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The New Psychology

ITS BASIC PRINCIPLES AND PRACTICAL FORMULAS

By A. A. Lindsay, M. D.

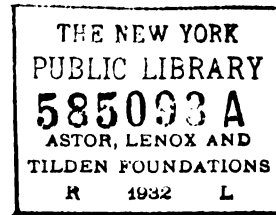
"I carve the marble of pure thought,
until the thought takes form;
Until it gleams before my soul,
and makes the world grow warm;
Until there comes the glorious voice,
with words that seem divine,
And the music reaches all men's hearts,
and draws them into mine."

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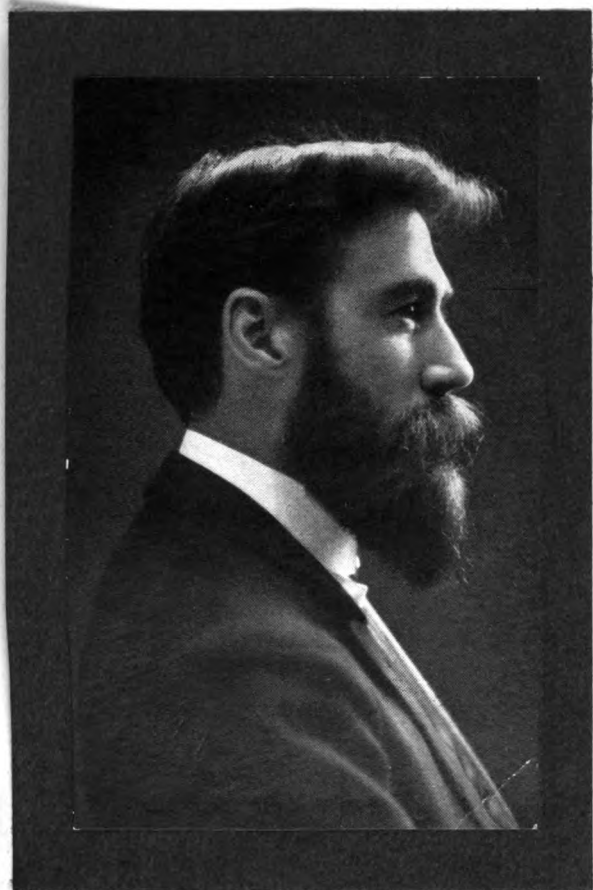
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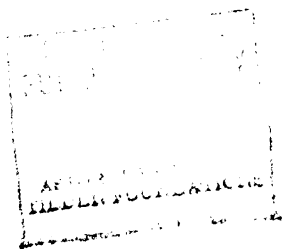
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Willing you knowledge, power and peace,

A. A. Lindey M.A.



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Chapter 1

The Basic Principles

TO say that the cure of disease is by mind power, or to say that curing takes place because of mind over matter, or to say that mind cures disease, when an idea is introduced into it, because it is controllable by suggestion, is not sufficiently definite in this day when exact knowledge is the standard.

This book is for the purpose of defining what mind department communicates between man and the objective world; what department communicates between man and the sub-conscious world; what department forms the ideas and another that makes these become reality; how the body is transformed into conformity to the idea; how permanent character is established, item by item, in accord with the idealizing. Then it is a book that deals with the powers, attributes, qualities and classifications of all the mental functions of the individual and the methods of their working, and formulas for directing their operation for definite results.

It has been in the human conception to regard the sun because it manifested its wondrous power in heat and light beneficently, as the source and sum total of power, and so was chosen as an object of worship. The earth and other members of the planetary system, and sidereal regions have likewise been looked to by men as Deific and all; lightning with its consequent thunder, indeed all the elements, birds and animals and reptiles and sometimes a man, and again members of the human body, all, all have been and many of these are yet regarded as the ultimate and the all.

With this view of human history we must concede the tendency of the human mind is to limit his vision and declare that this, his little horizon, is all there really is, or can be, and it therefore is almost excusable that the man who has seen something of intellect, saw it capable of great development, saw it might solve problems of science, mathematics, and encompass the earth through his constructions should conclude the intellectual department of man was all the mind he could possess. The same law that limited the expansion of comprehension, when all power was by supposition concentrated in the sun, prevents the perception of any human power being beyond that of mind, as it obtains knowledge through the sense department and expresses it, just like if one held a red glass before a green object, and it looks black, or looking at a blue object with a yellow glass it seems black, or to the man who has always looked at this objective world through blue glasses, declares all its properties are blue, so to the individual who has never perceived anything except through the senses, he determines the sense or its objective mind

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with its will and its reasoning, constitutes all the man is or may be mentally. However, an acquaintance with the soul, with its perceptive and expressive power, has caused us to analyze the direction of his mental activities. I will discuss herein later the various sources of discovering that there is in man something beyond sense perception and reflex action, but only declare the truth of the discovery now.

The scientific study of another department of mind, which is spoken of as the subjective or psychic division has been mainly through hypnotism, which in the hands of the scientific student has disclosed mental powers, so different as well as so superior to the phenomena of the ordinary consciousness that the next serious error to thinking the intellectual of the objective was all the mind, was to conclude that there are two minds. The authors who have helped us greatly were under this impression of duality, and almost showed a line of demarkation between the "subjective and objective minds."

Further researches convince us that there is but one mind or soul in the individual, and this we may correctly define as manifesting, so far as our usual states are concerned, conscious and sub-conscious. The sub-conscious may be well described under the title of the psychic department, and so the terms "sub-conscious or psychic powers," when speaking of the subjective mental functions are correct.

But to declare a man is two men is no more correct than to say that because there are phenomena of light that illumines our buildings and the power that hurls our cars through the street, are two forces instead of the one force of electricity with different forms of expression. The quality of speed and power to draw should just as much require that a horse be two horses as that one mind must be two, else it could not do such widely different things. The clearest statement of the truth as it is, is this: Man is one entire soul (I use the word in no religious or theological sense, but as being the only word that possesses the meaning, comprehending life, mind and immortality in one word) having a body with many members, for the purpose of a multiplicity of acts and varied, and the two very distinct forms of mental expression. It is just as though soul had appointed a department of itself to preside over the senses, give and receive impressions, as to the physical world, collate the data of that world, reason upon it, form conclusions, which it may transmit to the soul and there record in perfect memory, where it shall remain, unless an equally forceful suggestion either neutralizes or supplants it, and while it is there, it is a part of the character, or the individual. The normal situation would be where the objective consciousness attended strictly to its appointment, as above, for



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it trespasses upon the psychic department when it tries to order the functions of the body, for the sub-conscious department, situated to know the state of every atom of the body, can never delegate to the volitional department the office of presiding over the composition and function of the body, for there are no means to know through the senses, as to the states, of the cells, either in their chemistry, or their mentality.

To show that the objective department of mind communicates with the objective world, and that the psychic or sub-conscious department is the seat of the emotions, the permanent reservoir of inherent knowledge, is possessed of the intuitive faculties, the department of inspiration, invention, of art, is possessed of a perfect memory, and the attribute of fore-knowledge, the latter holding the experiences, yet to come to the individual, and is possessed of even creative power with regard to the body, and does preside over tissue changes through cell reproduction, as well as controlling all of the functions of the body, is the chief lesson in psychology, and in practical soul culture is of first importance. The infringements upon the office of the sub-conscious department through usurping of authority by the objective is the source of silencing the psychic department, out of which there should be constantly flowing its superior powers. People *try*, they *try* to play musical instruments; they *try* to be orators; they *try* to invent by calculations, and by reasoning, or intellectual power, and in business they try by objective force to accomplish their excellence, and ingloriously fail, though within them, but in the sub-conscious, there is every qualification to do and to be all they would aspire to; the sick *try* to cure themselves upon the same principle. So the musician, who must go through objective training under the usual formulas will finally discover that to sing, he must *let* the voice give expression, make it never; that to be an artist in painting there is no art where they objectively try, but it has to flow, so to speak. In every form of art, that which distinguishes the individual in his aim is that which declares him inspired instead of mechanical. No further emphasis or declaration is necessary to show to anyone convincingly that all superior powers must be acquired through bringing the subjective into expression. Since the excellence of art, music, literature, etc., excellence in business, social affairs, teaching as well as invention, and all other traits, properties, expressions, powers previously mentioned as belonging to the sub-conscious mental department, really do exist even to a degree to make those who avail themselves of them, to become perfect in health, appear as veritable geniuses and possessed of well rounded character, we will now take up the matter of formulas to bring out of the soul the expressions of its powers, just as we would have them to appear in our lives.

Chapter 2

AS stated in the previous chapter, all power over the body is in the sub-conscious department. That being literally true, that the sub-conscious mind preferably called the soul, presides over the body as to its chemistry, its function, and structure, including cell vibration, cell functioning, cell reproduction; modifying and controlling the forces as temperature and electricity, absolutely determining the nutritive and eliminating processes, and as you may readily see, atom by atom, cell by cell, creates the body.

*Psycho
(Suggestive)
Therapeutics*

Every experience, clinical, hypnotic, or in the observation of normal or abnormal states proves that that power spoken of as the sub-consciousness or the soul, operates under suggestion. The first classification of phenomena that we will deal with under the proposition that the soul, in its subjective department, creates and controls the body, as indicated, and is itself controlled by suggestion, will be psycho (suggestive) therapy.

In the ordinary use of the word suggestion, we would mean the introduction of an idea into the objective department of the mind, but when we speak of the Science of Suggestion, we mean the introduction of an idea into the soul. When a patient comes into my office and I tell him in his active state that his rheumatic symptoms are beginning to disappear, and will soon be entirely overcome; that the cause of the pain is being removed; that the uric acid will cease to be in excess; that the pain and swelling are going; I have introduced into his mind the idea consistent with these words, and he looks at me incredulously and informs me he does not believe a word I have said.

None of the conditions occur as I said they would. Another person comes to me in the same condition. I say the same things to him and he believes what I say, and says so, and the pain and other symptoms begin disappearing, his entire cure ensuing.

The practice of that kind of suggestion cannot be called scientific, for there are no fixed, but haphazard results. If we are applying fixed laws, we will always get the same results in using the formula; and this experience has been that of many physicians who thought the mind power had efficiency, but having given the suggestion to the objective, as in the first instance above, and sometimes getting no corresponding results, they have pronounced against suggestion as never being efficient.

In the first instance of the rheumatic sufferer, I introduced the idea into the mind, and he, being incredulous at once, offset the idea by his auto-suggestion. The thought never went beyond

his objective mind, and the decision that he registered in his soul was that he would not be benefited, and of course he got no relief. In the second instance, under the same physical conditions, the idea was introduced into the same objective mentality, but he believed with that mind, and weighing evidence that applied to him, he came to the conclusion that he was being cured of his disorder, and all the symptoms disappeared, and along with them the cause.

With his mind he registers that decision in his soul. In other words, the belief of his mind when it reaches his soul is faith. It is faith, expectancy, in the soul that cures all diseases, regardless of the method adopted to reach that faith. No disease was ever cured until the expectancy of the soul was established.

Scientific suggestion means then the introduction of an idea into the sub-conscious department of mind, the psychic department, usually spoken of as the soul. This idea may be introduced in the active state of the patient by his accepting with his mind and passing down to the soul the idea, thus giving his objective co-operation with the positions suggested. It is so seldom that the patient with his mind can believe implicitly, not carrying even a shadow of doubt to the soul, that dependence upon suggestion given in the active state is not warranted. There is a law of suggestion, because the laws of the soul are as fixed as the laws of chemistry, magnetism, electricity, or gravity. The idea that is fixed in perfect faith upon the soul will compel answer involving even a changing of the organism chemically, structurally, or functionally. It believes all the mind tells it; it builds upon wrong expectancy, as effectually and as surely as upon the correct. Under a wrong suggestion the soul will change the body to the abnormal; under a right suggestion it will perfect all of the physical organization.

We have now briefly outlined the power that is in the patient that heals his own body, and we will now illustrate how to get access to that power to produce the phenomenon of cure. Therapeutic suggestion contains as much in curing habits as it does to blot out disease or as being a power in character building.

A young Englishman of 26 years presented himself at my office for treatment for stammering. His distorted countenance when endeavoring to speak would call forth the sympathy of almost any observer. His disorder had existed since the age of six or seven, and had its origin in his mimicry of a man whom he saw occasionally. He and his sister indulged in this sport-making, having no evil purpose, but kept up the practice voluntarily for a time, when he found that if he desired to speak normally there was involuntary stammering. This grew upon him until it was with the greatest difficulty that he could make himself understood

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at all. His education was fair in general lines. He had fitted himself for book-keeping, and, being an adept accountant, could have commanded the best position and salary, but for his defective speech. He had been through several institutions in this country, that had various methods for treating such a case, but he said the exercises seemed to have made him more self-conscious and he had met with no improvement. I applied the science of suggestion in his instance. He seated himself comfortably in my treating chair. I instructed him to thoroughly relax his body and let his mind wander as it pleased. The condition of his body and the state of his mind favored the best passivity, the latter being essential before suggestions can best be addressed to the sub-consciousness. I suggested "From this moment you will have better control over your organs of speech; there shall be less hesitancy at the beginning of your sentences; you will not become violently entangled in the midst of the sentence, and no letter or word shall be a serious obstacle to your pronunciation; your nervousness in all forms shall be overcome, and you will be better in all respects from this moment; the distorted countenance shall disappear, as no involuntary action of the facial muscles shall take place; you will become less conscious of self and you shall feel no discouragement at any remaining evidence of your disorder, for you will expect a perfect cure, and will know that any delay is because of the long established habit." I probably repeated this form of suggestion five or six times audibly during the half hour. I mentally suggested the same thing during the silent moments. These treatments were given three times a week during two months, modifying the form of the suggestions in that as the case advanced I ceased to refer to the old conditions and giving negative suggestions and gave the positive suggestions of harmonious speech and perfect control over all the organs of speech and muscles of the face.

Of course this was a disorder purely of functions. The feature of habit was as profound as could be in any instance. However, neither habit, heredity, or any other form of mental impress can be impressed more deeply than in the soul itself. That being the case since in the passive state, we get free access to the soul, that has been wrongly impressed, and remove the error, plant and cultivate new habit, then this comes out as natural expression.

The soul is ever striving for moral and physical harmony, and because of that it took much less time to plant order in the soul than it did the disorder. The gentleman had to break law to obtain defective speech. He had only to bring himself in harmony with law to correct his speech.

I will not recite a series of such cases, for this is a type of many such habits as stammering, facial or eye jerking, or of

involuntary muscular movements that may have the feature of habit in any parts of the body. This case and many others of the kind show to be cured in a month and sometimes less, but from a long experience, I know that to eradicate one habit and establish another should engage repeated attention covering a reasonable period of time. This has been my rule for the last five or six years, during which I have observed no relapses, whereas fourteen years ago I many times saw that dismissing a patient immediately upon their appearing well would sometimes mean relapses.

The manner of giving a suggestion to this patient is just like that I have used of late years in all cases, namely: quiet, confident, natural, soothing, and sympathetic. There is no place in suggestive treatments for violent manner of expression, nor loud tones. This young man took shipment for England to be with his friends that he had previously left because his disorder was humiliating to them as to himself. Of course this case was one in which the organs were all present and all right, but sometimes even where there is surgery necessary to make it possible for an individual to speak, still the operation might not produce a cure without suggestions being given that would overcome the habit of stammering. Outside of this particular form of disorder, many surgical operations fall short of their purpose, in the absence of suggestion, for suggestion and surgery must co-operate to establish right organic conditions and functional control.

Insomnia is probably the most easily responsive disorder of all the conditions where the nervous system chiefly is involved. Mrs. R., a patient of about thirty-five, belonged to the society set in San Francisco. She could not sleep except by the use of drugs, the most of which she had exhausted, and from none of them did she get any refreshing sleep. She was placed in a chair and made comfortable, and the usual processes adopted for producing the passivity, and being quite responsive, I began her suggestive treatment at once. The words I used were like these:

"Immediately upon retiring to-night you will find a drowsiness overcome you quickly, followed by an unconscious sleep. During the night, whenever you shall awaken, it will be only for a moment, and you will immediately fall back into a refreshing sleep. In the course of the night you will get at least six hours' sleep, and in the morning you will be conscious of having had a most refreshing slumber. You will be so glad that you have had that sleep without any drugs to compel it. You will not desire any medicine again to produce sleep. You will not feel the loss of it in giving it up entirely."

This case and all of the kind have been treated usually three times a week for two weeks or a month according to how long

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a period of time the insomnia had previously existed. The idea of progress in the case is planted with the beginning of the treatment, and is always observed until we can truthfully say that the disease and its symptoms have all disappeared and will never return. The beginning practitioner should carefully observe the lessons herein taught pertaining to aspiration. That is, the patient does not receive the suggestion at the first treatment that he is going to be perfectly well when he is aroused from his passivity, or that immediately upon being treated at any sitting there has been such action that none of the symptoms of the disorder will ever appear again, that you will always suggest improvement and yet observe conservation, that you may avoid deceiving the soul of the patient which you were addressing. Such an impress is made by the chronic condition that it is very rarely indeed if ever possible for one to absolutely remove all symptoms at a few sittings. Usually there is a necessity to overcome disease, but also to establish a health habit. You should hold your patient under treatment until that has been accomplished. In cases of insomnia, especially with people represented by this lady, you will nearly always have to cure a drug habit, as well as to restore the equilibrium of the nervous system, so that the patient can sleep naturally.

