infected with disease.

The man who drinks a great amount of pure water, with the intention that the water shall be used as a purifier in its course through the body, eliminates from his body through this process a great amount of the accumulated impurities and adds to his body new life and strength.

Below is a rule which, if followed, will bring to you the blessings that you desire:

*Whenever you breathe, or drink, or eat, have in it the purpose of bringing into your life health, growth, and energy.*

Have a purpose in life. Determine that you will not generate in the sex organ any secretion except that which will add to your body life, health, and strength. Refuse to generate semen unless you wish to perpetuate the race; you do not generate semen when you positively refuse to do so. If it were not for this one safeguard that man exercises continually, without being conscious of it, every thought of the opposite sex would be a sexual thought, and would generate semen.

It is not my purpose to discuss the sex act in any sense, but to discuss *sex*. The sex act is ably discussed and thoroughly explained in "Karezza," a work by Dr. Alice B. Stockham, of Chicago.

The man who does not wish to generate semen must determine *positively* in his mind that he will not do so. A man will not build a house that he does not want; he will not manufacture a machine that he cannot use. The only *use* of semen that has been found so far is to produce another being; then why should a man generate it unless he wants that other being? The only way to keep from producing semen is to positively refuse to generate it.

## CHAPTER IV.

### ATTAINMENTS.

The human will has been regarded by men of all ages as an unfathomable mystery.

*Man* has investigated and studied *man*, finding in him faculties and forces that could not be explained upon any known basis, and has in his helplessness either become a pessimist or has discontinued the search; he has, after failing to understand it, accorded to man two human faculties—one natural, the other supernatural.

The religious student, when he arrives at the conclusion that the force which he is studying is supernatural, at once puts beyond the reach of mankind an understanding of the force described. He does the same thing that all of our scientific investigators do; that is, he concludes

that the force he is studying is a phenomenon or mystery.

The word "phenomenon" has been used as a kind of plaster by the material scientist to cover up his ignorance. The word practically means something that cannot be understood, cannot be explained; a phenomenon in science is like a mystery in religion; it, like the mother love for a criminal child, covers up a multitude of sins.

When man arrives at a perfect understanding of himself, he does not know everything, because if he did he would be finished, and anything "finished is dead"; but he can reach this kind of position and maintain it, and add to his knowledge every day and hour: he can determine that he will not do, or allow himself to entertain a thought of, what he cannot understand. The man who assumes that he can explain any action he performs, if he is a careful and painstaking investigator, will soon be in

position to give a reason for everything that he can do; in such case, he must not ignore authority entirely, because all books are the records of other men's experiences and are replete with suggestions as to what can be done.

A man who is constantly referring to existing authorities as a proof of the justness or correctness of his actions is justifying himself constantly, not out of his own experience, but out of the experiences of others.

We have a great many good ministers in the pulpit who have made their reputations from floundering through the Bible in their discourses and *extolling* the mysteries contained therein as *mysteries*.

They describe the kingdom of God to mankind and hold out great inducements to seek it, finally winding up by putting it completely out of man's reach in this life, but encouragingly telling him that he will get there as soon as he

dies; putting religion on the same basis as a life insurance policy; making it a great burden to the man to carry the policy, but a good thing for his friends after he is dead.

There are hundreds of people who would perhaps be in a better condition themselves, and their friends who remain would be in better condition, if they were in the kingdom beyond.

Man as an investigator should not ignore authority, neither should he depend upon it.

The man who can profit by another man's mistakes is a very fortunate man indeed; but the fact that the majority of men cannot profit by another man's mistakes suggests that the only means of obtaining knowledge must be through personal investigation.

There is no truer statement than the following:

*No man can convince himself of the truth of another man's statements by watching the other man's experiments.*

No man can perfectly comprehend a proposition, including an action, by implicitly accepting another man's statement as true.

The best that we can do, with regard to what other men know, is to assume their statements to be true and find out some way to test the truth of such statements by trial.

To accomplish the things held out to him in this work, the reader must begin with the assumption that all the *potentialities* that *exist*, *exist in him*.

X He must assume to be true, that the kingdom of God is within him, and that this kingdom that is within him is his *real self*, able to add to him all things whatsoever he may *desire*.

If the man who is conscious of having lost his vitality, or is in that deplorable condition described by medical writers as a *weak man*, or suffering from lost manhood, can make himself conscious of the fact that the power to over-

come this weakness is within himself, and then deny the formation of the substance that is wasting his life away and assert or determine to form in his body the opposite secretion, he will in a very short time experience the fact that he has within himself all the forces required to bring back his manhood.

I promised the reader to describe sexual weakness and tell him how to overcome it.

The world is very familiar with the results of an impaired manhood, so that very little description is necessary.

The great point in which the weak person is interested is, how to restore himself to his lost estate.

He is restored by assuming or believing to be true the statement that the *power* to lead him back to the "Father's house" is *within himself*, and then doing as the Prodigal Son did, "Arise and go to the Father." This will of his can lead

him back; it will only do so by his relying implicitly upon it, trusting it entirely.

The mental scientists have a great deal to say about *affirmation* and *denial*.