Insomnia is usually indicative of other departures from the normal which need attention, for though it be the most prominent symptom and may be the chief cause of the patient's application for treatment, insomnia itself may be incidental to the habits or diseases of the patient. Psycho therapeutics is a method of treatment by which we can eradicate all of the cause, whatever it may be and however numerous and peculiar the disease's symptoms may be. The patient's general condition should be taken into consideration, and whatever is abnormal should be suggested away, and we usually find that with the disappearance of the symptoms the cause has also gone. To compel sleep while there were conditions in the body being neglected, would be no better practice by suggestionists than is that followed by the medical man that deadens his patients with an opiate. We have no occasion to benumb the sensibilities, for the soul is a power that could do that and it will more readily correct conditions than it would produce abnormal states. If the midnight luncheon, or other practices of the patient are the cause of sleeplessness, always instruct the patient that wilfully breaking the law always must pay its penalty. Instruct for correct habits and hygiene, along with even as forceful a method of correcting disease as suggestive therapeutics.

In the instance cited full observation was given to all of these phases and her cure was perfect.

Chapter 3

I HAVING practiced drug-giving too long, have seen the remedial agency of drugs too often to think for a moment that that form of medication should be abandoned entirely and to appoint psychic methods as the solitary means of treatment in all cases. Suggestion, I mean scientific suggestion, which is suggestion to be given in the passive state, will go hand in hand with any other methods.

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

Then, since we know any individual, even an infant, is a fit person to be treated by suggestion, it may be well at this time to define who is adapted to administer the treatment. There are some reasons why a physician or known healer would be the most efficient suggestor. The purpose in every instance is to obtain an expectancy in the soul of the patient, and a man who is already great in reputation has earned the confidence of the patient, which will be the basis of grounding faith.

The critical reader is supposed to think that a contradiction is made in the statement that an infant is also a promising candidate for treatment by suggestion when expectancy is the basis of cure.

When we reach that department of these writings dealing with transference of thought from soul to soul, you will appreciate what expectancy can be awakened in the soul before words could be consciously understood.

As I have stated, the specialist who has reputation would be the most efficient man as a general thing in giving treatments by this method or any other method as for that. However, the first essential of an operator, the chief among them all, is common sense. The next is sympathy. And if common sense does not include tact, we will make that the third essential. Firmness or positiveness, or one who believes in himself and in his teachings; in other words, sincerity; calmness and ease and confidence of manner, and a voice that contains the magnetism and sympathy of love, for he has to be in this attitude towards his patient like a mother towards her child, which she comforts and soothes to sleep.

What might be generally an ideal operator would not by everyone be considered the ideal, and so every patient can have

*How to Treat
Diseases and
Habits*

his notion as to the qualities that he wants to see embodied in his suggestor.

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

We will consider some of the diseases, and the method of giving suggestions in the passive state. I will recite two cases of eczema that have been successfully treated at my hands, and which are typical of their own class.

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

Her occupation was that of a teacher. All the symptoms except that of the inflammatory condition of the skin, had existed for some time. Her nervous system had received a shock eight years before this, and she had been under medical treatment almost all of that time, for some disorder or other.

She considered that her worst difficulty, when she came to me was that of indigestion, practically all of her dietary had been withdrawn. She had been the rounds of the physicians who, one after another, withdrew the items of food, until she suspected that all the substances would disagree with her, and she realized her expectations. She was trying to subsist upon a little breakfast food when she came to me.

She was so nervous that when she sat down and relaxed her body as best she could, and I requested her to close her eyes, it was impossible for her to keep them closed. Placing my fingers over her eyes, as I did not care to tire her eyes by gaze, and holding them closed, I began the suggestions. "You will become so calm, and all is so peaceful and quiet here that you will get very comfortable, and perfect composure will come to you instantly. This treatment is so soothing and you will receive an electrical balance. You feel better already, so calm mentally—indifferent to your surroundings and feelings. You feel you can receive the suggestions with your whole being; you will realize all the changes I shall predict for you; you will get many more hours of sleep to-night, and the moments you are awake you will be free from worry, anxiety or fear, and have only most delightful thoughts during that time. Immediately after this treatment you will feel hungry; your appetite for food will return at once, and when you eat you will take no thought that your food will disagree with you. I shall not detail your items of diet—I want you to eat a general mixed dietary and have no fear or other

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thought about food after you do eat and you will find every meal will be taken care of properly, and you will want to partake of three good meals daily and regularly. Your stomach will perform its offices in secreting the right fluids to treat the food—its muscular and nervous activities shall be normal. The liver will perform its appointments naturally, and the intestinal functions be efficiently carried on. The assimilation of your food will be perfect; every cell shall take from your food the elements needed. The irritation of the skin, showing lack of elimination, there will be opening of the pores, perspiration shall be caused, and every other eliminating department shall be stimulated. Improvement in every direction shall continue from this moment until you are perfectly well in all respects. Soon you will be sleeping all night long, like a little child; your eating shall be ample and regular, and you will be anxious to eat at every meal time. Your nervous system has during this time found its equilibrium, and this quietness and calmness and control over your system shall become the usual, and with all of this improvement in the nerves, in the assimilation of food and elimination of waste substances made perfect, the itching and painful and inflamed condition of the skin will quickly disappear and will never annoy you as it has done. You will be better, and continue to improve until quite well. At our next treatment you will become more deeply passive, and you will gladly close your eyes and become passive the moment you sit down in this chair. Continue bright and cheerful and hopeful, free from all worry from this moment. All right now."

The last words "all right" are better than to say "wake up," because to the latter would always be the reply, "I was not asleep." This passivity that is possible to all, even to an extremely nervous patient like that described, is ample for therapeutic purposes, save in the exceptions mentioned elsewhere.

One can hardly imagine the improvement that took place in this patient between the first and the second treatment, which was given omitting one day. "I have slept like a child and eaten with delight; I do not have to use all my energies in scratching either, for the breaking out is disappearing fast."

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

The cure of this patient was perfect along all lines, and she gained rapidly in flesh, for of course the improved nutrition and elimination made most marked impressions upon her appearance

and mental state. In some degree her general character and habit were impressed, but worry was a large feature in her nature, and she had very great burdens upon her, so in about three months, she, after the first course of treatment returned to me presenting many indications that she was threatened with recurrence of former troubles. She demonstrated that the same causes will bring us the repetition of effects, and that even treatment and cure by the psychic powers does not make one invulnerable to the effects attending upon broken laws. Her teeth had been needing attention for several weeks, which occasioned suffering and nervousness, and with defective mastication, she was suffering with indigestion. I sent her to a dentist who had studied at my institution, who waited upon her without trying her nerves unduly, and she needed only three or four treatments when she was discharged well again. It will be observed by every practitioner that when a patient has been so quickly and profoundly affected, a time or two by suggestion seeming to get rid of the penalties attached to breaking laws, the tendency is to tempt nature too far. Under medical treatment, even though they might get well, they dread the disagreeable medicine and the experiences of illness, which has a very wholesome effect upon their care of themselves; the comfort and care and pleasure under treatment by the suggestion method tends to make one indifferent to health observation.

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

This should cause the pupil to study this case very carefully to note particularly that there is nearly always something wrong with the assimilation or elimination, and usually both; that the nervous system is always involved in some way or other in every disorder; that circulation is often defective; that the habits of the patient's life should be looked after, and a careful observance of hygienic practices and exercises must be considered; that the patient who has had wrong expectations must be impressed as to how disastrous they are, as, for instance, in the above case the lady never swallowed a mouthful of food without supposing that it would in some way give her distress afterwards.

The habit of discussing at the table those items of food that disagree with the speaker or someone else is a most deplorable thing to do; and granting that something does disagree with him, he has no right to impress others with his eccentricity and upset their dietetics.

Its Basic Principles

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

Case number two was a married lady past middle life, in good circumstances, with no occasion to either work or worry. Her difficulty was chronic eczema of the hands, or what we used to term salt rheum. The objective symptoms were the cracked skin so deep that bleeding would often take place. These places would open up at joints on the inside palms of the hands and the fingers, and with the beginning to scale off, there would be much itching. In fact, the itching also preceded the opening of the skin. Of course these places were quite painful, and they were so numerous upon each hand that it was difficult for her to put on her gloves or dress herself, and life was really made most miserable to her.

At all times the various stages of these outbreaks were apparent, the healing of some, and the coming on of the new. She had been treated systemically, also locally by the usual methods, although the chief dependence had been placed upon the local—the external application of the washes and salves in general use. She assured me that there never had been temporary benefits from any treatment.

A casual examination of the patient would have conveyed the impression that her general health was perfect. She said that she knew of nothing to complain of except the conditions of her hands. There was hypertrophy (thickening) of the skin of the hands, which I failed to mention above. I feel that it is good practice to consider such an outbreak as being significant of constitutional disorder. While there were no very marked disorders of the nervous system, yet there were some.

There was overeating and lack of assimilation and a general clogged-up system. She would perspire excessively in some portions of the body, while an unpleasant dryness was present in others.

She had had bronchitis for several winters. This had never been suggested as having any relationship to the condition of the hands, but who knows just what that relationship may have been? In looking over the patient's history and condition those were the items we noted. In view of the fact that the Christian Scientist sometimes succeeds in such an indirect suggestion as the denial of all disease, affirming that disease is only an idea, a shadow, cures following, one might be encouraged to treat a case like this lady's by simply giving the suggestions that the hands would get well.

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

It is unnecessary to describe the method of preparing the patient for treatment over and over again, for nine-tenths of them are treated under the same process of sitting comfortably in a chair, where relaxation and passivity can be realized, and I adopt the same method that the mother would adopt who desired her child to go to sleep. That is, I say quieting words in a style that is corresponding, for the process by which I help the patient to passivity is identical with that of assisting one to go into the natural sleep.

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

There was no variation from the usual method in treating this chronic case of eczema. Her calmness, in fact, her temperament, was just the opposite of the nervous patient in case number one. Her passivity was somewhat interfered with by her frequent coughing. However, at the first treatment I aimed at the unloading of the system that was so overburdened with poisonous substances, suggesting directly at all the sources of elimination, stimulating them all in the fullest possible extent, and probably repeating more frequently than any other suggestion that the skin would become active as an excretory organ.

The nervous system was referred to, that it would be natural. The attention of the soul was brought directly toward building up the skin cells with the proper chemistry, suggesting that there would become the normal moist and oily condition of the skin; that it would throw off the excessive growth of the skin, as indicated by the growth of thickening, and that the skin would become normal.

Those who expect every patient, regardless of what is the matter with him, to be cured instantly, will be disappointed in the instances where he has to make over tissue, for nature, stimulated by suggestion even, cannot make over an organ in a few days.

I told this lady at the beginning that I wanted her to provide for two months' treatment, during which time I would get her so well under way that she would proceed to perfection of health alone after that. At these early treatments I emphatically suggested the disappearance of all the bronchial symptoms and asthmatic paroxysms. It was two weeks before I saw any impress made upon the hands. After that time, for two weeks there was

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very marked improvement in them. But about this time she took a severe cold and brought back an exaggerated bronchial trouble, with incessant cough, day and night, losing her rest, and having nauseau from the spasms in coughing.

If I had been uncertain in the beginning as to whether there were any relationship between the difficulty in the hands and her bronchial affections, I would no longer have been, for within a few days after the cold fastened itself upon her, her hands were to all appearances worse than when I commenced treatment.

I was not discouraged by this relapse, but I am satisfied that I shortened the period of her acute cold and bronchial difficulty by the suggestions given, that relieved all the symptoms of influenza, and she was soon back to the condition obtained before contracting her cold.

At the end of two months, even with the relapse, there was very great improvement in the hands, and the cough had entirely disappeared. Only at the rarest did it occur.

I advised two weeks of cessation of treatment, and that she would then return for another month. Her treatments were given during the period of the three months, an average of two a week. The hands were entirely well at the end of the three months' treatment, and the cure was established.

Among the hygienic measures advised in her case was the instruction to avoid irritating soaps as well as to observe cleanliness, so that I am sure that the cure was entirely due to the action of her soul under suggestion and the proper hygiene. She received no medicine during the period.

It is peculiar that the question is always asked when one has been treated by a method that has not been in the medical books for the last hundred years, as to whether or not the cure is permanent.

I have said that this case was cured. That seems to me final, and the question of permanency can hardly attach itself in a case that is cured, for, if the patient should bring about the conditions like those that were present and caused the disease in years gone by, and would get the same effect again from a like cause, it appeals to me as being a new case, for, in the absence of a new cause no disease would appear.

Case No. 12. A complex case was that of a young lady, twenty-two years of age, who had been seamstress in a tailor shop for a number of years, and was influenced to appeal to me for treatment.

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

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

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

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

I was more fortunate in pleasing her, for I believe that hysterical disorder is as much of a disease as anything else that we have to deal with.

I was soon convinced that she was not simulating, because simulation is an act under the control of the voluntary mind, in which the patient, by the act of the will, imitates symptoms of disease. That which we call hysteria would be under the involuntary mind, and the symptoms are not controllable by the will of the patient. For that reason, the merciless way in which such cases are often treated, justifies the contempt that the patient often feels for such physicians in their ignorance.

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

I did not feel justified in making the ordinary repairs to get her through the acute disease, but began to assure her at once that if she would listen to what I would tell her, that when she got up from the rheumatism she would have no more muscular twitchings; that she would sit more quietly and calmly, and no jerking of the hands or feet, or the drawing of the muscles of the face.

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

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

By the second day she was made easy, having had a good night's rest and much sleep. There was no pain except when

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certain portions of the limbs were moved. Her temperature was lower, and all the symptoms showed that they had been impressed by the first treatment.

She became rapidly better of the rheumatic symptoms, and within a week was all over the acute difficulty. In the meantime I had been giving suggestions that the inflammatory uterine trouble was being corrected and that at her next period there would be such a perfect adjustment of the natural conditions that she would have no suffering; that the processes should be normal in every respect, and that there would be absolutely no congestion after that time.

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

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

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

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

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

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

There is a portion of this book to be devoted to showing how it is that the soul which we are addressing in giving therapeutic suggestions knows the correct diagnosis, for it is inherent in the soul to know the condition of every cell in which it resides, and it is present in every cell of every tissue of the body, so the

finite mind of either physician or patient might be mistaken, but the soul actually knows and gives a correct diagnosis many more times than it does indicate it, were it not for that, from our objective reasoning, we placed upon the soul a certain suggestion that certain disorders exist that in the beginning were not present.

Every physician has already found out how helpful it is to allow a patient to tell him of his own case in his own words. If he does not permit the patient to do this, but from the beginning of the examination asks his questions that suggest symptoms, he will never arrive at a correct diagnosis.

So far as the above patient is concerned, it would make little difference except as to the pleasure of the pathologist, to know certain that the chorea was due to the rheumatic diathesis. My personal belief is that the uterine trouble was the primary cause of the nervous manifestations. The disorders of the female are particularly responsive to suggestion. The majority, both functional and organic, are caused by expectancy.

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

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

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

The young man said he wanted to get rid of the habit of using these drugs, and if he had been addicted to the morphine habit only, I would have felt much encouraged by his expressed desire to quit, but it is very different when cocaine has been added to the habit of morphineism. The demoralizing effect of the

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cocaine habit is greater than in any other drug addiction. His promise would be worth nothing; he might seem to be attending to treatment and obeying instructions, and declare he was well, and yet be practicing the same as before treatment commenced. Remember this; never trust the word of a cocaine fiend.

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

"You will cease to have the intense desire for the drugs, morphine or cocaine; the drugs shall become repulsive to you from this moment, and should you try to use the hypodermic needle, the pain in introducing it will be awful. The thought of this pain will prevent you from using the needle, and the disgust for the drugs will keep you from forcing your body to receive them in any form.

"Every form of elimination shall be stimulated, thus removing promptly and entirely the poisons now in the body; and with this abstraction you will find a delightful, satisfied and peaceful state coming over you. You will not suffer any nervousness, mental depression or physical shock in ceasing to supply the body with these horrible drugs." In those days I treated drug habits by removal of the drug altogether and at once, but later I have found it better to permit a small dose at long intervals, instead of the perfect withdrawal from the first.

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

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

The father had also taken the Keely Cure two times and got this idea of reducing, not abstaining. Since that time where the patient has been using enormous quantities, I permitted two grains to be given in small portions during the twenty-four hours. This would be lessened from day to day and stopped altogether in a week. In three weeks this case was cured of all his drug habit.

Chapter 4



WHILE I have stated in the previous chapters that the hypnotic state as a rule is unnecessary in our practice of suggestive therapeutics, yet, as there are some exceptions to the statement, I think it well to note these exceptions and this will make it incumbent upon us to have a thorough acquaintance with how to produce this state and apply it in practice.

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

It will be noted that almost any number of patients could be treated at one time by Braid's method by allowing them to sit and gaze and go into the hypnotic state and come out of it at a word from him, the symptoms in the meantime having disappeared, at least partially. If I had any occasion to produce the state in any large number of persons at a time, I should even in these days use Dr. Braid's method. As will be seen further on, there is never occasion upon which it is necessary to produce the effect on a large number.