By *affirmation* we bring to ourselves what we desire.

By *denial* we keep out the enemy; *affirmation* is *prayer*, *denial* is *watching*.

In order to make *prayer* (desire expressed) effective, it must be positive; in order to make *denial effective*, it must be positive. Christ describes it in this way. He says: "Whatsoever ye shall ask in prayer *believing*, ye shall *receive*." He wants your prayer and your denial to be positive; on this point He says: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Evil because it admits of doubt. There must be no doubt; you must either mean a positive *yes*, or a positive *no*. Let your prayers or affirmations

be positive; let your denials or refusals be positive. One can only exercise these powers from the standpoint of knowledge. The only way in which you can learn to do a thing or come into the possession of knowledge is to either find out from someone else what can be done, and try it, or else think of something you want to do, regardless of whether it ever has been done before, and try it. The successful inventor is constantly trying new beliefs. He is answering his own questions. I have discussed this part of the question so fully in the foregoing pages that I shall not return to it again.

Returning to the sex principle, I ask you to assume this to be true; I *know* it to be true: There are two substances formed in the human body by the sex organ; every creation of man is, in its primitive form, a thought; the only thing that the human mind can produce is a thought or a belief; to believe a thing, or to think a

thing, is exactly the same process. All life, growth, health, strength, or any other good or evil thing brought into the human life, comes as the result of affirmation, or is admitted when we fail to watch.

The real mind can not and does not sleep, and never fails to act when it is charged with work to do. When the subjective mind has no work assigned to it, it goes out into the world, helping others, no doubt, but neglecting its own household, the body in which it lives; and while the master is off on his journey, the enemy comes and "sows tares" among his "wheat."

This will probably explain the life of the man who, at the end of the race, has concluded that his whole life has been one of vanity and that he has been "sowing for others to reap." The Apostle Paul seems to have this idea with regard to himself; fearful that after he had led

others into the knowledge of self-control, he himself would be a "castaway."

The men who are working on low wages for a capitalist, such as the common laborers who are employed by large corporations, find it about all they can do to eke out a miserable existence on the wages they get; they can see that the rich are getting richer, and the poor poorer; they are thinking strong and helpful thoughts into the mind of the rich man, while claiming for themselves additional poverty; unconscious, however, that it is their *thinking* and the thoughts of all *others* in their *class* that makes the *rich* man *richer* and the *poor* man *poorer*.

Every man helps others at his own expense, when he concedes to another a virtue, a power, or a possibility that he refuses to claim for himself.

*There is only one thing in the world that controls man, and that is his belief.*

Christian Scientists tell us to take a thought or a belief and hold it in our mind.

The proposition is wrong.

A thought cannot be *held* in the mind, and if it could, it would be like the talent hid in the napkin; the facts in the case are, that the thought *holds* the mind; the mind is not holding the belief; the belief is holding you. I learned this years ago through hypnotic suggestion.

Our beliefs control us by holding us in the sphere of our beliefs.

Edison believes more in the possibilities of electricity than any other man; hence his attainments are greater than those of any other man. He assumes that such a thing as an *impossibility* in electrical invention does not exist.

All attainments come in their regular order, as orderly as the movements of the sun

and the planets: first, we *desire*; second, we *believe*; third, we *try* the belief; fourth, we have *knowledge*.

We assume to be true the statement of Jesus Christ: "To him that believeth, all things are possible."

We entertain a belief, it comes into our minds and controls us. A man in the grasp of poverty can throw off the shackles if he can add to his belief.

The man who is the victim of some vicious habit can free himself if he can assume the possibility of being able to do so; let him assume that the power is within him to do it, because it most certainly *is* within him. Of course he can act with the assistance of another, but the other's assistance is of no value whatever, unless the sufferer is willing to accept the truth of the statement that the power is within *himself*.

Auto-suggestion is stronger than the suggestion of another.

All controlling influences in any life originate with an auto-suggestion, strengthened, probably, by the suggestion of another.

Auto-suggestion, to be as powerful as the suggestion of another, must be as intelligent and appropriate.

Every person has within himself the power to overcome any of his ailments or his habits by auto-suggestion, if he knows what suggestion to act upon, and how to give the suggestion.

Anyone can learn to do whatever another has done, if he knows how to *try*.

A study of Mental Science teaches one how to formulate powerful auto-suggestions.

One of the most beautiful as well as forceful works written upon this subject is Wood's "Ideal Suggestion."

The most powerful suggestion that you can offer to another is: "*All the power necessary to bring to you the good there is in life is in you.*" If

the subject or the patient to whom this suggestion is given accepts it or assumes the truth of it, you have thrown a flood of life and light and power into his mind that will control him to the end of his days.

The mind that fully accepts this suggestion finds in it a "well of water springing up into everlasting life."

Naaman the leper had within him the power to cast out his own leprosy, but he did not know how to exercise this power or what auto-suggestion to act upon. He did not at first like the suggestion of Elisha, but finally agreed to accept it; the result was, he was healed.

The woman who touched the hem of Christ's garment and was healed acted entirely by auto-suggestion.

The man who is suddenly torn from his environments, is met by financial losses, or is bereaved of members of his family, who feels

that he is down in the world, or thinks that all of the good in his life is crushed out, is in a deplorable condition indeed. If that man, after taking a survey of his circumstances, reaches the conclusion that there is no more in life for him, he will probably succumb to what he considers the inevitable, and will fill a suicide's grave. His auto-suggestion kills him.

If, on the other hand, he reaches the conclusion that, "Other men have failed, and have lost their all, but have *asserted* their manhood, and have built new fortunes on the ruins of blasted hopes and lost estates; *I can do the same,*" his auto-suggestion, like the auto-suggestion which brought Job out of all his troubles, is the salvation of him, and he builds up, in most cases, a greater success than he enjoyed before, and his "last days are his best days." The foregoing is an illustration of an extreme case of auto-suggestion. That which a man accepts as true con-

trols him; *less* than this controls him: that which he *assumes to be true* controls and governs his life.

An auto-suggestion, to be a controlling influence, must be a *positive suggestion* left *undisturbed*; it must be regarded by the person entertaining it as a *fixture* in his life; *not* subject to *change* or *modification*. Note closely the following illustration:

The question may arise, How does a thought hold man, or how does a belief hold him? The easiest way to demonstrate this is by hypnotic suggestion.

We will say that a person agrees to act on your suggestion; then you suggest to that person that for an hour he has the personality of another; thus you can make him assume the personality of Russell Sage and for an hour he is Russell Sage. What is holding him except your suggestion?

In order to convince yourself in a general way how beliefs hold people, notice what people do; their actions and their lives are simply productions of their beliefs. We have an instance in Biblical history (Daniel 4:31-37) where a very distinguished individual for a long time became an animal. Nebuchadnezzar was held by the suggestion of someone (probably Daniel) that he was an animal, a beast of the field, and for a time lived among the beasts; however, when the time agreed upon had expired, he returned to his real self again. Of course our materialistic spiritualists say, "This was a delusion, a delusion is a phenomenon, and a phenomenon is unexplainable.

In my own experience, I took an amateur violinist and by a hypnotic suggestion changed his identity to that of a professional musician: while this belief held him, he could reproduce in exact time, measure, and harmony the pro-

ductions of the professional; half an hour later, when he was wide awake, he was called upon to reproduce the piece of music, but he could not play a single strain.

Anyone who cares to investigate the subject will soon determine for himself the correctness of my statement, that belief holds man, that a thought controls him, and that he does not control the thought, or hold the *belief*; the *belief* or *thought holds him*.

There are one or two of the hypnotic exhibitors in this country who have made startling experiments and who have shown to what extent thought controls the human body. One, with whom I am very well acquainted, using his wife as a hypnotic subject, gives her the suggestion of rigidity; her body becomes as rigid as iron, and she is suspended between two supports and a weight of twelve hundred pounds is placed upon her suspended body. Included in this weight is a stone weighing three hundred

pounds, which is broken by the blows of a ten-pound sledge-hammer. Our materialistic scientists would say, "This is another phenomenon." But the *investigator* will not allow himself to do a thing without knowing *how* and *why* he does it. The how and why of doing this can be easily explained by both operator and subject; the belief holds her, demonstrating the combined action of mental force and proving the truth of the statement of Jesus: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." *The reason why* it can be done is because *all of this power* is contained in the *mind*, "*the kingdom of God within you.*"

The Father does nothing for man except when the law, brought into action by His power, has been complied with.

Compliance with this law is the perfect agreement.

## CHAPTER V.

### DEMONSTRATION.

I have constantly reiterated, in the foregoing pages, the statement that all knowledge is the result of *experience* or *trial*.

Every weak person who feels that his life has been wasted either by secret vices or sexual excesses is suffering from the results of *experience*.

The masturbator has started out upon the principle that he could get sensual enjoyment out of his act; his weakness and all of its accompaniments are the results of this *experience*; his knowledge is his consciousness of his physical and mental condition.

He has proven by *actual trial* that the waste of this generative fluid in his body, while bringing him for the moment sensual or animal pleas-

ure, has wasted his substance, has wrecked his health, and has blasted his hopes; he finds himself as the Prodigal did, with nothing to feed upon except *husks*, which are the *rejected* pleasures of those higher in life; he is constantly reproaching himself for his acts and recurring to his former self when he was his own master, at which time he was in his "Father's house," every faculty (his Father's servants) in perfect balance, ready to respond to every call of his nature; he now finds himself among strangers, taken there by his own will, realizing his deplorable condition as the result of his fruitless wandering, his aimless searching for jewels where jewels were not.

He picks up the current newspaper of the day, he sees its pages largely filled with advertisements of nostrums that will cure just such cases as his; he writes to the advertiser, receives a little booklet ingeniously written, making his

woes and his physical and mental condition much more terrible to him than his own consciousness had pictured, and holding out to him as the only ray of hope the swallowing of the drug offered at the end of the book for the cure of his particular complaint.

Like the dying man grasping at a straw, he sends probably his last dollar for the nostrum, goes to this *stranger* for help, finds afterwards that it was simply more *husks*, and his condition then is more deplorable than at first. He learns that strangers will never bring him back to his estate.