The method that I have used chiefly in my practice has been to hold some object at a distance of two or three feet in front of the patient's eyes, also at about an angle spoken of previously. But I do not continue that gaze until the patient's eyes are compelled to close, but only sufficiently long to tire the lids so that they will remain closed without any difficulty when I request the patient to close his eyes. I have found no evidence that there is any purpose in the gaze than to fatigue the eyes, so that the patient is glad to have them closed. After the eyes are closed, I place a finger in the corner of each eye, pressing upward upon

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the nerves there which have such relationships to nerve centers as to assist in the quieting of the patient's mental action.

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

The gaze at the object and the pressure upon the nerves in the corner of the eyes may occupy five minutes of time, and during the five minutes, I have continued to say in a somewhat monotonous tone, but surely a soothing one, that the patient is so comfortable and quiet, relaxed and passive, that he can easily think of sleep, and what a desirable condition sleep would be; that all that I am saying and doing is soothing to his nerves; that he feels perfectly at ease, has no fears, for he knows that everything is all right, and that there will be no violence of any kind, for he is only taking a good rest.

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

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

It being true that the deeper states result only from repeated sittings, we can make these much more quickly effectual if we suggest at the first sitting that at the next he will go more deeply in the passivity. His final state, if he reach hypnosis, is that in which he is susceptible to suggestion and will respond to any suggestion given him that is not contrary to his auto-suggestion. Following the method indicated above, repeatedly for from one to five sittings, is requisite for an average person to be prepared for a surgical operation in dentistry, or other surgery, or diseases that call for the hypnotic state. The hypnotic state is chiefly valuable in laboratory demonstrations, where we want to show the phenomena of sub-conscious powers for surgery or treatment of epilepsy. In the treatment of epilepsy, it has been found successful to produce the hypnotic state, and so train the patient that he would remain in the hypnotic state

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for several days at a time. When the time is at hand when he would ordinarily have his epileptic attack, if he is placed in the hypnotic state, and especially in the cataleptic state, and kept in that condition over the period, one not only has the advantage of breaking up the periodicity of the paroxysms, but has the most favorable time in which to repeatedly impress the suggestions that none of the epileptic symptoms will occur.

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

It is inherent in the soul to know what the cause of the disease is, but thus far it has not been possible for the pathologist to discover the cause of the attacks unless from the history there is a traumatic cause. Since the percentage of the epileptics is small, to the one who is in the general practice, we can see that the hypnotic state is very rarely necessary.

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

I do not want to be thought by anyone to be making any apology for not using the hypnotic state in the practice of suggestive therapeutics. I simply quit it for the reason that it was unnecessary to produce this hypnotic sleep in order to make the suggestions successful.

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

When my pupil has studied the subject of auto-suggestion, and has learned, too, that there is no unconscious state produced,

he will see it is not necessary to even make a defense under the ignorant claim that hypnosis could be a practical criminal agent.

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

I have said above that it has a more acute consciousness than the objective mind. This is proven by the discernment of sounds that cannot be caught in the active state. Indeed, all of the senses are intensified or exalted. Then, with increased physical power, heightened consciousness, telepathic rapport enables the subject to anticipate every movement of the operator, and, having access to all the knowledge of the objective, plus that of the soul, with its own inherent perceptions, if a crime were contemplated at all by the operator, one would be in a better state for defense than in the normal.

Chapter 5

THUS far I have indicated the great value of practical psychology when pertaining to the physical body. I now want to consider the subject of the relation of psychology, especially with the department of suggestion to character changes.

The value of suggestion as the science in moral reform is beginning to be appreciated, and I hope to have every parent and teacher and every other good citizen informed as to the possibilities and how to use the subjective mind in its character building capacity.

I recall an excellent illustration in this line in my personal experience in my early days of practice when I was using the hypnotic state as a means to the best result in all kinds of suggestive treatments. A young man of 18 years came in answer to an advertisement of mine, which called for subjects that I could use in my class work in demonstration. He was so thoroughly degenerate in appearance that I was on the point of dismissing him without investigating as to his adaptability to my needs, when it occurred to me that here is an opportunity to discover whether the germ of good ever does completely die out. Every character of evil habits mentionable or otherwise and dissipations and excesses in every form were easily discerned. I first developed him in such a way as to give every physical demonstration such as anesthesia, catalepsy, also the various phenomena in hallucinations. I gave him suggestions which he had accepted, which prevented him from remembering when in the active state what was said or done during his hypnotic. After he had been so thoroughly developed as a subject I began suggesting to him that he would commence to think about changing his habits. Even though he was in a deep passivity and I began talking upon his changing his desires, his countenance indicated his amusement at such an idea. I saw no promise of immediate response to those suggestions, but one day he mentioned to me about a certain companion of his whose intentions were of a nature that the boy and I agreed that he would certainly get into serious trouble and receive punishment. I advised my subject to caution the young man, and if possible prevent him from the evil thing. My boy was interested and engaged himself in behalf of his companion and informed me that he thought that we would keep him out of his trouble. I followed the line indicated here, telling him we would go into further partnerships to help his friends, and possibly we would get them out of many wrong ways. My experience with this youth, who was so thoroughly a reprobate and

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past having any interest in himself, except to gamble and carouse, yet who would take an interest in helping his associates into better ways, would prove that every individual is a savior. After succeeding in interesting him in the other individual, I suggested to him that if he and I were to help others that we at least should be ourselves what we required or advised in them. He responded to that suggestion, and of himself asked that I would help him get rid of the tendencies and overcome the habits so far as it was possible. He was an incessant gambler with cards. He seldom had any money except the small winnings, and he seldom purchased for himself even the required clothing. To assist him in freeing himself from the associations, I gave him a hypnotic suggestion that he could not shuffle the cards; that his fingers would involuntarily stick to the card. He reported to me that he did not know what was the matter with him, that he could not pick up or let go of the cards, and that his companions had put him out, because they thought he was only making fun of them. I was along with this giving suggestions that he would have no desires for the place. I also gave the suggestion that it would be physical impossibility for him to lift a glass containing alcoholic liquors of any kind to his lips. That the odors, as well as the taste of any such stuff would make him desperately sick at his stomach. All of this proved out in his experience. These physical aids were very helpful in every way, and made it much easier to correct his habits than it would have been had we left the body demanding that which had been the occasion of habit, but by changing his desires from fondness to disgust, or inability physically to perform or enjoy, we had made the treatment much more safe. These suggestions and others, as we saw them needed, I gave him during about six months. At the end of that time he had greatly improved in his appearance, and was very little of his former self in many of his aspirations. Where he simply would not work under any circumstances, he had become a good citizen and gone to work in the iron works. The reform of this young man would scarcely have taken place, even though I had him in the hypnotic state, had I not first interested him in reforming his companions and then to change his own practices to be consistent with what he was advising others. The first suggestions I gave him did not even awaken aspirations, but only aroused contempt, and I should like to give instances here leading to the discovery of how we are inherently disposed to help one another. I presume I would best make plain some features that belong to such cases. There is no objection to the hypnotic state under any circumstances, but as so few understand it correctly, it is well that any student of this subject should be fully assured that the hypnotic state is not essential, but that a passive state is ample for

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the purposes. Suggestions repeatedly given go just as deep, when the individual is passive and hears the suggestions, as if he were in the deep stages of hypnosis. The superficial individual might say that this boy was reformed against his will. In fact a man claiming the title of M. D. published that I did a most reprehensible thing in changing this boy from a vagabond who had no hesitancy at any crime or practice, into a well-appearing, neatly kept, industrious, good citizen, because, said this man, I dethroned his will. The true situation all of this time had been that a little particle of conscience was telling this boy to be different, and therefore the soul or the real self had always willed that he be what he afterward became. It is true his objective, or sense department, preferred or willed to the contrary. The literal thing that took place in my treatment was to bring his objective will into co-operation with the will of his superior self, and his character and practice were beautified accordingly.

Of course, with the exception of reform institutions, not many of us would have opportunity to treat such extreme moral conditions, but the lesson is here for every one, which is to realize that just exactly as there is the healing power in the patient with reference to his own body, and that power operates under suggestion, just so does that power abide in the individual with reference to his own habits or character. Then after we recognize the power and where it is, and under what law it acts, we are prepared to remove from or add to the habits or traits, whether they are for small changes, or the great reforms. Again, I want my reader to avail himself of the principles that have been revealed to me in my laboratory work, for although the hypnotic state was used in the particular illustration, the inestimable value of our lesson is in learning the principle. We see how the force of habit had become the prevailing suggestion that overwhelmed this boy's life. He not only willed to do wrong, but after his inclinations were changed he did wrong many times involuntarily, and to assist in overcoming the things that he yielded to, that he did not want to do, I gave him the suggestion that made it a physical impossibility to perform certain acts. This supported him while he was gaining spiritual strength.

A practical lesson for the parent, after he or she sees from this case that the power is in the child and is controllable by suggestion, really being the soul, compelling expressions, that it has been made to really expect, then if that expectancy or habit is in the soul and is something that should be corrected, since we find that suggestions or ideas introduced into the soul, changes or determines its expectancy, regardless of what the method might be by which we could introduce that idea into the soul, if it were only introduced there it would work the change. The parent has

every opportunity to give these suggestions in the most forceful way. Let the child or other person go to sleep, while conversation, consisting of commands, or prophecies that the habit or symptom will disappear, and though this may seem to be so simple as to appear foolish, yet it is being demonstrated in thousands of instances that the result comes as predicted. Again, we are proving a principle, for if the soul is the power and is controllable by suggestion and the child or other person becomes an expression of whatever is the ruling suggestion in his soul, then if the suggestion is impressed upon him, whether he is passive or active, or under emotion, it makes no difference as to the result. It is true that in the active state one is not so susceptible to suggestion, yet if the active mind is made to absolutely believe, which it has a tendency to do under the constant impress of a picture, then the suggestion constantly repeated in his hearing may get to his soul, after which it comes out in expression involuntarily. Learning all that is embraced in these principles, the awful suggestions will cease to be given to children or to others, but the avoidance of unseemly word pictures will be rigidly observed. Every home almost needs revision under these revelations, for the family conversation, contentions and predictions, as interchanged between members of the household, would be regarded as actual realizations that sooner or later would be complete.

Our subject of moral reform has such far-reaching capacities that it takes in the suggestions that we give and receive in our daily lives, and so we come to this conclusion, based upon scientific demonstration, that the highest possibilities of the individual can only be attained when we say to another, or to oneself, only those words that represent what we would, under our highest ideal, want to become realized, for this is the process that first there is the thought and a repetition of the thought, the word picturing of the thought, then it is character, and character brings into form the perfect realization, even to materialization of itself.

Chapter 6

THE data which has been heretofore given would call up to every reader his personal experiences, in which he would find abundant evidence to establish the firmest conviction that the principles of psychology, as we have stated them, are correct.

I feel that the beauty of the simple way in which we have stated these facts and recited the therapeutic experiences is that it brings within the grasp of every one the practicality of all our claims.

Every man has hundreds of demonstrations that he can recall with understanding now that he sees the basic principles underlying the psychological phenomena.

Not being accustomed to thinking of the subjective mind power, it is a little difficult at first to understand how it acts.

A man is impressed with wonder the first time that he sees a magnet attract a metal, and even though insulation, as thick glass placed between the magnet and the metal, the attraction continued. He cannot through his senses appreciate how it is done.

The same wonderment was felt when the street car was hurled by the invisible force of electricity through the streets. After a little while these things became so common that we give no thought, let alone wonderment, as we see the effect of a cause that few try to understand.

The telephone and telegraph only lose their intensity in their approach to the marvelous because of their universal use. The wireless telegraph has not ceased to attract notice, but how soon we will be so accustomed to sending our messages without the wire, and yet without thought as to the phenomena!

In psychic matters, we find that, as patients or operators, to become accustomed to the phenomena in such a manner as to feel no particular wonderment concerning them is helpful.

For the sake of becoming familiar with psychic matters I take up the various phases of the question leading along all the roads to the one destination of the soul, the supreme power over the body.

In taking up the question of mind in the cell, I bring the student to a point of view that he can see the whole question in its greatest simplicity. It soon becomes easy, when we study the science of psychology from this standpoint, to realize that the body is not the man.

In our laboratory of histology we find that the animal body is comprised of microscopic organisms that we call cells. That

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Cells*

every tissue of the body, hair, nails, skin, muscles, nerves, bone, marrow, blood, brain and tissues that comprise the various special organs, every portion is made up of the tiny particles, the cells.

In our chemical laboratory we learn that the elements present in all of the cells are the same, but the different proportion in their chemical compound determines the character of the tissue that each cell forms. Such being the case, any cell of any tissue would be a physical representation of the whole body.

Now when these cells of all the tissues are in their places, and their perfect union exists, comprising the complete structure, such as a man's body, after having seen so many demonstrations, it is a matter of no doubt and of easy understanding that mind controls the organism resulting from the union of cells and their tissues.

Many years back we began taking up the brain cells, and how the mind used them as its organ, but it is the modern psychologist who has combined his laboratories of chemistry, histology and microscopy with his psychological, that has made it just as scientific to speak of all the cells and the tissues being organs of the mind, as being spoken of the brain cells. That every cell is an intelligent individual of itself is of very recent revelation, and yet is capable of practical demonstration.

We can take the cells from any tissue of the human body, and placing them upon the microscopic slide, bring the smallest amount of nitro-glycerin in proximity with the cells, and they make rapid flight and get as far away from the drug as possible. They seem to recognize the poison as a deadly enemy that they resist with all their force.

In another experiment we will take some opium and put it in the place of the nitro-glycerin, and we will find that the cells make resistance an instant, and immediately give a quiver and succumb, as though the very aroma narcotized them.

It is exceedingly interesting and instructing to deal with the cells in such examination with all the different drugs, but we will give just one more that will show particularly the point that we are making plain.

Then in the third demonstration, we will use capsicum as we did the other drugs, when we find that the little individuals we have spoken of as cells, weave themselves up, even coming in touch with that stimulant. They embrace the capsicum with a friendly enthusiasm in marked contrast to the emotion with which they fled from the other classified stimulant, nitro-glycerin.

It took mind in the cells to distinguish between the two stimulants, to determine which was the foe and which was the friend. Our great intellects have not shown as much intelligence as has been demonstrated by the smallest portion of a man's body.

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The law of self preservation is inherent in the cells, and the above is one of the simplest proofs of that. When there is a destruction of some tissue of the body, the part is replaced by the reproduction of cells. That is true of every tissue of the body, because every tissue is made up of cells containing life or mind, and the law of reproduction governs every cell.

We find that in the one cell animal the laws of self preservation and reproduction are inherent, and that is just as true of the individual cell wherever it is found and whatever it may be a part of. Whether it is fulfilling its function in conjunction with other like cells, or whether its office is fulfilled as an independent protoplasmic entity, it is governed by these two laws.

We find that the amoeba, the one-cell creature, recognizes its enemies and makes flight, intelligently selecting its hiding place, and that it recognizes the substances upon which it develops by appropriating its food, which actions demonstrate mind selection. In fulfilling its elements of development, it ultimately divides itself according to the law of its reproduction of its kind.

The larger animals, representing the union of a multiplicity of cells, and each species having its peculiar requirements as to organs of self-defense and means of preservation, have increased powers of intelligent action. We find them with the tentacles with which to make successful combat, and it determines whether or not it is safe to enter into a physical engagement, or to take safety in flight and refuge in a place of hiding which it selects. We find this intelligent action, and yet no brain organism, up to the crab. We have in these illustrations full evidence that mind is in the cells of the body; that the union of mind power of all the cells comprises the complete individual intelligence. We find in man a like organism, so far as the cell is concerned, and so we conclude, reasonably, that mind is present in every part of man's body.

No effort will be made here to prove whether or not there is one class of mental manifestations confined to the brain cells and another to the cells in other parts of the organism. There might be some evidence gotten together to indicate that the mentality of all the cells of the body would constitute one class of mind function, and the brain have an entirely different class of functions to perform, and some reasoning might be adduced to indicate that the objective used the brain cells and the soul used the body cells. But for all practical purposes, brain and body compose the organs of the two-fold mental manifestation, and it seems simpler than to take the head off and say that we have in one portion the objective mind and in the other the subjective.

So far as function is concerned, it seems that an individual cell has the power of reasoning, and of all other mental exercises save that, possibly of being conscious of itself.

Chapter 7

UNDER normal conditions, just as the amoeba selects that that which is food for it, so does the soul in the human body bring to itself that which it needs for health and sustenance.

In a state of health, this numerous family, comprised of all the cells of the body, is in co-operation so perfect that each member is supplied with every need.

It is inherent in the individual cell to know what it needs, and their united action in that department of the mind known as the soul prompts the selection that should be made for the bodily supplies.

But, upon the question of food, as well as of morals, that still small voice from within only prompts, and does not compel, it being mind's prerogative to obey the soul or let the desires that originate in the senses, which act through the objective mind, have dominion.

So, contrary to intuition, one breaks the laws of dietetics and hygiene, and forces upon the body that which cannot be applied by that intelligence that is presiding over assimilation. And so there is a shortage of the elements for all the cells of the body, or it may be that some especial tissue is a great sufferer from the substitution that man, in his free will, has chosen to offer as food.