He will never find the relief he seeks except in the "Father's house," which is his real, higher, former self, existing in the "image and likeness of God," the "kingdom within."

This indeed is a supreme moment in the life of that individual. His only hope springs from his regrets; his mind is constantly reverting to

the "Father's house"; he feels he needs someone to guide him, for he may not be so fortunate as the Prodigal, who, it seems, remembered the way back; he is just as likely, in inquiring of another stranger, to meet another *quack doctor* with a nostrum to sell (offering more husks to eat), in which case he may never reach the home of his boyhood, but will probably languish the remainder of his life between the sombre walls of some institution for the insane or the imbecile, finally closing his earthly career among strangers in a strange land.

The foregoing reference to the Prodigal Son illustrates the condition of the person who has experimented or tried to find sensual pleasure out of a practice that wastes the life forces.

I am interested always in studying the result of a practice or habit by going back to its beginning to see why the practice originated and under what circumstances.

The young man who suddenly falls heir to a large estate, not knowing the value of money by having earned it, lavishly wastes it in needless expenditures, simply because of his ignorance of its value.

The young man who has lived for years in anticipation of coming into an estate, who has been carefully educated by his parents or his teachers with regard to its value, who has been instructed carefully on the subject of prudence in all business ventures, on the nature and result of investments, will, in most cases, upon receiving his estate, apply it judiciously, will conserve it, add to it, put it out "on usury," and have a good report to give his "Lord on His coming." The child who has been properly instructed with regard to its life forces (the sex principle) has been informed by wise and loving parents that it has within it a principle, a priceless treasure, containing within it the

elements of fatherhood or motherhood, invincible manhood or womanhood; that this creative power within is not yet manifest, but it is evolving, is unfolding, is day by day growing. It has a two-fold nature. Its first nature is that of the mental or spiritual; this, under proper instruction, predominates. In the little innocent child who can see no evil, depicting by its loving actions and innocent prattle love for all, its trusting confidence in parents or friends or playmates, we see in miniature the "image and likeness of God."

Later on, the child is instructed that this kingdom, which has only manifested its powers by growth, physically and mentally, will develop a second creative force, and that when it has reached that momentous and critical stage in its career called puberty, the new force will begin to become apparent. When sudden development of the sexual organs begins to assert

itself, the child feels new, strange sensations, which, if its instructions have not been of that intelligent and proper kind, are just as likely to lead it astray as to develop it into perfect manhood or womanhood. If the child has been properly taught by intelligent parents that this same creative principle which added growth during its past life, day by day, creating bodily tissue, developing brain cells, evolving greater mentality, is now preparing for another part of the nature, which is creative, and that these new emotions and this sudden development are indications that it is not only a builder of its own body, but that it is a creator, and that this new experience is an indication of the fact that there is not only in store a life of untold mental and physical enjoyment, but the ability to perpetuate the race, it will be prepared for true fatherhood and motherhood.

If one desires to perpetuate the race, he

knows that he has within him the power to do so.

If he wishes to simply benefit himself and mankind by adding to the world's enjoyments, he can, by conserving this *priceless treasure*, making this creative power *serve* him instead of bringing him sensual enjoyment, go out into the world perfectly conscious of his ability to master all things.

By a glance at the successful and famous men and women of our times, who have created our great libraries, who have given us mechanical, electrical, chemical, literary, and artistic productions, who have beautified and ornamented the pathway of life, we can see those who have turned these life forces into higher channels, those who have expended this treasure in the betterment of mankind and in the attainment of self-mastery.

There are two opposite attitudes or positions

which are taken by each parent. One of these is based upon the principle that in *ignorance* there is *bliss* and *safety*.

All knowledge of the creative energy within the child, except that which it can pick up from its playmates and accidentally catch from its elders, is sacredly withheld from the child.

The child is indirectly taught by its parents not to go in the way of evil boys or girls, but the dangers to be avoided are never mentioned.

Later on, probably, our young girl is placed under the surveillance of some institution for the education of girls. Almost every law is a statement of some restriction relating to her isolation from the opposite sex. This implants in her pure mind the idea of evil in the opposite sex and inherent weakness in her own.

The result of this isolation, in a great many cases, is the training of her imagination to look first upon man, her counterpart, with suspicion,

then to understand the reason for the stringent restrictions that separate the sexes; the encouragement of all the thoughts that come up in her mind in regard to the opposite sex awakens a morbid curiosity, which, if asserted, is only put back by more stringent measures, without any explanation on the part of those who have her in charge.

The same evils grow out of institutions where boys are educated.

The only safeguard the author knows of to keep one from pitfalls which lie in the way is, not only a knowledge of the fact that the pitfalls are there, but plain and simple directions about how to avoid them.

This is primitive. There is no necessity for one to travel a road full of dangerous pitfalls, when there is a plain and graded highway which is safe all the way.

That road is marked out for every child,

whenever a higher way of attainment has been instilled into the young life and the experiences of others have been so presented that *knowledge* takes from the mind of the child the desire to travel this dangerous route.

Then our only safeguard is *knowledge*.

It is much easier to *avoid a mistake* than to *correct one*.

A man who has never stepped aside into the vices and weaknesses of his fellow-men has avoided a dangerous and expensive experience; he is one who has been benefited by the mistakes of others.

The whole purpose of this chapter is to present a clear statement of the fact, that the result of all sexual excesses or of secret vices is the result of actual trial, of putting into practice those things which tear down and destroy man physically, rendering the temple in which he lives an unfit dwelling for him.

In the next chapter we shall give explicit directions as to how these evils may be overcome.

## CHAPTER VI.

### RECOGNITION—FORGIVENESS.

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.—*John 8:11.*

I will arise and go to my father, and I will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. \* \* \* But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet.—*Luke 15:18-19, 22.*

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—*Romans 8:1-2.*

The crowning curse of humanity to-day is man's belief in his own weakness.

To the ordinary reader the scripture quotations at the beginning of this chapter might lead him to think that the author is a religionist

or is trying to prove by the Bible the truth of his statements.

This doctrine is not a religion in the sense that the word "religion" is ordinarily used, but is a science.

In early manhood I was a Baptist preacher, constantly using the Bible as authority to which I would refer for the truth of my statements. The attitude now assumed is entirely different. As stated in a former chapter, I *assume the entire Bible to be true*. I *know* some of it to be true, and the way I arrived at this knowledge was by trying the propositions laid down by the biblical author, proving the truth of the Bible by actual demonstrations in my own life and in the lives of others. When I was a Baptist preacher, I tried to prove by the Bible that my doctrine was true.

As a mental scientist I proposed to prove that the Bible was either true or false, and I am

happy to state that by actual trial I have proven to be the truth all that I have tried to prove, and after years of investigation, standing not at the end, but at the very *threshold*, I can see that not even the hundredth part has yet been told.

Coming back to the subject, I will state that anyone who is conscious of impaired sexuality, or sex weakness, is loaded down, not only with his own condemnation, but with the condemnation of the world. This must be removed before he can be helped. A person cannot be *blamed* and *helped* at the same time. Neither can one *help himself* until he has cut loose from the past, and has, by a complete change of attitude, turned about and left the past behind him. Probably the most momentous statement that ever left the load of sin and guilt behind, was that made by Jesus to the woman taken in adultery, when He said to her: "Neither do I condemn thee: go, and sin no more."

*The greatest curse that rests upon mankind is man's own condemnation of himself.* If this woman could have cast out of her life all of her remorse or regret for past sins and started out determined never to make the mistake again, she would have been free.

The man who has brought himself down to the condition of weakness by masturbation or sexual excesses can never free himself from the result of such practices without discontinuing the practice.

We can understand, by closely studying the meaning of Christ's statement to the woman taken in adultery, that the only way we can rid ourselves of our sins is to forsake them.

Study closely the meaning of auto-suggestion in Chapter IV., and you will understand what I mean in the following directions:

*"Auto-suggestion, to be effective, must be positively made and be left undisturbed."* When you

have made a resolution, you must do it with a positive purpose, determined never to refer to it again.

The underlying principle which must be kept constantly in view and adhered to, by the person who would overcome an inherent weakness, must involve both recognition and forgiveness.

Before you can overcome an ailment or a habit, you must recognize within yourself the power to do so. You must avoid the repetition of the act or any likelihood of such repetition, by determining not to blame yourself for any past act, which constitutes the principle of forgiveness—*i. e.*, self-forgiveness.

What would you think of the person of whom you had asked pardon for some offense, who, having freely granted it, would in the future refuse to pardon a second offense simply because you had repeated the offense?

*many* I am well acquainted with one or two persons especially, who, while possessing the most lovable dispositions, can never have their feelings ruffled without remembering all the past experiences of their lives and all the forgiven offenses of the person who trespasses against them, thus making life a constant misery, and each future day a menace to happiness.

Let us see how this conduct comports with the beautiful philanthropy and generosity of Jesus Christ, when He recommends His disciples not only to forgive the second and third offense, but to continue to forgive the brother until "seventy times seven."

This instruction, if followed, would render the holding of malice in the human heart practically impossible.

You may ask just at this point, "What has the foregoing statement to do with sexual weakness and how to overcome it?"

Pardon a digression, as I wish to call your attention for a few moments to a part of ourselves we call *conscience*.

Conscience does not seem to have the power to warn mankind against offenses likely to be committed; hence the writer would define conscience as *that intuitive part of us which calls our attention to a mistake that has been committed*. The name of this effect we call *remorse* or *regret*. Conscience does not *anticipate*; it only *remembers*. Your friend offends you. He asks your pardon; you grant it. If this ends the case, the man's conscience is "void of offense" toward you, because he has done the highest thing that could be done to **repair the injury**.

You have engaged in a practice; drawing it extreme, we will say that practice is masturbation. You have sinned against yourself; then you say, "How can I forgive myself?" You can determine not to violate the law of your own

body; this changes the current of your life, providing this *determination* is not changed, or is left *undisturbed*. If you will adhere strictly to this determination, you have forgiven yourself; by persistently adhering to this, you will soon become conscious of the fact that the Son of Man hath power yet upon earth to "forgive sins."