Nerve and brain starvation seems to be the most usual of all physical lacks. The soul does not cease its efforts to cause the mind to supply what is needed for the sustenance of the body in all its departments, for even through pain or exhaustion, or some other untoward symptom, it makes one aware of the need. He misinterprets this, creates wrong cravings, which he attempts to satisfy by giving to his body substances entirely foreign to nature, and the vital force, which is another name for soul, cannot appropriate the things substituted. It tolerates, but does not grow strong and perfect in the absence of the elements that are essential to every cell of the body.

It may be that being compelled to put up with false conditions that the cell intelligence accepts the suggestion, finally, that that which is really abnormal is normal. So it carries out to the full limit of its power the suggestion that is given it, and intensifies the abnormality. This results in many peculiar functional disorders.

The neuresthenic is a perfect bundle of those. He is a perfect demonstration of cell insanity, and the cells that are not acting sanely may be in one part of the body or another, or may be

*Cell Communi-
cation and
Co-operation—
Cell Insanity*

present wherever a certain tissue exists that has become wrong in its performance.

If this were strictly a medical book, I would work out to its full conception what is properly classified as insanity of the cell.

We call it insanity, ordinarily, when the objective mind fails to perform its office properly, as indicated when the senses do not convey the right impression to the brain, and when one ceases to put the right interpretation upon the objects concerning which we form an acquaintance through the objective mind he is pronounced insane. When the cells, as individuals, or as a whole, cease to perform normally, that is just as truly insanity.

It would be interesting to take up the diseases with which we are acquainted, and show to what extent the real condition is that of insanity of the cell.

This we do know, that in the condition of disease law is broken and the soul is the power that possibly has, under wrong suggestion, produced wrong manifestations, and used its supreme power in the wrong direction.

As the result of its various means of notification that the body needs attention, the patient decides to correct the evil, and then he finds that the soul is a forgiving power, ready to co-operate, anxious to receive that which will be food for it, containing the right elements to supply all of the needs of the organism in which he lives.

The disordered conditions have been so impressed upon it that its continuation to preside over the vital systems will not correct the disorders, but it has to perform some especial, specific action before things can be corrected and adjusted.

Mind, which has always been the sentry, must still be that, and issue instructions to the soul, in order to cause the soul to make its especial expression in the cure of the disease symptoms.

Through the mind the direction must be given and the soul caused to expect a change for the better. The law governing thought action is the introduction of that idea into the soul, and the best form for that accomplishment is through suggestion.

It is possible that the soul has been so impressed by mind as to have its faith firmly fixed in a certain material remedy. It may be a drug, or anything else in the universe. Grant the soul its conditions, and cure will follow. If its demands are for some process that cannot be met, then the soul's standard must be corrected by introducing a counteracting suggestion and substituting some other practical process, which may just as well be the exclusion of all material remedies, for the soul has to do the work, either in co-operation with material things, or accepting the suggestion and producing the corrections needed without any such means. It is able to accomplish the results desired through either

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means. The exceptions would be in certain organic troubles where tissues have been so far consumed that reproduction of the cells of that tissue is impossible, because the parent cells are insufficient.

For instance, in advanced consumption, there is not enough tissue left to, by the most rapid multiplication of cells possible, even under stimulant, supply that which has been destroyed.

Another exception would be where a material remedy in which there was subjective faith of such a character as to cause a general revolt of the system when it was given. Nature co-operates with some remedies, but it certainly does revolt at others.

Over-appreciation of the fact that the mind is in the cell is not possible to the operator or patient. It is a most valuable idea, because it makes treatment so simple and practical.

It may be that the brain is the central point for the receipt and radiation of all impressions. A line of communication between that central point and any given tissue of its cells, is so simple and easy since the correspondence from cell to cell, and between cells, is understood, that all are intelligent messengers, and each, knowing its own needs and its fellows' needs, being of like mind and substance, surely co-operation is the rule. We can stimulate here and relax there; we can reduce congestion because every congestion can be removed; because every local particle is influenced by the general.

Where there is excessive nutrition, we can dissipate attention, and where there is lack we can concentrate, overcoming waste and atrophy, all by working through the general intelligence, being in rapport with each member. Suggestion is the key to all especial action, and that may be throughout the whole system, or in any part.

There are no forces within the body but what are controlled by the soul. The psychic power governs the magnetic and electrical forces; it absolutely determines the chemical and metabolic, or katabolic, action, perfectly obedient to whatever instructions are given through the soul.

That the effect of suggestion may be general or circumscribed, is capable of a very simple demonstration, where, by suggestion, we remove all sense of pain from the body, or, as in a number of hypnotic demonstrations, we give the suggestion that sensibility exists in the whole body, except just at the point of the needle.

After giving the suggestion that there was a spot the size of a needle point that was in a state of anesthesia, and introducing the needle, found it true, that the introduction of a second needle as close as possible would produce pain. Inhibition, just as suggested, can be realized.

I am thoroughly convinced that the fact of mind in the cell makes plain to the student that which seemed so difficult of understanding and appreciation in the practice of psycho-therapy.

In a book covering the general field of psychology, I do not feel warranted in dwelling at all exhaustively upon the subject of mind in the cell, but I will call the attention of the man that wants to think, that cell structure and mind in the cell are just the same, whether the cell be in one kingdom or another. In the flower there is that material structure in which mind is master, and is the life.

Material and spiritual, the cell in vegetable kingdom is like that in the man's body. If mind be in the cell, as plainly demonstrated through our various laboratories and their combination, then it must be evident that there is mind in the atoms that comprise the cells.

Finding that mind is the creator, making the form by selecting the substance that it needs in order to fulfill its function, then it is mind in the atom, and mind manifested through the atom, uniformly and universally.

Chapter 8

Telepathy

TELEPATHY is usually defined as being the transference of thought from one person to another by other than objective methods—words and signals. It has been taught as a thought conceived by one person's mind and transmitted to and received by another mind.

Very careful and scientific demonstration and study have shown that thought transference is really the transmission from one soul to another soul; that this wide awake objective, what we usually speak of as the conscious mind, is not the mentality that can either send or receive thought telepathically.

I dare say that we shall come to an understanding through the illustrations, as well as the principles, as to the workings of the soul in this matter, and the relationship of mind to soul in the exercise.

The objective mind may conceive a thought with reference to another person, and desire the communication to be transmitted. What really takes place then is that the transmitter, through his objective mind effort, places upon his soul the suggestion to communicate the thought to the recipient. That intelligence, through processes that are based upon science, causes the communication to go out, and it is the function of the soul to which the thought is aimed to receive the message, if rapport has been established between them.

It being the case that the sub-conscious mind receives the message would account for the fact that we become conscious of such a small percentage of the messages that we know, through our science, really are received by our souls.

Those we have developed until they are adepts in what we usually call mind reading, but are really soul readers, make us acquainted with so much that our friends have transmitted to us, both voluntarily and involuntarily.

A psychic, reading my soul, has revealed to me the affairs of people that are in rapport with me, and yet the particular points of information in many instances would not seem to have any bearing upon our mutual interests, and would not concern me at all, and the transmitter did not take any objective, or conscious thought, or make any effort to impress me with such data.

We get to realize that the soul has a world of its own, and carries on its exchange of correspondence. There is no doubt that every one of us is carrying out the desire of other souls with which we are in rapport, unconsciously to ourselves and them.

The purpose of this portion of this book is to put this matter on a basis that we will utilize this principle to the good of ourselves and those with whom we are in mental touch. We learn the value of a thought we become acquainted with its eternal influence upon the originator, and all of those with whom he is in rapport.

In my illustrations of this subject, I aim to select some that will impress the principles the best. The complete history of the past year would make a volume larger than this entire book, and I do not think that I shall go back of that period.

The first proposition that I want attention given to is that the soul transmits to another a perfect copy of what is enrolled upon it. As to when this transmission takes place, concerning any particular experience, is difficult to settle. We will afford you the experiences, and you may draw your own conclusions. That will be helpful, and may cause such investigations as to presently fix upon the question of prophecy.

A psychic whom I was developing several months since came for her sitting on Friday night. She said: "I saw you go out of a building yesterday, and after getting out on the sidewalk, you halted, and, after hesitating a moment, turned around and went back in and up an elevator, as though you had forgotten something." Being asked when she saw that, she replied, "At four o'clock in the afternoon."

What I actually did was to go to the public library with two cards calling for books. When my name was called, I took the book, assuming that both cards were in the book, as one had probably not drawn what it called for. When I got down to the sidewalk, I was impressed suddenly that possibly the other card had not been handed me, and upon opening the book, I discovered that such was the case. I returned to the fifth floor, and my second card had been called out with its book. That was between ten and eleven o'clock Thursday, whereas the Psychic said she saw me at four o'clock, or about that.

This would, of itself, be evidence that she became conscious of the matter at four o'clock, but at some previous time to that her soul had received the correct impress of the circumstances.

In taking her psychic development at my hands, I had advised her sitting quiet and passive at some time during each day, being perfectly neutral, making no effort to receive any certain impressions from any certain sources, but to be open for impressions. That sitting and passivity is simply a means by which the conscious mind reaches into the sub-conscious and learns that is there.

Objectively I thought nothing of the psychic at the time I was having this experience, nor did I at any time conceive of the idea

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of impressing her with the occurrence. She was under a suggestion that I had given her that our rapport would be perfect, and that she would keep in touch with all my movements. That was as much a suggestion to my own soul to convey to her as it was hers to receive.

With a limited experience, one would say positively that the lady received, in her soul, the information as given above, at the moment of the occurrence, and that in the passivity, her conscious mind got it from her soul.

There is not any doubt as to when she became conscious of the communication, but there are experiences that would prevent us from being able to say with certainty that she received the message at the moment of its occurrence, for it is just as likely that she knew of it in her soul before as afterwards. For she had read my soul, and in many instances had made me aware of things that ultimately occurred, of which I had no expectancy or consciousness at the time.

As an illustration of the fact that she could have told me on Wednesday night that on Thursday morning I would have that experience; and if she could have told me on Wednesday night before, she could probably just as well have told me a month or a year before.

February 8th, in the evening, a young lady whom I was developing said: "I see a rickety old wagon; looks like it has been in an accident and is wrecked, and the wheel is off in front of your house." She was not sufficiently developed at that time to distinguish an occurrence of the past from one that would be. I told her that I could recall no such matter.

The following afternoon, which was February 9th, a colored man with a load of ashes was driving by when a front wheel gave way and broke every spoke. He carried the rim of the wheel and the broken spokes, and placed them on the sidewalk in front of my door, where they remained until the following day.

There are just two dates of that circumstance that are certain. The first is that at nine o'clock, February 8th, the description of the matter was given me, and at three o'clock February 9th I became conscious of the whole matter.

It surely is not necessary at this day to enter into even a discussion as to the source of the information which the psychic gives one. In these experiences my own soul held the facts, and these psychics, being in the passive state, were in rapport with my soul, and obtained from me that which I was not even conscious of. They became the mediums between my sub-conscious and my conscious minds. And so the hundreds of instances in which these persons and scores of others that I have had associated with my work, whenever they told me of persons with

whom I was and would be related to as patients or pupils, or in some business matter, received the information from me, for I was in rapport with all of them, and also with my psychics.

The old belief was that a psychic had some peculiar means by which she could travel all over the world, if necessary, and pick up from one individual here and another one there and make a man acquainted with his affairs. I believe I could furnish a thousand experiences, any one of which would satisfy anyone that the science of the thing is that the psychic receives the data that concerns an individual directly from the individual's sub-conscious mind, for in that is registered his past, in that perfect memory, and all that his relationships may cause other persons to come in touch with him—all of that data is registered in that same soul, and also in the department of the soul is held the picture of the experiences with which he will yet meet.

It is but a trifle, but I refer to the wagon wheel experience because I have already described it, and it could not have been foretold and accounted for because of any man having previously thought of the matter as something he would bring to pass, and so my soul could not have been conscious of it from any such means.

It is inherent in the soul to know its future, and it takes account of the minutest experiences. Indeed, we see such experiences day after day, one becomes convinced that the hairs of our heads are numbered, and the sub-conscious mind knows the number, and that it takes account of the fall of a sparrow.

The soul is omniscient, at least so far as its individual interests and relationships are concerned. It is omnipotent so far as the physical body is concerned, in which it lives. And it is omnipresent, being in every atom of every cell of every tissue comprising the body.

I have broken abruptly into the heart of this subject, not aiming to set forth a lot of terms that cause confusion to the student, and give him the suggestion that the question of telepathy is one to entangle him and in which nothing can be made clear.

This is a practical book, and the author has associated with the subjects herein taught until it is a matter of no more surprise that a thought should be transmitted and received, even word for word, as literally as though it had been written or spoken, or given by any other code.

With the data I have recorded, I am not surprised when matters occur according to the written description of them, even though a psychic dictated the words in that description weeks before the occurrences. It no longer astounds me that the smallest detail of my past life, as well as important experiences, should

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be given me by one with whom I am in rapport, if that one is in the state of passivity.

This does not involve any necessity for the psychic to be developed into a state of hypnosis and receive her psychic development afterwards; but just as in suggestive therapeutics we have those who have shown evidences of gift in receiving correct impressions from other souls, who become passive in the same manner as our patients, but receive the literal suggestion that make them keener in rapport; in other words, prepare them to have that control of the psychic power that they can cause other souls to impress upon their conscious minds the data or any particular items that it might be desirable to know of.

Being scientifically developed, they are able to cut off rapport from all those that would be depressing to them, or in any way objectionable, or to open the doors of the soul to any that they might desire communications from; in other words, to establish or cut off rapport when and where they please.

This is far superior to the hap-hazard practice of psychics, for, unscientifically trained, they are susceptible to the influence of every person, and especially to influences that are for their physical and mental disadvantage.

Many good psychics are under the impression that the data is brought to them through spirit control; that is, departed spirits, and so make themselves responsive to every unwholesome communication from other people, and their own whims as well.

This book is not for the purpose of discussing the possibility of communications between souls in the present environment and these who have made the transition.

The information which comes through mind-reading we will consider from the scientific standpoint of soul speaking to soul in the present environment, for that we know is done, and any phenomena that we cannot account for scientifically we will give no consideration or claim to. The past, present, and future are given by psychics that are developed through suggestion.

The perfect memory, which is a faculty of the soul; the knowledge of the present and the picture of the future, and it being the function of the soul to convey that copy to the sub-conscious mind (the soul) of others, will cover all the scope of this book in its argument and history.

While it is true that comparatively a small percentage of persons have the gift of competent mediumship to come in between the sub-conscious and the conscious minds of another individual, yet it is sufficiently common and frequently enough demonstrated to carry conviction that every person with whom we come in rapport gives us a copy of himself and receives from us likewise a copy.

Chapter 9

How to Become a Psychic

THE psychic power, as pertains to that ability to become conscious of what is in one's own sub-conscious mind or in another's, is a spiritual gift. It is a quality of the soul that is present in everyone. It is upon the same basis as music, or any other art. All are spiritual characteristics, and common to all. In some, music is prominent and the other items latent, and in so little evidence that it would not justify the cultivation that would be necessary to develop anything save music.

This psychic power being a spiritual gift, is sufficient index to demand cultivation to the most perfect state possible.

As instructor I am constantly importuned to undertake development of persons who have envied the perfection that they have observed in someone else. It is upon the same principle that many a man, under the inspiration of fine execution of music, feels a thrill, and creates in himself a desire and aspiration to do the same, but yet, in his ordinary state of mind, he would know that music was not a permanent presence in his makeup, and that whatever he might do, it would be mechanical.

Where music is prominent in one's soul, it is demanding expression in such a way that it is irresistible; as a child he is constantly developing some means to give expression to what he feels in music, and the desire is irresistible.

Now, one in whom there is psychic power will be frequently giving expression to those things that he has received from other persons telepathically. To some such persons, truths come through dreams, but nothing is more haphazard than dreams, and during emotional states, regardless of the cause of emotion, the sub-conscious is blending with the conscious in such a way that the person will foretell, to some extent, and frequently will be giving expression to matters concerning others with whom he or she is in rapport, that have not been known through the external methods.

Attempts have been made by various writers to show that certain temperaments were especially apt as psychics. A general experience does not warrant one in such limitation.

That proposition is very much like the fight between the Liebault Hospital of Suggestion and Charcot's, in which Charcot took the position that only nervous diseases could be successfully treated by suggestion, whereas he had no experience with any other kind, being a specialist.

The blonde and the brunette, male and female, among any and all, there are those who show traces of merit, that under proper care will develop into excellent psychics.

How to train a psychic is rather simple, unless one is fond of complexity. There are educational and natural peculiarities that have to be corrected in the candidate for development. Ninetenths of them come in with the statement that they have some evidences of being clairvoyant and invariably, unless they have read some very modern literature, think that that includes the power of going from one part of the world to another, and that to them, clear seeing is the power of being right on the ground where the thing is taking place, and seeing the occurrence.

Probably another five per cent, at least, think that spirit control and intercession bring them the facts. This leaves us a small percentage that may come and say that from many experiences they think that they can receive and become conscious of the things that are known to persons with whom they are in rapport.

It is far better to get the ninety per cent, and five per cent, to have an intelligent and scientific understanding of the principles upon which their work is based; that is, to show them that every person communicates with every one else with whom he is in rapport, and that the recipient unconsciously holds the information in his sub-conscious mind, or soul; that if she is a psychic she reads data from her own soul that has been placed there telepathically; that mind-reading, so-called, is really the conscious mind reaching into the sub-conscious and bringing forth the contents.