Conscience has no power to warn you; judgment warns or guides you in the way of truth, or error. Conscience tells you whether your judgment was right or wrong.

Man can only relieve his conscience, can only forgive his own sins, by departing from evil; he can guarantee a clear conscience by refusing to give his consent to the commission of acts that would bring to him evil results.

The person who engages in sexual excesses or masturbation does not do so because he intends to violate his nature or bring destruction upon himself primarily; but all of these prac-

tices and habits are acquired, either through ignorance on his own part or on the part of those who are responsible for his education.

Very few people, men or women, have grown to full manhood or womanhood in the last four thousand years, who have not suffered more or less from the effects of ignorance on this most vital question.

The parties responsible (who are not to blame, however) are those who have, as a part of their work, the education and training of young minds. We cannot hold a man responsible for not knowing a thing; yet, from a purely metaphysical standpoint, we consider him responsible for his own ignorance.

The attitude of holding a man responsible for his ignorance, and yet not blaming him, is rather difficult to assume; yet this is the attitude we must assume toward the person whom we wish to benefit.

Jesus Christ uses the same argument in John 9:3: "Neither hath this man sinned, nor his parents," etc.

It will neither do us nor the person afflicted any good whatever to revert to the original cause; for when we find a man suffering from impaired life forces, we can only treat him as we find him.

The only release from a mistake is to cease to make it.

I assume that the reader now understands his position, as all the foregoing pages contain in them a statement of principles. I shall now attempt to show him the way out of the difficulty. There are three principal highways that lead to destruction; all of them connected, however, and frequently crossing each other. The first is Habit, the second is Excess, but the principal one is Ignorance. Habit and Excess frequently cross the highway of Ignorance and run with it.

People very frequently suffer from the excessive practice of a habit, the formation of which was inadvertently acquired, in which case we could not blame them or charge them with the prospect of future punishment, as that is the thought that goes with the idea of sin.

There is but one valuable point to a person in distress, and that is how to become extricated from his condition. It would take much longer to trace the cause of a disease or habit to its origin than it would to free a person from its results.

It has been my pleasure to see hundreds of men and women extricated almost instantly from the toils of some sexual habit, which had been for years practiced by them. The secret of this change is this: *the power to overcome the ailment is lying latent in the patient.* We bring this power into expression or manifestation by positively assuring the patient that such power

exists; this, if accepted, is a revelation to him, and sweeps out of his life all of the ignorance in it.

Ignorance lies at the bottom of every ailment.

Aside from the purely sexual habits or indulgences, in order to compare the value of knowing how to relieve a condition with the knowledge of how that condition came about, I give below the illustration of a case in which physicians were thoroughly conversant with its origin, cause, and history, but ignorant of the existence of any power that would relieve it.

About two years ago, a little girl eleven years of age was brought to my office to be treated for infantile paralysis. Her parents could furnish a concise history of the case, stating when the child was paralyzed, and I could look upon the little body and see the result; it was easy to determine that during an attack of

spinal fever the child, by being allowed to lie in one position too long, through what the doctors call hydrostatic congestion, had impaired the arterial circulation to the lower limbs very seriously— the circulation of the left limb being almost entirely cut off. The case dated back nine years, and the little girl's limbs had never developed except in one way; the bones were of normal length, but there had been no muscular growth or development. After working with the child for three days with but little apparent relief, I discovered that the knowledge of all this history in the case had nothing to do with the case whatever. The important thing to know was not how the child happened to come into this condition, but what to do to get her started on the road to recovery. She could not move the left limb, being totally helpless from her hip down; the other limb had only partial motion. The question was solved

by assuming that *all power to create or destroy is in the mind.*

I told the little girl that in order to be able to use her limbs, the arterial blood would have to circulate with greater velocity in those limbs; I told her that the power to cause this change in her condition was equally invested in herself and in me. Acting upon this assumption and trusting the result, we were almost instantaneously rewarded, as in less than five minutes she could use her left limb; the blood veins on the top of the foot showed that a new circulation had been established, and inside of two months she could walk eight blocks to school, and in two years almost perfect development in the limbs had taken place. I do not want the reader to lose sight of the principle involved. The result attained sprang out of *belief* and *faith*: first, assuming the power in *each*; that was *belief*; second, by proper manipulation,

the effort was made to bring the power into manifestation; that was *faith*. The result was *knowledge*. That *knowledge* on the part of the little girl was *power* to move and ultimately to *recover*.

The same principle was involved in the Bible incident in which Christ assumed that the power to lift the withered arm was inherent in the patient and in Himself, and was brought into manifestation by His positive suggestion, "Stretch forth thine hand"; or to the palsied man when he said: "Arise, take up thy bed and walk." Christ did not add any power to the man, but He simply brought a latent force into manifestation by powerful suggestion. He knew this power, which he called "the kingdom of God within you," to be within each of His disciples, which justified Him in sending them out with the instruction to do as He was doing: "Heal the sick," etc.

The point I am trying to present to the mind of the reader now is, that the kingdom of God within you is YOU.