It may make it simpler to the student to refer him to another instance in which the objective mind reaches into the subjective, which is of constant occurrence.

The perfect memory is a faculty of the soul; recollection that of the mind; and so we are constantly making our records in the perfect memory, and that which we have occasion to utilize we bring to hand by recalling—in other words, bringing up from the soul's memory into the conscious mind that which passed through the conscious mind and went to the soul.

Now psychic exercise is that in which there is a touch between the conscious and the sub-conscious that is so perfect that the soul pushes over into that consciousness the required and desired matter, or involuntarily places visions, or images, or, as we usually say, pictures, so plainly before the imagination, and so irresistibly, that they often disturb the sensitive, until the matter has been divulged.

I say it is much better for your psychic to understand the simplicity of this, and to feel that when she is doing what has been called mind-reading, sometimes termed clear-seeing, or clairvoyance, she is not traveling thousands of miles and having to penetrate into strange conditions and environments; but that all that she is finding out is what has come into her soul through

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its rapport with another. That rapport is based upon mental touch and sympathy. She has to be a receiver that is in perfect attunement to the transmitting soul from which she receives messages.

If one begins to deal with an applicant who is still under the belief of traveling, or sending the soul, as they sometimes say, he soon finds that the task seems burdensome and exhausting, and she seems to be under great strain in order to travel and to see, or, if she be a believer in the spirit control, she goes through many contortions and nervous manifestations, seeing that it is her control that is trying to manifest through her.

You do not have any occasion to tear down her religious belief in spiritualism, but simply give her to understand that what you want to do is to develop her psychic, or mind-reading powers, and that you have nothing to do with her spirit control or her religious beliefs; that what you want, and that what you think she really wants, is covered by telepathy. And those persons know that the complete record is in the soul of the person who is having the reading, and in their own souls, and not at some great distance, although the communication might be one that had come any distance direct to the soul of the psychic, if she were in rapport with that distant person, or direct to the soul of the one to whom she is giving the reading, that is in rapport with the distant locality.

Granting that you can instill this much truth and understanding into your applicant for development, then have him, or her, sit in a chair where relaxation is possible, and passivity then obtained, just as in preparing a patient for treatment. That is, the eyes are closed, and you in the office of developer place your hand upon the forehead, not necessarily touching the eyes, but simply keeping in that touch by which the magnetic exchange may be made, and rapport more intimately produced.

Begin suggesting: "Your nerves are perfectly quiet; all is calm and peaceful in our surroundings, and you can become so thoroughly relaxed and so comfortable now, just as though you were going to sleep. You will become more and more passive from moment to moment, and if you do not become perfectly passive at this sitting, you will in those to come, each time becoming more deeply affected. Make no effort to obtain any particular impression; leave that all to me. And during this sitting do not speak. You will remember perfectly every impression that may come to you and be able to tell me all about it after the sitting is over. By remembering, establishing rapport with me, and obtaining the knowledge that I hold of my affairs of present, past and future, you will become prepared to enter into the rapport with others at will, and to obtain from them the general or specific information sought."

Now I repeat these suggestions two or three times at the first few sittings, and in addition I suggest that rapport will continue during our separation; that she will become conscious of communications from me, and from others, during the interval, all of which she will remember. "This information will impress itself upon your consciousness, especially during moments of your passivity and relaxation, in which you seek to be impressed."

I want to inform the reader here that many persons who show this tendency, and especially men, are very much annoyed by the pictures that force themselves upon them when their attention is particularly fixed and probably required, in their affairs, and for that reason the psychic should be instructed from the first that she can and should control and regulate the time for the receipt of these communications from her soul to her mind. If this is not done there is a strong tendency for these impressions to be carried over to consciousness both in season and out of season.

Another objection to letting these conditions control us, instead of our controlling them, is that there is an inclination to go into the subjective state whenever the soul is making itself known to the conscious mind. Spending too much time in passivity that some people term the silence is a more dangerous extreme than to never become relaxed and passive to allow the soul a chance to speak.

Passivity is a state in which one is susceptible to suggestion, and therefore, living in the passivity constantly, or generally, keeps one under very unwholesome mental and spoken suggestion of those about.

As beautiful a thing as is music or art, one does not want to be under the influence of either all the time. That also tends to exercise the soul to the exclusion of the functions of the objective mind. When the objective mind is not fulfilling its office, and correctly, at that, that constitutes insanity.

Going into passivity and utilizing the soul's forces in directing them through suggestion, and living in the proper relationship to the objective mind, allowing it to perform its office as sentry over the soul keeps one in mental and spiritual equipoise, fulfilling the laws that govern mind action.

This convinces one that it is wholesome to give the psychic suggestions to receive these impressions at a time that he may select for becoming passive, rather than to have the pictures force themselves upon him at inopportune moments.

It becomes a most beautiful unfoldment of this spiritual gift; to see the advancement from time to time is interesting indeed.

As a general thing, about the fifth sitting I give the psychic a suggestion that she can talk while in the passive state, and describe the impressions that she gets, without going out of the

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passivity, and yet that she will remember, when that passivity is over, the same things, if she cares to recall them.

This is a matter that is entirely optional with the operator and the patient, and I have generally left it to the preference of the patient as to whether she will be developed to remember after she is out of the passive state the experiences of the hour.

As a general thing it is better that she be trained to remember what occurs during her sittings, in which the operator is in her immediate presence, because with that training she will be better adapted to remember what comes to her consciousness during her passivity when she is at home practising.

The gift is absolutely controllable by suggestion, capable of being intensified, regulated as to time and as to the character of the communications to which she will become most susceptible. The great majority of persons who are aiming at spiritual improvement will not care to be susceptible to the receipt of evil communications from those whose predominating thought and the tendencies of their lives are not uplifting or inspiring of good.

The psychic should be taught that by an act of her will, taking formal thought and resolution; in other words, treating her soul as though it were a distinct entity, and commanding that it would not be in sympathy and receive communications from certain individuals. Under the laws of rapport I know that this form of application of suggestion is successful. Furthermore, that if it is not desired that some individual's whole personality shall be excluded, certain lines can be accepted and others rejected.

This phase of the question needs considerable treatment. There is such a large percentage, especially those in the commercial line of psychic work, who deal chiefly in giving one all the evil that is either back of him or before him, and if that is not ample, she gives him a portion of that which is in her own soul, and will even weave in the lives of others that are of the same class.

This tendency has discounted the whole field of psychic work, and prevents the development that many would appreciate if they knew of the purity and cleanliness of the true psychic work, and how the psychic can, by taking the suggestion in the above manner, absolutely and entirely prohibit evil communications from passing through her.

The very fact that one is living on the high plane is a pretty sure protection, in a general way, at least against intimate rapport coming to her from those on the lower.

By far the largest majority of the psychics that I have developed within the last year have been developed because they believed that it was a gift worthy of development, and that through their work a better acquaintance of the soul laws could be had, and they were not commercial psychics.

The development of psychics, whatever their purpose, is practically the same. An exception might be in that we need to emphasize the suggestion in those who have commercial purposes, to fit them for establishing rapport instantly with those who desire their services, and give the suggestion that they will be able to do this; that the instant they meet a person they will receive an impress of that one, and the impress immediately communicate itself to the consciousness.

During the development it would be well if the operator would, in cases I am now describing, call in a number of other persons in order to see that they are able to do this, for the exercise during the development being only with the operator, would not give the psychic sufficient variety of personalities to practice the rapport upon.

The natural adaptation, owing to peculiarities of the psychic's tendencies, may fit her for one line of reading better than another. I have found some who were especially adept in diagnosing disease, others as character readers, others who were excellent at following the course of one's life in the past, and again others who would seldom go into the past at all, but would describe the experiences that were in the future.

This foretelling of journeys and business transactions, involving descriptions of persons, their peculiarities, the result of contact with them, many times giving peculiarities of personal exterior, not simply as to the type, but mannerisms and peculiarities of dress, and yet the one who was receiving this information through the psychic had no objective knowledge of any of the persons, and had not conceived of the idea of the journey or the transaction in any way, cannot be accounted for on the basis of the object of the reading having received the impress concerning those things through telepathic messages from those persons that he might meet some months hence.

It is inherent in the soul to know its experiences in advance, at least many months. These things have come to me personally, too often to be coincidences.

A careful observation of the data, with no purpose to prove the proposition, but to know the truth of it, has characterized my daily effort. My experience is worth more than it is to anyone else, and since it can be every man's, I do not intend, at present, to push the argument or present the data in the detail that the subject might warrant. I will give you the plan by which you can as well demonstrate it for yourself as to accept my experiences as settling the question.

As stated before, I have had some psychics whose strong point was to go into the future. Literally and briefly, this proposition that the soul knows its future. I mean by future that which shall

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* occur to the individual while in the present environment. I have no occasion to take up the question as to his knowledge or his condition in the next.

Now I am not pretending to state that he knows, from the instant of his birth, his whole life, or that he will know at ten the history he will make up to sixty. I have not demonstrated how long a time, so that I can fix it definitely, but in personal experience, things have been foretold which I had no possibility of accounting for on the basis of accident or coincidence, more than a year ahead.

Many minds would be satisfied that the principles were perfect if the sub-conscious foretold one day or thirty days in advance.

Chapter 10

NOW, in taking up the question of psychic phenomena, let no one do me the injustice to say that I would approve of all the methods of fortune-telling, or that I am endorsing any man or woman, or his or her method. I simply want to consider the phenomena that are so common and create consternation in many instances, and whatever the form, and almost whoever the person, there has been interest awakened and inexplicable experiences.

One person will take a crystal, and, gazing upon it for a while, speak truths concerning the experiences in the past life of someone with whom she is in rapport, and usually who is present, and in her revelations will go into the future and will make certain statements. There will be a certain percentage, possibly a small percentage only, that will be true.

Another may take the coffee or tea grounds and give the same sort of data, with the same percentage of truth.

Another will gaze into the fire. They have been doing this ever since the experience of Moses and the burning bush, and probably long before, but the data is of the same class and character as that obtained by the other means mentioned.

The Indian will take his hands full of animal tusks, bird claws and beaks and pebbles, and throw them upon the ground, and he gives you much of your past, your present, and his foretelling is often quite accurate.

The Egyptian may use shells or barks, or the talisman, or he may depend upon astrology and its relationship to your date of birth. Anyway, very often he will give you an excellent character reading and history of important events and changes in your life, and the most prominent and impressive points of your future.

Another will take the ordinary playing cards, with each card representing a word or term, that is each card stands for something, and in its combination with others will complete sentences, and the one who is receiving the reading mixes the cards, and the reader with his or her acquaintance with the alphabetical meaning of the cards, will give the same kind of information that any and all of these others have given.

The palmist, with the best education as such, while giving peculiar facts, possibly as to the tendencies to disease, and finding, as he thinks, in the palm, the tendencies that should be, or would be, followed or overcome, yet with his phraseology and the allowance made for some peculiarities, he invariably goes into the past,

*Some Psychic
Phenomena*

present and future to about the same degree that the average of the others do by their different methods.

The spirit medium will give practically the same, if she is a good psychic, and then the last that I shall refer to is the psychic who, with no other pretensions, and without devices of any kind, or even a belief in any other thing than her own mind and soul, will give the same, substantially, that the others do, but with more accuracy and with larger percentage of success. In her foretelling, nine-tenths, at least, may be correct, and possibly the other tenth, representing the error, is due to her, because of her objective mind, endeavoring to interpret the meaning of the impressions that she gets.

With about a dozen different methods, nearly every one very unlike the others, yet by them all obtaining about the same sort of phenomena, would convince one that there is a common source of the knowledge somewhere. It certainly is not in the fire, the coffee grounds, the pebbles and claws, the stars, nor the lines of the hand, nor the cards, but that all of these, and any of them, are the means of getting the sub-conscious knowledge.

In all of these instances, there has been a person whom we call a medium giving the information. If there is no psychic power in the person who attempts to give information through any of the above means there is no data obtained, either as to the past, present or future, that is correct, except by one method and that is the cards.

If a reader, or one who claims to be able to read, has a meaning ascribed to each card, and to a combination of cards, there will be data of the same character obtained, but not as perfect or as extensive as the psychic will give.

I have had under my observation several psychics who had this alphabetical knowledge of cards, and where one who was not a psychic, for illustration, would read that a man of certain description was going to pay money for medicine and doctor's services, which the literal meaning of the cards would give, a person who was also psychical, in looking at that picture card, gave the disease and the amount of money that he would pay, and in various details, describe the person.

To illustrate the meaning of this latter, a lady who was being developed as a psychic, in looking at the cards which I had mixed and cut as she directed, read out of them that "a light man with a peculiar color of light hair, with red face, above the average in height, robust, will wear a light overcoat when he comes, has some peculiar malady that has nonplussed him and all of his physicians, twenty-eight years of age, will come a short journey, crossing water, and will, after consultation, desire treatment, but is not financially situated at present to take it."

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It was six days after this date that the young man came, fulfilling every detail exactly, even to the peculiarity of his disorder, which had caused confusion wherever he had been.

Where did she get the information? Under the old teachings she would have gone to East St. Louis and seen the man and found all of these facts.

The man informed me that he had learned of me two weeks before he was able to come, although determined from the first that he would do so as soon as he could. He had seen my picture, and had heard read some extracts from my lectures, which caused him to determine on his visit.

I had been the object of his thought. I see no reason to suppose that this lady had peculiar powers of receiving information from the soul of one who had no reason to come in touch with her, whereas it is a straight and simple process, if soul reading be true at all, for me to have received the communication, being the object of his desire, and she, being in full rapport with me, to have obtained the full information. Besides, meeting him was to be an experience of mine, so I had the knowledge sub-consciously.

Now a single individual can take the cards and fix upon any alphabetical meaning he pleases, and mixing the cards and cutting them according to any form he may want to adopt, will obtain for himself the same data that is given by another person who might be able to give only the literal, alphabetical meaning of the cards, which brings it down to this fact: That the cards come in as a medium by which the person may become conscious of what the sub-conscious holds. In mixing the cards and cutting them, the person involuntarily mixes and cuts in such a way as to give the true story.

It is not probable that in a scientific book, where a man had, as I have, given eleven years to constant attention of the action of the soul that he would give any credence to any method of obtaining the data that the soul contains, without an abundance of evidence to justify it. That is the situation with reference to the cards.

I know all that one would say from the standpoint of his reason when he first hears a proposition and cannot see how there can be any merit therein, but those lifeless cards become as a written epistle containing history and prophecy. I have watched the phenomena carefully for three years, and for the past year have kept in writing accurate data concerning the card experiments and a very large percentage of all which would be stated occurred, and the meaning of the cards would be realized.

To my mind, with the knowledge that I have that all the forces and the functions of the body are controlled by the soul,

and that the soul knows all, it is easy to regard the cards as simply the medium of communication between the subconscious, which knows all, and the conscious mind which is bringing up that knowledge. Now this is a matter of such simple demonstration, and yet leads to such marvelous results to the man or woman who is getting truth concerning the laws of the soul, that I would advise one to satisfy himself concerning the experiment if he wants to regard it as such, before he goes off in his superior way and says there could be nothing in it. You do not have to use the playing cards, but take the ordinary visiting cards and make up your own alphabet, if you prefer, writing on any card any meaning that you please.

Chapter 11

Chemistry of Body Modified by Emotions

IN the closing of the previous chapter, and in many other portions of the book, reference is made to the soul being the power that presides over the bodily functions and desires; but we want now to give particular attention to its power over the substances of the body, and its forces.

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

Anyone giving a second thought to a process by which stirring up the emotional nature would produce poisonous conditions in milk, would agree that there must have been a change in the cells comprising the milk. Then there is a power in the mind that presides over the cells in the body.

Now if a few minutes' spasm of passion can produce such profound changes in the chemistry of the body, what must be expected if there is constant morbidness, the soul always in gloom and unfavorable expectancy?

These sudden and temporary emotional states directly and immediately make the changes indicated, and the chemical distribution and its natural offices being thwarted, blood, and therefore nutrition, and hence every tissue of the body, undergoes depreciation from the standard of perfect health before reaction can come.

It is inherent in the vital force to counteract the disorder and establish peace and harmony in the systems, but how often, before such an equilibrium is restored, is one given to beholding something, or listening to something, or through some of the other faculties, causing the objective mind to pass on to the soul some conclusion of irritation or unwholesome emotion, and so one wave after another, in the irritable, or jealous or fearing person follows in such close relationship as to make it impossible ever to establish the right conditions in the body.

Then it becomes true that chemical changes are followed by tissue changes in which the elements of the cells become incom-

plete, wrong compounds are present in the various tissues, and a depleted system, nervous exhaustion, inanition, mal-nutrition, anemia, and a generally lowered standard throughout the whole organism, and a proportionate decrease of power of resistance, all of which are conducive to the appearance of disease, which will most profoundly affect that portion of the system that is in the lowest degree of resistance.

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

Getting a faint glimpse of some such idea as this caused the old metaphysicians to classify the various diseases that followed upon, or found their correspondence to mental states, stating, for instance, that impatience or covetousness would produce bad breath; doubt, fear and obstinacy, asthma; hot temper and jealousy boils; criticism, Brights' disease; suppressed passion, cancer; and that diabetes was produced by foolishness, earache by disobedience, eczema by censure; nausea by thought of separation; pneumonia by disappointment in love or in business; rheumatism by fretting, anger or stubbornness.

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

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

Let not even the casual reader depreciate this profound truth, that the thought held in the soul is lived, and being lived, it will

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change the contour and composition of that physical organism in which he lives.

If we can believe anything in history, we must believe that which is recorded of the Stigmatists, for it is as authentic as any matters that have been given us from that period. The nuns desired to enter into all the feelings that they believed Jesus had experienced. They wanted what they would consider miraculous evidence that they had entered into the fullest experiences of these feelings, and they fixed the character of that miracle to be that upon each hand and foot, and upon the side of the body there should come scars corresponding to the broken flesh in their Savior's body. They entered into the fullest belief that that realization would come. They meditated upon it day and night, and entered into the religious emotions, living under that mental state constantly, kept renewing in their souls that which they wanted to ultimately be expressed in their bodies by looking upon the picture of Christ on the cross, thus fulfilling every condition of pouring into the soul by suggestion, when the objective faculties were in abeyance and they were under their religious ecstasy, in which they scarcely stopped at a petition, or prayer, that the changes would come, but their faith was so perfect that it amounted to a command that those scars appear. They did not go into the silence with a spasm of emotion and affirm that the scars were already there, but they did take the thought earnestly and profoundly into their souls. They not only held the thought, but they lived the life, they lived the thought. It was not a fit of concentration, but it was entire consecration in which there were no lapses of devotion to the suggestion.

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

The perfection of faith is essential, and the objective mind plants doubt instead of faith, because it knows things through the senses, and wants that sort of a test of everything, and it will not let the soul prompt through intuition, and so we go on casting shadows over our souls and defeating the expressions that this supreme power over the body would want to make. For that reason auto-suggestion as a healing power is not very certain, as a rule, for the same reason that it becomes necessary for passivity

to be entered into, and a second person give the suggestions that create that subjective expectancy that perfects the body and the mind and the soul.

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

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

This resolves itself to this: It is not to spend life fighting the evil in ourselves or the world about us, but to see that all the ground is occupied by a thrifty, healthy growth that carries love's fragrance and fills the whole atmosphere of life with sweetness and peacefulness. It is not killing the weeds, but the cultivation of the propitious plants.

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

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

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

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

Now, I have stated over and over again that the soul is the supreme power over all the tendencies of every phase of man's life. That being true, you will need only to know how to get action upon that supreme intelligence, and cause it to express

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its mastership. In the first place if you have studied the physical demonstrations, or as in the hypnotic subject, where the various physical demonstrations, as catalepsy, inhibition of pain, etc., are shown, then you have conceded that there is that power in the soul, granting that you have laid the foundation for faith in the power that will control the tendencies and the desires. You have been impressed that yielding to these is disastrous, and you have thought that through will power you would overcome.

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

It is the same old story of becoming as a little child and letting that spiritual power that is within the body and is supplied with that office, but which is the passive power, manifest itself. When I say that it is a passive power, I mean that, so far as mind is concerned, it must cease its violent effort and give way to the soul, which is ever ready to perform its function.

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

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

It is almost of common observation to have seen how that when the involuntary systems are utilized, seeming superhuman feats are enacted. As catalepsy, in which the body of the subject is suspended with the body, having no support save at the head

and heels, which rest upon supports, and six hundred pounds additional to the subject's weight is placed upon his body. I do not commend this weight experiment at all, and would not make it, but I have seen it demonstrated.

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

It is needless to multiply these illustrations, for wherever you see an application of the involuntary (so-called) forces, they seem superhuman, as compared with the ordinary. This is just as true in mental or spiritual departments as in the physical, and while there is an office for the objective mind and all its faculties, the great factor, although so sadly neglected, is the soul, that power which, when brought into practical control, makes all moral tendencies easily directed.

Chapter 12

Absent Treatment

ABSENT treatment is made scientific through an understanding of the laws of thought transference, carrying in our minds a complete key to telepathy, including a full appreciation of ethereal molecular vibrations, and the idea of a transmitter and a receiver or receivers in attunement therewith, and the science of absent treatment becomes practical.

I have given several thousand demonstrations in transmitting a thought across a room, or a distance of ten or twenty feet, and got an immediate answer, in which the patient or subject, performed in exact fulfillment of the mental suggestion that I had directed toward him.

Having this experience in my early practice, it became a matter of knowledge, and there was no necessity for me to depend on faith that my thought would be received by the object of it.

Establishing my knowledge through the demonstrations where I could see the immediate results, caused me to fulfill the requirements to transmit any distance, through which I have been fully assured that distance makes no difference.

No reader need hesitate to accept this understanding the vibration hypothesis, and so he is equipped to proceed to formulate his thought, send it out without any accompanying doubt, which would be a counter vibration.

If there is rapport, between two persons, there is that perfect communication from soul to soul that is capable of affecting their lives as much as audible interchange of ideas through conversation would do.

Faith in this method, that is, soul belief in the method on the part of operator and patient, is the first essential to success in mental therapeutics. The operator needs to have objective and subjective consciousness of the effort that he is making. His patient may, or may not, have objective knowledge of treatment being given him, and yet receive the healing suggestion, for his soul knows what is being done for him. Should he objectively know that a certain person, or persons had taken him under treatment, and he, with that mind, determine that there was no efficacy in it, that auto-suggestion would carry its full weight to the soul and shut off the possible benefits that might have resulted had the treatment been without his objective knowledge or with his objective co-operation.

The operator should have a certain period daily, during which times he could and would give attention objectively to the formulation of the suggestions that he would have his patient receive.

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These suggestions would be the same as he would give if his patient were in hearing of his voice. Formulating these sentences in the mind and then entering into some degree of passivity, having placed over his soul the suggestion to convey these impressions to his patient, is excellent practice.

Confusion has arisen through ignorance of the fact that thought transference is not from mind to mind. Under the original ideas it was supposed that operator and patient must necessarily have the same hour, one to observe transmission and the other to be waiting, relaxed and passive, to receive the communication.

We know now that the messages are received involuntarily and unconsciously, and are registered there by the transmitter, regardless of the activity of the patient at that particular moment. A fixed hour is not essential to be observed.

It is a good measure, however, for the patient to have a period each day, in which he will likewise become passive and relaxed and contemplate the suggestions that he knows the operator has agreed to give thought in transmissions to him.

In the passivity of the operator, in which he has formulated his suggestions and commanded his soul to send them forth, he has also given his soul force the suggestion to keep that person under treatment to unite his soul force with that of the patient, according to the patient's needs. When we appreciate the fact that the soul has a world of its own and is being drawn here and there in its communications, we will appreciate then that we are benefiting our patients constantly, whether we, at any particular moment objectively think of them or not. Just because we can give our souls the suggestion at any moment to carry these messages forward and the patient be treated through them, and it therefore becoming unnecessary to have a fixed hour agreed upon, does not make it any the less reprehensible to make such an agreement with a patient to observe a certain date and fail to keep it. The effect of that is to destroy the powers of the operator, because of his own dishonesty.

The soul promptings are always for frankness, and no one is really deceived, except the man's own mind, for, if in rapport with his patient he has communicated his deceit, and were that patient to have a psychic reading, the revelation would be made to him of the infidelity of the operator who had agreed to give objective and subjective attention at a certain hour and did not do so, through willful neglect.

The writer has never accepted any fees for absent treatment. He has kept his dates faithfully. The man who charges should certainly give the time, and not destroy his own faith by faithlessness. This is like all other wrong thought, in that it brings

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back in kind whatever goes out from the mind. The compensatory vibration is absolutely certain.

Then with the understanding that there must be perfect faith in the treatment on the part of the patient, or he must be unconscious of the treatment, and the operator must believe in the method and consciously and sub-consciously formulate and send the identical suggestions against the symptoms of his patient that he would if they were face to face and audible words spoken, the forms of which are sufficiently taught in chapters in the suggestive therapeutics part of the book. With ideal conditions, such as perfect faith on the part of operator and patient, results are in no sense haphazard. To look at the matter as it now stands, it is not at all satisfactory, but the lack of faith, which has been based upon an ignorance of how a suggestion could possibly annihilate distance may now be overcome, when it is understood that there is a medium of communication through ethereal molecular vibration that is as practical and as natural as hearing a voice across a room, and perfect faith may take the place of the lack.

Little dependence can be placed upon the great bulk of statistics that have been published by persons who claim such large successes in absent treating. These persons have made no allowance for the fact that in acute diseases, ninety per cent of patients recover in spite of drugs, thoughts, or anything else, because that vital force, the soul, is ever endeavoring to sustain physical and moral integrity, fulfilling its natural office, and there seems to be a natural course that some diseases will run. As a specialist, it has been very rare for me to have any occasion to treat acute diseases, and seldom had access to any chronics first-handed. Nearly all have been the rounds of various forms of treatment and pronounced incurable, and that sort of cases are under such auto-suggestions, beliefs based upon being told by every practitioner that they could not be cured, and I must say this is a very unfavorable condition under which to begin absent treatment, when the very conditions of successful absent treatment are that all auto-suggestion must be with perfect faith that the method will heal. In many instances where patients could not remain with me sufficiently long to complete the treatment, I have taught some member of his family how to give the suggestions in the passive state. This has been far more successful than to begin treatment and send the patient away to depend upon absent treatment. The principle, however, is correct, and with the spread of the knowledge of psychology, the rising generation will be getting practical results in a generous degree from absent treatment.

Chapter 13

IT seems that every good that has ever existed has been contorted and evil, in some way, brought from it. The department of psychology comprehending thought transference is no exception to the rule. Ignorance, as usual, is at the base of the wrong.

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

This has been a very unfortunate teaching, for the average person lets others do his thinking for him, and if he sees anything printed, that is satisfactory evidence to him that it is true. This book is written for those who would like to think. At the same time, if his experience has been limited, so much so that he could not answer intelligently why evil at the hands of evil would not be fruitful under the laws of thought transference, he can have my experience in that relation in the book. If the student were acute, he would have gotten from previous chapters, that which would have confirmed him in the assurance that a man cannot bring disaster through telepathy into the life of his enemy for the very reason that their enmity cuts off rapport, and for the second most potent reason that the soul of man is exercising its functions for sustaining an equilibrium, moral, physical, and is not so open to destructive agencies as to those that are uplifting. We have shown throughout all the book that rapport itself is based upon love and sympathy. I have spoken so frequently of the necessity for the receiver to be in attunement with the transmitter. A man is in no danger through thought transference, however powerful a concentrator his opponent might be, but he is in great danger through his friends, who are in rapport with him and send him the depressing, the unfavorable thought, and because of their perfect rapport plant the wrong expectancy in him.

Again I am called upon to repeat the statement that we suffer most at the hands of our nearest and dearest, through their ignorance of the laws governing the psychic forces. The statement that I made in a lecture some time ago, that the nation probably was responsible for the death of Senator Hanna, which statement was published in the newspapers throughout the country, was

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based upon the thousands upon thousands of his friends believing the unfavorable bulletins, and through their sympathetic rapport, caused the great preponderance of mental power to be on the negative side.

When a man's soul is exercising to its fullest limit in its effort to keep the body tenable, and receives a single discouraging suggestion from one powerful and sympathetic suggestor, who says there is no hope, and believes with all his soul that the patient will not recover, an obstacle has been put in the way that so increases physical and mental depression, that the resisting power is not adequate. If it be true that one or two persons near and dear, and therefore in close rapport with the patient, can add that which overburdens the vital force, what must be the effect upon the power within a man's body when, helpless and hopeless expectancy is poured into his soul by the thousands, as in the instance of a public personage? Had there been no reports of the senator's illness, or could they have been of a tenor to create an expectancy of recovery, there is good reasoning and science to justify the belief that he need not have died. If the senator had had one-half of the nation at enmity with him, and had they concentrated with all their powers, day and night, they could not have affected him in the least through their power, because the conditions of rapport were not complied with.

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

There have been thousands upon thousands of deaths even, to say nothing of disease and disaster, resulting from that auto-suggestion. Persons have experienced disease, disaster and death when they believed that a curse had been put upon them, and that an enemy, or a number of persons were exercising influences over them.

There is just one means by which the twentieth century can pass back to reflect the sixteenth, and that certain way to fall back to that standard is to let it become a general belief that a person can be evilly influenced by his enemies. It is not a surprise that it is a man's own belief, and the expectancy of his own soul, that either blesses or curses him, for that is the law of the soul that that which it believes, it will bring into expression.

In the centuries, including the fifteenth and part of the seventeenth, there were hundreds of thousands of persons burned

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at the stake as witches. These witches, it was claimed, were in league with the devil. They were said to hold intimate relationships as his agents, and would have their midnight revels with him. Infants were snatched from their mother's arms and literally torn to pieces because they were charged to be the agents of the evil one that was causing disease and death in that vicinity. Don't stop, but read on past the statement that I am about to make, that hundreds of people were ill and even died because of these so-called witches.

It does not take much intelligence to know that it was not any actual power of the witches that caused any discomfiture, but it was the belief, fear upon the part of the one who ascribed to the witches that power over him.

There are some people that pass for having some intelligence, and yet they are accepting a teaching as diabolical and untrue as the old ideas of witches, and that is when they believe and teach that a man's enemies can will him into misfortune. Let the belief become general that the telepathic power is such as to equip one for bringing misfortune into another's life, and upon every hand, we will find that whenever one is sick, is disappointed commercially, or meets with an accident, he will be ready to accuse some one that he thinks has had occasion to be displeased with him, and who might will him just such experiences.

A man might plow through an icy slush of melting snow with wet feet all day, and at night go home and have a chill, followed by high temperature, subsequently developing a typical case of pneumonia, and ascribe it all to an evil thought of some enemy. This is just how rank some people have become.

No one would likely suppose that in this book of exact science there is very much to concur with what has been termed Christian Science, but I do care enough for truth to prefer a defense of that cult when it has been misrepresented and is resting under a false and impossible charge. I might say that, as psychologists, we owe a great deal of the advancement of our interests to the demonstrations made by the Christian Scientists in which they have shown so conclusively that soul does preside over the body. They have cured by indirect suggestion, and it was an after-thought to clothe the idea in religious garments.

While the manuscripts of this book are being prepared, there is a debate going on throughout various parts of the country, and through the journals, as to whether or not Mark Twain's recent illness was due to the mental influence that has been turned upon him systematically and intentionally by the Christian Science church, which he has mercilessly ridiculed. There are bodies of so-called religion that have split off from Eddyism that have been very earnest in their announcement that the Christian Scientists

agreed among themselves to, through the soul power, bring misfortune in the form of disease and other disappointment, to the prominent leaders of these splits. This is the means by which an impression has been spread abroad that telepathic communication through the evilly disposed, directed upon one whom he might want to bring evil to, gets just as great a harvest of results as a beneficent operator does. In a certain line he does get a prolific harvest, but it is always to himself. It is on the same old principle that the man that digs the pit will fall therein. It is a law of the soul that whatsoever a man sows, that shall he also reap, that is, the law of cause and effect, and the real science of it is this, the suggestion that you give another, spoken or in thought is received by your own soul, and it unconsciously and involuntarily, so far as your mind is concerned, brings your mind and body into those conditions and experiences that you suggest to another. A very literal demonstration of this principle was given me through a pupil of mine, who, in practicing treatment, had occasion to assist a man out of the habit of alcoholism. He was aiming to follow the formula that I had given him, in which he said to the man in the passive state :

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

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

We will close this chapter with the final statement that there is no possibility of one with an evil intent bringing any disaster into the life of the object of his evil desire, except through the auto-suggestion of the person to whom he has directed his aim, in the form of the belief that his enemy has that power over him.

Every agent, or any agent in the world, whether it be a chip, a pill, a potato, a rabbit's foot, a powder, a saint's bone, a man's big toe or his hand, a witch, a hypnotist, an enemy or a devil, has that power over one that that one ascribes to the agent. Then it is the belief in an evil or a beneficent power that determines which it shall be.

Chapter 14

IT cannot make a particle of difference to us, so far as inspiration is concerned, whether Moses was mistaken when he thought that a force outside of himself told him what to do and how to act. It does not concern us at all whether Isaiah, or Solomon, or David were inspired by something outside themselves, as far as practical psychology is concerned. I care not how you may interpret the phenomena of inspiration as expressed through these men, nor does it make any difference to us whether John on the Isle of Patmos, when he wrote the book of Revelations, was really inspired in the sense of a spirit outside his breathing through him; it is no matter of ours so far as practical demonstration is concerned. In all ages inspiration has been in evidence, and now science takes up the matter and says: "We will make inspiration or spirit breathing a thing of actual knowledge, of voluntary intention," and that is the sort of inspiration that we are prepared to deal with. The word means, of course, and we are not going to try to change its meaning, spirit breathing, or spirit making itself known or felt in some way or other.