It has been a great pleasure to me, during my experience as a healer, to bring to the consciousness of hundreds of weak men and women a recognition of the principle that "*the kingdom of God is within you.*"

Hundreds of poor, suffering humanity, those out of whose lives almost every hope had vanished, whose whole future seemed to be clouded and covered with the shadow of despair, whose substance had been wasted among strangers in a strange land, or had been thrown ruthlessly to the wind, had come, in this condition of utter, abject hopelessness, with the one ray of hope left, that the healer to whom they had come for assistance might be able to give them something tangible upon which to dwell. I freely admit that this condition is one which carries

with it a greater claim upon my sympathy than any other that could be presented.

Had I in my possession the combined wealth of the universe, I would gladly lay it down as the price, freely given, for the ability to so clearly express my directions to those who suffer that they could not under any circumstances be misunderstood. Recognizing the importance of this instruction, the following directions are the best, most concise, and explicit within my command:

*I do not claim for myself a single virtue or power that I do not concede to all other men.*

*I do not concede to any other man any virtue or power that I do not claim for myself.*

The foregoing statements I regard as sufficient apology for the relation of the experience which follows:

During my experience as a magnetic healer, at a time when I was treating from fifty to one

hundred patients per day, I found myself almost a physical wreck—not sick, but weak; having been reduced from a hundred and sixty to a hundred and twenty pounds in weight. At this time I was making a careful and exhaustive study of the subjective forces of man in deep hypnosis; it happened that my thirteen-year-old son was one of those persons who manifest the deep trance or sixth degree of the hypnotic sleep. While in this condition I questioned him with regard to myself. I asked him why I was so weak, so depleted in physical strength. (It will probably be a matter of explanation to the reader to state that in the sixth degree the mind appears to comprehend everything. The faculty of imagination seems to be absent and the subject appears to be able to know anything that can be known, or is in that condition which the mental scientists describe by the statement that the human mind cannot desire anything

that does not exist, nor ask a question it cannot answer.)

He explained that every particle of energy expended in our work, in our thinking, and in our speaking is sex energy; that every physical or mental effort springing from man uses a portion of this force; that my vital force or creative energy had been used to an excess, and that I was gradually giving away more of my real life substance than I was manufacturing or producing.

He further explained that every breath taken, every meal eaten, and every drink of water swallowed, by each individual, contained in it life, health, strength, and power.

Another statement made by the clairvoyant was: "You have always been mistaken with regard to the innate forces of your real self. You are either consciously or unconsciously building up life and health and strength, or you are

consciously or unconsciously overdrawing this capital; if you add to yourself more of these life forces than you use, you will be in a condition of improvement. If you use more of these life forces than you add to yourself, you will be in a condition of premature decay approaching old age."

"Before you can understand what I mean, you must be willing to accept the following statement as a law of your being:

*"Every particle of life force formed in your body is, primarily, a thought; secondly, a secretion; lastly, bodily tissue, nerve substance, physical strength."*

*"Every secretion formed in your body is formed as the result of an intention exercised by the will, either consciously or unconsciously, objectively or subjectively."*

*"Every secretion of the human body which adds to your life or growth is generated in the sex organ,*

*and is indicated by an erection of the tissues of that organ.*

*"You can, by determining from this time forth that every secretion formed in your body shall be that which results in life, growth, renewal of strength, additional bodily tissue and nerve force, bring unto yourself a perfect physical condition and complete self-mastery.*

*"It is just as easy to follow my directions as not to follow them."*

*"The air you breathe contains in it more life than any other substance in existence; the water you drink contains the life element in great abundance; the food in solid form contains more or less of these elements; hence, all you have to do to recuperate and add to yourself, to bring back into your life your squandered resources, is to determine that hereafter, whenever you breathe or drink or eat, you will*

have in it the undisturbed purpose of bringing to you life and health and strength."

*"The sex organ can and does generate another substance—semen, which can be utilized in no other way than the perpetuation of the race."*

I will admit that these statements, coming from the mind of a child, who in his normal state knew nothing about the creative forces of the human mind, seemed obscure and untenable, and the results promised appeared unattainable.

There was only one thing to do; this I did. I resolved to follow the instruction of my child. I resolved, which resolution still stands unchanged, that from that time forth every breath I drew and every glass of water I drank, every meal I ate and every act I performed, should have in it the purpose of bringing to me life, health, and strength.

In addition to this, I charged my creative forces with the work of building in me life, health, and bodily vigor. The immediate result was, that within *thirty days* I had added forty pounds to my weight, notwithstanding the fact that I continued my work of magnetic healing, treating from fifty to one hundred patients per day.

With this experience, which brought to me so much, I have ever been willing to face the world; and with the joy of having recuperated a lost estate, comes one that exceeds it: *I can convey this information to others, and to convey this information is the purpose of this book.* The whole of the foregoing statements in this chapter have been a preparation for the few simple directions which follow:

To everyone who feels or knows himself to be in a low condition of vitality, there are just two paths which he can travel.