It does not behoove me in my work to try to take into consideration all the divisions of mind that are possible or that I am familiar with. In dealing with the question of the body, I speak of the physical organization which everybody is acquainted with. I do not mean to have to speak in every instance of its composition and its divisions into cells, molecules and atoms. It is understood that this body is capable of many subdivisions. That is when we are dealing purely with the physical. It is just the same way with the mind. The Hindoo psychologist finds seven very nice divisions, and many think that they find or have recognized something beyond what I have mentioned. They can't, for I use a word that includes all the departments of the mind. However, the matter of terms matters little. There need be but two divisions of mental expression through the human being; those two forms I have mentioned so often, that you know them, objective and subjective. In us there is the objective that everybody knows about, and there is the subjective with which we are getting acquainted. In that sub-conscious department or the soul there is inherent knowledge. There are means of acquiring knowledge there which was never obtained through the senses in any way, and being there, the question is, how are we going to get it out? Bringing out of the soul its knowledge in any form of its expression, I may say, is inspiration, because it is the soul speaking through the physical and mental organism. It is the

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simplest thing in the world that when you surround the word spirit with mysticism, that it seems like it would be utterly out of our range to expect to have inspiration, but now I propose to bring it here and use it here at will.

Look, if you will, for a while at music and some of its inspired composers. I might take for illustration any other art just as well, or divide it, but you can find just as practical an illustration in Haydn and Handel and Beethoven and Mozart and Wagner, those masters of music, as you could if we went into a larger realm, and took a great number of masters in the different departments. Every individual I have just mentioned, it is true, worked at his music, but, taking Handel as the first illustration, you will recall that his father was opposed to the child becoming a musician—so opposed, in fact, that he put the instruments in the garret. But the mother and aunt were favorable to the child's desires to become a musician, and so when the father heard the music from a distance they said that it was spirits performing. This did not satisfy him, and upon close investigation he found Handel, the little child, making the music. And so by persistence on the part of the child, and deceit on the part of the relatives, for the father was determined to make a lawyer of him, and was not at all satisfied with his being a musician, he developed into that genius who composed the "Messiah" and other masterpieces. Even under these difficulties, as he proceeded in his musical career, his teachers, as also shown in the case of Haydn, Mozart and Beethoven, said when they began to teach him that "he knows music already; he can interpret for us and teach us." The life of Handel is just one continuous testimonial for inspiration. What has his Messiah, his Saul, his Samson, or his Israel in Egypt—what have they not done for the world? Those who have heard them rendered have a new inspiration from their souls. Do you get inspiration when you hear something rendered like those masterpieces from the music or the composer? Is it an outside power that gives something to you and uses your organization to express itself to the world? In other words, when you get inspiration, from what source do you get it? What is the spirit that breathes through you when you hear the rendering of good music? What is music? It isn't simply sound with rhythm and dynamic vibrations—it is the expression of thought in that particular musical form inspiring me along the line in which my soul is working. The object is not to make music upon instruments, but to express thought in other form, and so there is not any one, I care not who he is or where he is, that can afford to separate himself from music, because it is one of the universal methods of stimulating the soul to activity. It will stir me as nothing else will, although I am pleased with a good painting.

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Haydn was on the same order as Handel in his marvelous production of oratorios. The Seasons will always be a masterpiece. And yet, those children applied themselves you say. Yes, but supposing they did apply themselves; haven't many children applied themselves, or haven't you tried to apply them, without the production even of harmony, let alone the actual composition, while here was Haydn particularly who was composing before he was seven. When the father and sister, the sister a few years older, were playing, here was this boy sitting there with sticks to represent the violin, but he was keeping perfect time, was improving upon the time. As I have said before, if there is a strong spiritual gift within you, it is striving for expression from infancy almost on. Most of us that had its strivings silenced in our earliest childhood, never have had an opportunity to persist and cultivate it, but, as I say, it is in the soul. That is where the music is.

Mozart—to give his history would practically be to repeat so far as inspiration, father, and infantile development were concerned, for he was a child of a drunken father. His persistence was more commendable, possibly, for he worked under greater difficulties, but, anyway, all of these represent the same principle that within them there was something striving for expression, for it must be remembered that these composers did their marvelous work in their early life.

I am coming presently to the practical features, the application for personal and present use. We can say these beautiful things and they have been said thousands of times, concerning these prodigies in music, who were called geniuses (and it is always true that wherever a man, an individual, has had an opportunity to put his mind and body in that relationship to soul, that his soul can make free use of the body and mind, he appears as a genius), but there is not an individual but what is possessed of the same capacity, not along the line of music, perhaps, don't misunderstand me, but there is not an individual, I say, but what, if he would bring his body and his mind into the proper relationship to the soul that that department can use those organs for free expression, but will pass for a genius along the lines that he is prompted to follow. There is something that does prevail, or at a time has wanted to prevail, above any other quality or attribute of the soul, and if you have forgotten it or neglected it, bear this in mind that I tell you that there is just as much a Handel and a Haydn and a Mozart in existence today, and you can bring that knowledge or talent out of your souls through a much shorter course than beginning at the age of three and working away at instruments for the expression of music for a score of years. I am talking about what science has done in the way of psychology; I am getting at the powers of the soul; I am dealing with truths

about it. You would not be at all surprised if I told you that you can make just as good a ruby with chemicals, just because they have found out what high temperature can do, as the natural ones taken from the earth, so that in foreign countries they will not make a loan on rubies, for they can't tell whether they are genuine from the mines or are chemically produced. The reason that you have a continuous rail, if you have it in your city, is because of the discovery that through high temperature you can make the rail practically continuous as if it were just one rail, that they can unite them together, so securely that it is just like one long rail. Those things don't surprise you, and yet go back to the time of these musicians that I am speaking of, and talk about such things as that, and what would they think? It is only because you have become familiar with the physical advancements I am talking about that you have ceased to marvel. I am talking about that which is no more marvelous than the other when I tell you that we can with intent and purpose make a plan to bring out of the soul its capacity in the line that you may incline toward to as great an extent as these musicians that have been called geniuses or prodigies, and that you can take the most stupid person, if there is such a thing as stupid (objectively some of us don't get in very good touch with the world, don't interpret its lessons correctly; there are different powers of interpretation, and so we judge a man to be smart or dull according to his development in that direction, but the real truth is that there is no such thing as a really stupid person), or the one who is regarded as such, and apply the principles I am talking about, find the line of his inclination and apply the formula that I am going to give you and make him a genius in that direction. Some of our so-called fools have been geniuses, because their relations with the objective world were not perfect, and they did not pretend to make them perfect or pay any attention to the world, and therefore the soul took the body and used it freely, and so fools have been known sometimes as geniuses. We propose to take people and develop them spiritually without necessarily robbing them of their senses. When it comes to Beethoven, who is, I suppose, always going to stand as a greatest marvel in musical inspiration, you will remember his history where his father determined to make a Mozart of him. His grandfather was a musician; his father was a man given to strong drink, but he knew what a furor had been created by Mozart and he said: "My son, you have to be a Mozart." And so, at all times of the night this child was dragged out of bed and compelled to practice music. After awhile he had the fondness for it, but then what are we to conclude concerning the inspiration of this child that had to have it beaten into him. Now, all the beatings that we have ever heard

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of have never made any musicians. There must have been that inclination within the soul of this child to be a musician or rough treatment, such as dragging him out of bed and compelling him to play would never have made what we know of Beethoven. His immortal Nine Symphonies—who can describe them; who is there that can describe his feelings at the rendition of Beethoven's compositions? And yet, master as he was, practically in his youth he produced these (and if you will notice, you will find that nearly all the masterpieces were put out in a marvelously short time. The Messiah, of Handel, composed in twenty-three days! When the soul gets to work it does not count time the way we do. The difficulty with us is to let the soul express the way it should. But Beethoven—the marvelous about him is yet to come. If music had depended upon a cultivated, musical ear, either in its rendition or composition, Beethoven would have lost most of his reputation for the marvelous, for he never would have produced that at which we must be compelled to marvel, for he lost his hearing entirely after a very short time, and had no sense of harmony or discord from a physical standpoint, and yet his playing was so astonishing, so attractive, so powerful, that the musicians slyly gathered around that they might hear, and they were carried away as we possibly are not capable of being carried away; they could appreciate the music that Beethoven in his supposed privacy poured forth. Beethoven was very irritable and would not allow them to be present during his playing, and so sometimes through bribing the landlady musicians got into the adjoining room and heard him play. Sometimes he would, in the midst of playing grandly with both hands, not hearing a sound, stop with his right hand and go on with the other, and those who were out in the adjoining rooms hearing that bang, that thunder that was the result of Beethoven dropping his idle hand, would know that not sensing the accord, he did not even note the discord. Beethoven was really hearing the music in his soul, not that of the piano.

The marvelous thing is this that we can do without our senses and produce our best work. When we know how it is that blind people can move about the way they do and know so much, we will find that it is through the psychic sense of seeing. I know that in my early boyhood there was a blind man to whom they would take a horse that they were contemplating buying, and ask him to point out the blemishes. He would describe the color of the horse and tell them any defects, and I am convinced that we do not need so much the development of our objective senses as we might, provided we give an opportunity to the subjective department to rule the senses; that all sense of the objective sort that we have is only a suggestion, for it is imperfect. Think just for a moment what I mean. I regard the objective senses in their

imperfection as only indications of what the subjective holds, and that it is only when the soul, or the sub-conscious department takes hold and controls the body and the mind that the results obtained are perfect. When the soul takes charge of the senses and uses them, then they are capable of their most perfect reception. That is what it means to let the soul have control, or getting into rapport with the soul.

Well, I have said enough in the illustrations to show to you that inspiration's source is in the individual; that all the practices of these prodigies in music was only to bring out the soul in them, and it was not in the power of the trained musicians to teach them, or put anything into their souls or their minds or their execution, more than to guide the execution, and if the music was not in the teachers, and if it was not the result of the generating of music through the teachers, then the source of the inspiration of the music must have been in those individuals' souls. They were not unlike us. Analyze them as you please, mentally and physically, and they could not be constituted different from the rest of us, and whatever attributes they possessed or whatever principles governed them, govern us. Just as long as we have an idea that inspiration is drawn from some outside force, and I admit that we have some excuse for the idea, we will not look for it within ourselves, for whenever you determine that any force is native outside of yourself the results are uncertain. You may get into rapport with a force outside of yourself and express knowledge that I possess through telepathy, there is a sense in which that is true, but it could not be controlled, it could not be scientific, for you might get some idea today and give expression to the knowledge gained in that way, and tomorrow you might be unable to get anything at all. Therefore, I say that just as long as you believe that the source of inspiration is outside of yourself, the results will be exceedingly whimsical. In your soul there is the power, the source. It is within yourself and whenever you do practice, if it is music, you are endeavoring to bring into outer expression that which is within yourself. The long tedium of practice, in other words, the conscious effort will bring you a result, a measure of success, but the objective method has never been, the purely objective method, successful in making anybody even superior, let alone a great genius. He had to ultimately adopt some formula by which his objective was put in abeyance. When Handel wrote the "Messiah" he said that "God and Angels in Heaven" were before him. He saw those. I would not have you understand that I mean that he saw them in reality; he used the highest terms that he could to indicate to you that what he saw and felt at that time was of the highest possible; that his ideals were high, and so he expressed them in the highest terms

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of which he could conceive—"God and Angels in Heaven." So here was Handel, who worked to a great ideal, was entirely absorbed as Beethoven, in which he was doing. So I am right in saying that all of these marvels in their work of producing their masterpieces, got into the influence by which they lost all sense objectively, and that their mental and physical departments were used by the subjective or soul in expressing that which was within. That is uniformly true. I have said in many ways that the richest lesson of our lives is to learn to bring the subjective into perfect mastership, or to get the mind and body to become perfect instruments of the subjective department. I have said in various ways for various purposes of illustration, that if the individual can get his mind and body into that relationship to the soul where the subjective or sub-conscious department of the mind can have perfect control, he is in a proper condition to receive inspiration. That is why I said that the largest lesson of life is to learn to get the mind and body into perfect obedience to the soul. All the practice that our stenographer went through in getting so that she could write on the machine was for the purpose of ultimately being able to say: "Well, my sub-conscious mind has perfect mastery over my body," and so she will sit at the machine and look over to one side and never see the keys at all and never make a mistake unless she looks at the keys. She hears it possibly, but she does not have to think about what her fingers are doing. But she went through months of practice, you say. What was she doing? Why, she was training her body, so that unconsciously and involuntarily she could strike the right keys on the machine, under the direction of her soul. You who are musicians, what are you doing? Could you ever learn to play if you had been watching where you strike? Why no. The psychology of it all is that ultimately through your practice objectively, you give your subjective department, or soul, the mastery, and then you can play. And if an audience makes you conscious of yourself, you get to thinking about your fingers, and then you strike the wrong keys. Then it is true that the soul is the supreme power.

All of these principles fall under the subject of inspiration, because it is spirit control, that is, your soul controlling the body and the objective mind—using them, and you simply went through all this practice to get to that point where that would be the condition. Now, under the advanced knowledge that we have under the science of psychology, the work is shortened so that the individual, instead of spending quite so many hours in his practice, will use part of that time in a mental converse with his soul. I am talking now with reference, not to the composer, but with regard to the rendition of music. Your conversation would be that you believe now that within yourself there is the

power that is the source of your conscious playing, and so you put your body into a relaxed state and your mind passive, under the suggestion that when you desire to play again, that the soul will use the mind and the body through which to express the music that is within it. Now, if you would use a half hour like that a day, I think you could put aside safely four or five hours' work practicing; I am sure that you could. I am sure, further, that the process of auto-suggestion will bring you to a state of excellence, but simply knowing it will not bring you anything—it is what you put into use that counts. If you follow that under auto-suggestion, you will get the results that I speak of. The better and rapid way is to become relaxed and passive and receive suggestions from another that you will have that perfect obedience objectively to your subjective department. This is all with reference to some mechanical work. Now, then, I have said to-night that the soul is the source of perfect knowledge. The soul is the source of perfect knowledge to you, and it has been indicating to you a thousand times along what lines you are especially gifted. The knowledge is there and the power is there. We want you to get your mind and body into relationship to that sub-conscious department that it can have expression. You have glimpses here and there of some superior intelligence along that line, but when you tried to use it, it was gone. It is still there, but the best way in the world is to follow the formulas that I have given you to bring it out where you can recall it at will. The long process ultimately gives but a measure of efficiency, whereas by stimulating the soul to its mastership, we obtain results astonishing in their perfectness. If you will but fill its requirements, you can bring out inspiration, bring out of your soul its knowledge, its perfect knowledge along those lines which you aspire to have perfected.

Soul has the perfect knowledge and perfect memory, and when it gives up out of its memory, isn't that inspiration? So I have told you to get into unison with the soul in all its departments, through passivity and suggestion, stimulating it into greater activity and expression. Perfection should be your ideal, whether it is music, art, painting, or whatever your tendency may be, and whatever that tendency is it should be cultivated, not exactly cultivating the tendency, but cultivating the mind and body, so that the soul can use them freely.

Now, I don't want you to think that I would require that you be placed in the passive state and receive suggestions from a certain individual. I have told you the general rule, and it is just as applicable in one case as another, for if you realize the power within yourself, and address yourself as you have been addressing an outside power, you will obtain the desired results. It is true


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that this scientific study exalts men, but this is good and wise. Convince a man that he is a worm of the dust, a vile thing, and he demonstrates that he is; show him his Deific side, and he will manifest as a veritable God. Man, being the highest individual expression of spirit, whatever his source, it is honored by his grand expression, and shares in the glory with him. That source would not be jealous or injured or suffer loss however sublime the heights attained by man. I have no desire at all to deal with theology or man's source, but I care not what that source may be, if the man has glorified himself, he has glorified that source.

Chapter 15

" Build thee more stately mansions, oh, my soul
Leave thy low vaulted past!
Let each new temple nobler than the last,
Lift thee to heaven with a dome more vast,
Till thou at last art free,
Leaving thine outgrown shell
By life's unresting sea."

—Holmes.

 WITH the constant demand upon my time by patients and the increasing requirements from the platform, I have no time for studying statistics, but I am informed that the number is ever increasing of men and women who desire to give marriage an absent treatment.

I am thoroughly convinced that it is high time, in America at least, that we adopt love as a principle rather than love as a passion, and love in its purity rather than its policy. If it be true that the hosts who are desiring to become unmarried are enlarging, then it is quite apparent that neither law nor religion can solve the problem of getting the marriage question settled. The psychologist does not believe that enactment of laws ever makes reforms in any line; nothing less than the knowledge that will change the inclination, desires and practices, will ever correct anything. He also believes that every force should be brought to bear upon education. Therefore, I propose to make the common laws of the physical and mental plain. There is a guide herein for the prevention of mismating and also a formula for adjusting in each individual instance.

Chemistry is the science that deals with the composition of matter. Psychology is the science of the soul, so our subject being the chemistry and psychology of love, it would be the relationship of the composition of the body and the soul acting upon it through love.

Magnetism will be the first department of our subject that I want to consider scientifically. When a piece of iron or steel is placed in a magnetic field of a dynamo, a peculiar polarization takes place by which one extremity of the metal will attract positive and the other negative, because those ends become negative and positive. Each molecule of the metal seems to become so polarized, and the positives all pointing in the same direction constitute that peculiarity of the magnet. All matter has electricity in some state or stage within it, and for that reason every-body attracts every other body, the positive in one attracting the negative in the other. These are the usual expressions, but what really takes place is under the law that everything in the

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universe that is possessed of something that is blessed is making the effort to impart its beneficent qualities to every receptive and responsive other member of the universe. Upon this principle, when a piece of iron is brought into proximity with a magnet, which, owing to its properties, is at a certain vibratory rate, fulfills its law of imparting its wave lengths and speed to the unmagnetized iron. Under this process the latter also becomes a magnet.

When two individuals, as a young gentleman and a young lady, come into proximity to each other, they may find a very pleasurable thrilling sensation pass over them. They have both read the novels, that in a very intense way described the sensations of the heroes and heroines of their stories, when the gentlemen had rescued from some form of death, which always involved the lady's falling into the arms of the young man, and therefore consider themselves well prepared to define the meaning of those sensations and to ascribe their source properly.

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

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

What has actually taken place was that in their first discovery of pleasure in each other's presence or contact, they electrically affected each other and in the positive in one attracting the negative in the other, under the laws of the magnet, each seeking to impart the qualities to the other that he or she had electrically, produced a very pleasurable sensation, purely magnetic and chemical, under the laws of physical magnetism and chemical affinity. The danger of the situation was in their mistaken interpretation as to the source of their glad feeling. After once suggesting each to himself and to each other that that is love, then since soul, which is suggestible and controls all the chemistry and other forces of the body, it would in answer to the suggestion proceed to make the bodies more intense, creating every molecule and cell in one body with such a chemical and electrical state

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that would compel answer through the corresponding molecule and cell in the other. A fiery furnace is a fit comparison for the state of these two bodies, each demanding the other. Of course this scientific revelation will take the romance out of the great majority of the mating experiences, but in its ultimate, will make love more beautiful than it has ever appeared before, and love will be sought for, hoped for, aspired to, and more frequently found and its immortality recognized.

As an actual fact, the cat and some other animals enjoy the contact and stroke, because of their magnetic discharge, when the hand approaches. The law by which many bodies undergo electrical interchanges imparts pleasure in all of those instances where there is given to one a supply of the element which it needs or draws from it the excess, so the danger is not in the magnetic exchange that might take place between two persons, or among a number as for that, but is in the interpretation of the sensation to be characteristic of love; it is the first suggestion, not the contact.

If a lady and gentleman knew they were attracted to each other by the most common force, which is present in all matter, they would hardly come to the conclusion that that was love in any true sense, capable of uniting the masculine and feminine spirits. It would occur to them that a union of soul would scarcely begin in the chemistry of the body. Their logic would hardly lead them to determine that electrical discharges would develop into the harmonies of unifying love. Some practical reminders of what happens when they have misinterpreted the attraction that begins in the physical and continues in the physical until every cell is in agony of unrest dependent upon the imparting from the other's body that which would give poise or balance to the physical forces. The suggestible souls under the hallucination of love causes the mind such bewilderment that finally the contract is entered into, in which they promise to fulfill that union which was, as they think, intended from the beginning of creation, and will last throughout all eternity, fully satisfied that the proof is adequate in the pleasure they have felt in their association.

So the ceremony is said, but, true to the laws of magnetism and chemistry, in their more constant association, they become of the same rate of vibration, and also, like the magnet, when it has imparted all of its qualities, and made a magnet of another iron, which it drew to it at first, then repellantly fell away from it later, so do these two persons prove their union was based upon the physical forces and first their bodies cease to attract, then repel each other, and the minds likewise, and the suggestions now begin, which are the reverse of those taken and exchanged in

the early days of attraction. No longer the thrill in the embrace or the kiss, then one or the other makes the first declaration that love never existed. The opposite one accepts that suggestion, his body responds to that, and they proceed to build their chemistry and their magnetism accordingly. They emphasize the suggestion of their mental and spiritual unfitness for each other, and, being perfectly ignorant of the basis of their first attraction, they must wonder how it is changing into repulsion.

This being a type of the majority of marriages, and probably the very great majority, I would hardly leave the matter without remedy, but I first want to think for awhile about love. Thus far I have only spoken of what has been called love, and that misinterpretation of the sensations that grew out of the physical forces has become the standard and is the sought for in the teachings from about every source. Those who have studied the previous chapters of this book, especially that concerning the effect of the emotions upon the chemistry of the body, would recognize at once that the so-called love had its origin in the exterior. That sort of emotion belongs in the same grade with jealousy, anger, and hate, because all of those have their beginning first in an appeal to the senses, and works in upon the soul and involves it in intensifying the untoward emotion. That which begins in the senses and reaches the soul reverses all the good, and therefore I would have no confidence in what was said to be love, that began in intense physical excitement, even if you call that attraction. If beginning in the senses and carrying the delusion of love to the soul is not the right order, then what would be the natural force and origin of love? In studying the attributes of the soul we find among its native qualities love. Now, there could not be a great many loves any more than there are two forces represented when light in a building and power in the streets are manifested, but they are two forms of expression of the same force, so love expresses itself in many forms, including that that exists between the man and his true complement. The recognition upon the part of two such persons is not dependent upon sense perception in any way. They would love and know they loved, even if all the objective senses were in abeyance or lost. Like other psychic perceptions, its description is practically impossible. When I speak of psychic colors, the term has no meaning unless one has experienced psychic colors. It is therefore not probable that anyone can convey to another the exact methods of discernment, as to what love will seem like when they find it. However, since it is to spring out of the soul, one needs not to be educated objectively concerning it, or be looking for its signs. One thing is certain, the symptoms of wild physical excitement and attraction are

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not the evidence that one should either look for or take as proving they had found the right one. Since love has its origin in the soul and union first takes place there involuntarily, and as soul is controller and even creator of the body, certainly all the body in its chemistry, as well as all other forces, passes under the influence of the soul's love, and entire union is the normal result, and that is the union which physical laws or spiritual could never divorce. This love solves every problem, answers every possible question as to how to be happy though married; how to manage all the affairs of daily life, companionably, not competitively. I have named this last state as love. I will leave you to name that under the other description, which is at best only a travesty, but is so usual that I will indicate how to make the best of it.

There are charlatans in almost every city that are getting rich through advertising to separate the united and unite the separated. The demand for their services is said to be increasing. Very often where the charlatan fails, the individual takes the matter into his own hands to make an exchange. All of these things, as well as the divorce courts, prove the basis of union was under chemical, magnetic and other physical forces, but if union has taken place, even under mistake, or even where the parents would seem to have made a good sale of the daughter in securing for her a rich husband, still she was a party to the mistake, and there must be an adjustment of these situations. Marriages that took place under the physical laws satisfied the individuals at first; they remained satisfied until physical repulsion under satisfied chemistry and magnetism took place, and they began to suggest to each other that love was dying. Absolutely every word of this book proves that the soul is absolute over all that the individual is, and that is controllable by suggestion through the will of the individual. Under this law, then, if all such people knew that they could maintain the attraction between them, instead of exchanging the suggestion of getting further apart, they would by all the powers of their wills drive into their souls the suggestion of co-operation and of union, and under the creative law of the soul, each would actually, by changes made, convert the other into his ideal. This, of course, would require their mutual co-operation. Neither one or the other could compel the full union to be attained. Any husband and wife that know these laws will have no excuse for separation. I have stated here without limitation that the soul of the individual is superior to all that individual is, and the reason I have often referred to its creative power is to impress upon you that regeneration of the body, and even of the character, can be accomplished through its power and law. Whatever there might be

in planetary condition, or however correct a specialist's assurance that a certain couple were of such temperaments that they never could harmonize, I say in spite of all that, including heredity or any other thing that could be thought capable of preventing the harmonious and successful lives of the husband and wife, even though they united first under mistaken ideas, still applying the principles of the New Psychology, they can become happy through perfect union.

The value of love a man gives to woman; "a gift treasured more highly than life in the body, has been given into the keeping of woman by man. She recognizing the sacredness of the gift, placed it immediately into the sanctuary of her soul, where a shrine had been prepared and held in readiness for it.

"What is so unearthly, so beautiful, as the first birth of a woman's love? The air of heaven is not purer in its wanderings, its sunshine not more holy in its warmth."

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

Chapter 16

THOSE earnest persons who are seeking all that this book could mean to them will find the soul's laws as they apply in the guidance of children; how suggestion is a factor in the child's forming of habits, desirable or undesirable; how that the repetition of a thought or act upon the part of the child results in that particular thing taking place afterwards involuntarily under the law that habit is stamped in the department of character, which acts spontaneously. If that habit be to neglect one department of education when it should have fondness for that particular study, so as to master it and have a well rounded out education, or has acquired the habit of making grimaces, or saying words or imitating the manners that are unbecoming, then, as stated, this book has in various ways outlined the formulas for giving the suggestions to the child that eradicate all the undesirable and create a fondness for that which it needs to like. It will be remembered that the parent has best access to the child, because she can have a heart to heart talk with the child at retiring time, when the mother may change her song into words directed in the passivity of the child, directly to the latter's soul, commanding the literal changes desired, and establishing the standards that when they come into fulfillment, the realization will have taken place of the mother's highest ideal concerning that child in any phase of its physical, or its spiritual or mental department. These subjects having been so clearly presented, I need not repeat further upon that department of the relationship of the mother and child during its rearing. This chapter is to reveal the laws and practices by which in days to come an entire race may become even perfect physically, mentally and spiritually.

I have no occasion to discuss the evolution of the race, but I do want to think awhile of how every man evolves from a single cell, or from two cells, one the germ, the other the egg. In other chapters I have shown that our physical laboratories of histology have given us the understanding of how all of the tissues of the body are made up of the little physical structures we call cells, that in their aggregate comprise our chemical organization and our psychological laboratory has revealed that every cell is possessed of intelligence, the collative energy of which comprises a mind possessed of its central system; therefore we have in each cell an intelligent being capable of communicating intelligently with all of its fellows, or through the central mental organization receive communications. The foregoing would make it very apparent how suggestions are conveyed in our therapeutic work

*The Mother
and Her
Child*

to the cells of any tissue, and their chemistry modified through the effect of mind acting upon the cells.

We may take the first pair of cells; let there be three such pairs, and place them all in the same environment; one develops into a star-fish and the other into a crustacean, and the third one into a vertebrate, and yet under every sort of analysis they show to be identical. Then we should know at once that whatever was conveyed from the parents was in the spirit not the matter of these cells. The heredity of habit, the conveyance of nature and characteristics we must see could not be in the chemistry, but in the mind of these new individuals. If the parents of a pair of cells that develop into a man had lived under the laws, impressing their own characters only with the natures and habits that would have been strictly ideal in the child, then that offspring could manifest nothing less than that. The student of this book cannot return to a situation by which he could avail himself of such fortunate knowledge upon the part of his parents, and so we take the situation as we find it, as every practical man must, and begin providing for a better condition for our successors. The wife cannot possibly in a brief period of time eradicate from the character of her husband that which might not be ideal and has been placed there by his ancestry and cultivation, but she has it absolutely in her power to see that none of those conditions either hers or her husbands, physically or spiritually, that are not ideal, shall be present in her child. The unborn child is in the same relationship to her organization that any of the cells of any tissue of her body have ever been, and that is, to be susceptible to intelligent communicating, that builds the chemical elements into the body, determines the arrangement of those cells into organs, stamps the impress of function upon those organs, so that all that a child is in its aggregate of physical cells, the mother through her sub-conscious department, builds, and since the sub-conscious department is responsive to the ideals that may be formed in the objective reasoning of her mind, so can there be special impresses to prevent deformities or deficiencies and build in perfection and beauty of physical form. Just as she would impress her soul to build perfect harmony in that child's body, so can she, and so should she, deliberately and with intent, build the character of that child after the highest conceptions that even a mother could formulate with reference to a grand and glorious nature. Now, prayer addressed to some power outside has not succeeded in giving either beauty of body or character, simply because the law is that one should have absolute intellectual trust toward her own soul, as the power that builds the child in all of its departments, and that soul of hers will look to her mind, objective, as the architect.

Chapter 17

NOT only for accuracy, but to have a common ground of understanding, it is necessary to distinguish between attributes of the objective mind and those of the soul, or subjective. Through the function of the senses data is gathered from the objective world, and by the same conscious or intellectual or objective department we come to our conclusions upon any subject and we think as we contemplate the matter that it is correct, and therefore we believe. This is an operation of the objective mind that forms the conclusion and registers its decision and its belief in the soul. The soul is suggestible and accepts the decision and acts under the influence of the mind's belief and that which was belief of the mind becomes faith in the soul. This idea that is so registered in the soul, because the soul is responsive in all of its different departments, including the creative, that it will build a reality to conform to the idea implanted.

Hope is comprised of two elements. Of course it is an attribute of the soul, and its largeness depends upon the degree of expectancy that the soul may hold in any direction, providing there is a degree of desire present. Just as water requires the two elements, hydrogen and oxygen, and we would not say oxygen when we meant water, nor hydrogen when we meant either oxygen or water. Just in the same way we would not say we hope for something when we desired it, but did not expect it, or that we hope for something that we expected, which was very undesirable. As really scientific psychologists, there should be an evenness between desire and expectation; that is, we should not expect the undesirable, nor desire without expecting the fulfillment.

We often meet with individuals who are all wrought up over something that they expect will happen to them, which will be very disastrous to their comfort or interests. It becomes an all-consuming thought; it is the only thing they can speak of, and the only varying they have from the expectancy of the main disaster is when they think of a whole lot of less important things that they expect to happen that are not wanted. It seems that every great fear has a large following of numerous lesser fears. Ultimately their whole life may become dominated by the fear and expectancy of tragedy or disaster or disappointment. If this fear pertains to something that individuals might do, then it is evident to my reader that under the law of telepathy, the very thought itself may have made the introduction into the soul and mind of the individual's fear, placed there by one who is fearful.

*Faith, Hope
and Trust
Psychologically
Speaking*

Ideas that never would have occurred to them to have done, but the forceful soul activity of the one who is expectant of evil compels them to think and to act under the impulse of the victim. In the above we have a demonstration of the direct fulfillment of the law by which we bring to us that which we fear. If we get a suggestion through a wrong diagnosis or in any way that a disease exists in the body, our fear puts the soul to work to make the chemical, or functional changes to fulfill that expectancy. We fear we will not succeed in our undertakings, and so confuse the soul that it prevents our proper reasoning, causes us mis-steps, or takes the vitality out of our bodies and we fail. All of this shows great faith in some power to defeat our happiness and they used to personify that power by the name,—“Devil.” Scientifically we know it is the power of the individual soul acting under the laws of telepathy, creation, or confusion. We would not say we hoped for any of these things. We see an individual in a state of illness, despair, defeat in which he would give all the world to remedy and so desire is intense, but he does not expect realization or he may have intense desires to obtain a result or possession of something—it matters not at all what this is all of his desiring capacity is at its utmost, but he does not expect the fulfillment of his desires and again we cannot use the word hope in the place of desire, nor can we use the word hope except to represent desire and expectation both and yet hope is the most vital element—it must be possessed to ever regain health either moral or physical—to make progress in any department of culture, to fulfill any of our ideas.

Before one can possibly have fear to the extent indicated in the above he must believe there are powers that are able to bring such misfortune—to have such intense desires with no expectation to have them realized one must be without faith either in the power or its beneficence that could or would bring the answer. Then to have hope (desire and expectation) one must believe there is a power that is able and willing to bring him that which he desires for he could then hope for the blessing he craves. In hundreds of ways we have proven the soul is that power—that the individual in his subjective department is possessed of all power so far as the person and his affairs are concerned; that the soul acts under the impulse and through the impulse of faith, providing the individual faithfully desires and expects (hopes) but it does require one more act upon the part of the individual's will or intellect and that is to trust. We now have Faith, Hope and Trust in their true scientific relationship—we must believe in our souls as having the power; we must both desire and expect but finally we must surrender all trustingly to the Power, the soul, and the hope will be realized. This is law

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and therefore the ideal as indicated in the suggestion, not that one flashes across his mind, but that one lives will become realized. This is the faith and hope and trust that all men have talked about but none have ever had perfect when they thought the power that could be reached through their minds was outside of themselves. This accurate knowledge of laws under which the power operates will enable one to fulfill the vital part of trust as has never been before demonstrated.

Here is an exact formula by which to obtain results. It is the same whether it pertain to some material thing or spiritual. Suppose I desire that my lecture upon Faith and Hope and Trust shall be true in all of its principles and stand the test of every light that can be thrown upon it through any man's experience and I desire that to come from my soul, that is by inspiration for I assume my soul knows. To me to desire anything is to expect it also. I have a period of moments or minutes or several times during a day or maybe more, during which I give intense thought to the aspiration to bring out of my soul its holdings upon this matter. Finally I have thought intensely enough and then I sit down and relax and become passive under the suggestion that I am now entrusting the whole matter to the soul to bring fulfillment and will leave it in its care. If I have hope and I have faith I will altogether trust and here is where we usually fail, is in perfect trust. I would show a lack of perfect trust if after I had said I would leave it to my soul I would be anxious in my mind and worry lest I would fail to get response to my command to my soul and this worry would defeat the results because it would confuse the soul that demands perfect trust. Leaving it all to the sub-conscious and it uses its inherent knowledge, its telepathy, its perfect memory, its foreknowledge and so when I speak it uses my body to tell its truths. Under faith and hope and trust you have the cure for diseases for the perfection of the physical, for the building of character—only remember it is building, not delivering into form in an instant out of nothing but that it operates under law but that the soul is altogether equal to all the conceptions of the individual and as the conception enlarges it demonstrates more and more power. The best and it is all we need to do is to believe in the soul as the power (believe with our minds, hope for what we want, expect nothing we would not desire, trust to that power to answer to our aspirations, execute absolutely everything that we are prompted to do and we have every facility and will have every blessing in fulfillment.

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