*One leads downward, through the insane asylum, to death and the grave.*

*The other looks upward, through a knowledge of self-mastery, to life and peace.*

The kingdom of God is within you; the kingdom of God within you is YOU. *Claim your estate.*

Assume to be true that this "kingdom is within you"; that, if sought and found, it will add to you *all other things*.

Assume another statement to be true: The only way you can bring this power within into expression is by *trying to use it*.

The only way you can learn to use the *will*, which is the executive force of the kingdom, is by *relying upon it*.

The I AM within you (your real self) and GOD are ONE. Assume the attitude described by the prophet of old: "Be still, and know that I am God."

Turn your back upon the past forever. Determine that hereafter every breath, every glass of water, and every morsel of food shall be taken into your body for the purpose of bringing to you *life, health, bodily vigor*, renewal of strength, the "joy of your salvation," and all will be well. This is affirmation.

The following is a denial you should make:

*Do not, under any consideration, consent to the formation in your body of any secretion other than that which will bring to you life, health, and strength, unless you are married and desire to bring into the world another creature or being to perpetuate your name; then by simple intention you can do so; and the creature produced under such circumstances will be a welcome addition to the population of the world and an honor to your name.*

## CHAPTER VII.

### SUMMARY.

Let us hear the conclusion of the whole matter.—  
*Ecclesiastes 12:13.*

The above quotation from the writings of Solomon is an isolated thought, taken from a whole chapter which could be very appropriately applied to the thoughts in the foregoing chapters.

The reader has noticed, probably, the absence of any reference to the *sex act*. The whole object, as stated in the beginning of this work, has been to call the attention of the reader to the importance of the creative principle in man, which *principle* we call *sex*; and in addition, to show how this power may be conserved and turned to account in the development of higher manhood and womanhood.

To the parent who has the welfare of his children at heart, it will prove of inestimable value if followed out, because it will teach how to save an *estate*, an inheritance born in *every child*. To those who feel that they have squandered their resources, the way is plainly marked out whereby the estate may be reclaimed and repossessed.

An understanding of this subject leads to unlimited attainments, and puts within the reach of man the power *to attain all things*.

The question will arise in the mind of the reader as he closes this book:

Can I do this?

*Let me answer POSITIVELY, in your stead, I know that you can.*

I would not ask you to do a thing that I believe impossible, nor would I ask you to attempt a thing at which I myself had failed. If you can understand *auto-suggestion*; if you can de-

*termine and leave the determination undisturbed, that what other men and women have done you can do; if you can assume to stand on the platform indicated by the following statement: I do not claim for myself any power or virtue I will not concede to all others; and its opposite, I will not concede to others any power or virtue I do not claim for myself—ALL THINGS ARE YOURS*

Trust this determination, *rely* upon it; this is *auto-suggestion, trial, and cannot fail.*

The sooner you recognize these truths the sooner you will be free. The time is *now*. "The mill will never grind with the water that has passed." The best time to do anything that needs to be done is when you first think of it, but you cannot act safely unless you are acting upon your own suggestion.

Every man has his opportunity, if he could but realize the fact. Shakespeare said: "There is a tide in the affairs of men, which, taken at

the flood, leads on to fortune." This opportunity exists for you and for me and for every other man.

There are thousands of people who fail to recognize the turn, and, when comparing their misfortunes with the successes of others, they wonder why this is so.

There is only one way you can recognize your own opportunities, and that is to do your thinking; of course you must work, but first you must think, for thought is the mother of effort.

In order that you may grasp the thought that I wish to convey, special direction is necessary. That direction is: think on your own account; think for yourself.

Hundreds of failures could be traced to neglected opportunities, when really the persons guilty of neglect were not to blame, because others were doing their thinking for them. They had been told probably, or it had been su

gested to them in some way, that they were not properly prepared to undertake what was before them. Had they been taught that the only preparation for meeting the future is in properly embracing and using the opportunities presented, failure could not have resulted.

Could you look upon your life as an ever-passing current, carrying with it all its events, you would get some idea of the importance of improving the moments that are present.

Probably the saddest thing that man has ever listened to has been the relation of old people's experiences, in which they recited their regrets for neglected opportunities. If you want to be able to grasp the present moment; you must work your innate courage to that point where you will have a disposition to think; the action will follow as a natural consequence.

You must not lose sight of the fact that your whole attention should be given to the work you are doing.

The discussion of the present could be extended over hundreds of pages, but I must not linger here. I wish, however, to have you stop a moment and think where you are just now; what there is to be done and how you are going to do it. If all of this work is to be done, you can at least use the present in commencing it.

You will realize, by a little thinking along this line, how intensely important is a proper consideration of the question, *When?*

If you ever intend to follow the teachings of this book, *now* is the time to begin. Do not under any circumstances put off the beginning of your trial till to-morrow. *Begin to-day.*

If, after scanning the foregoing pages, you should find yourself able to put into practice the suggestions offered there and make them your

own, I know what the result will be; and if only one out of ten who read these pages should succeed in accomplishing the attainments outlined, I should feel well repaid. However, let me insist that every attainment offered is within the reach of *all*. We know the truth of the statement of Jesus, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." That each reader of this book may be one of the *few* is my earnest and final wish.

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