

POWER THROUGH
PERFECTED IDEAS

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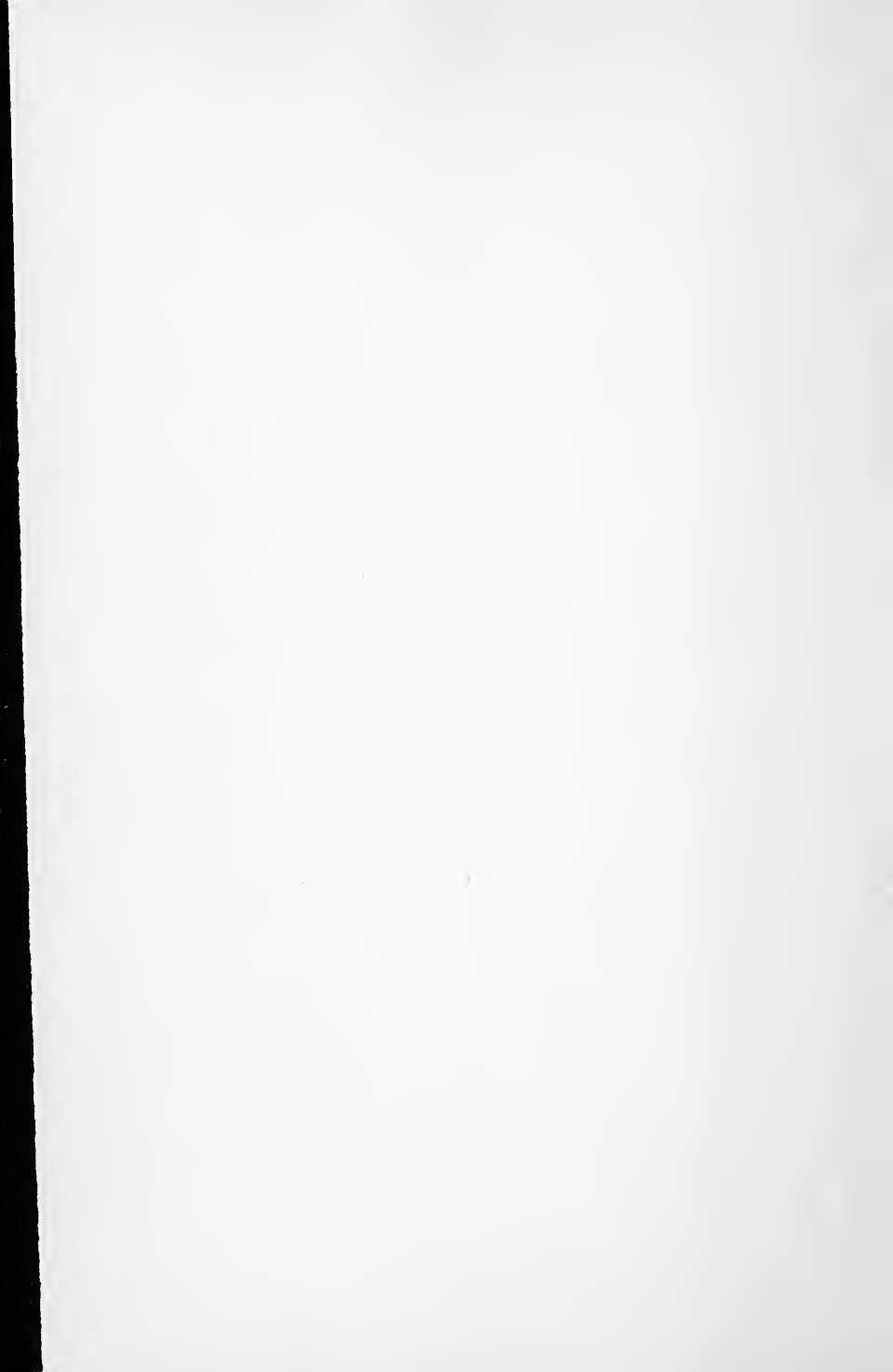


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SILAS NEFF, PH.D.

Power Through Perfected Ideas

A Study of the Qualitative Principle
of Knowledge as Applied to Human
Development and Success :: :: ::

By
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PREFACE

This book is the outgrowth of many years' experience in teaching. The students ranged in age from eight to sixty, were of both sexes, represented many professions and lines of business, and varied greatly in scholarship and in culture. Among the different needs which brought them to school, expressed in their own language, were Self-Confidence, Repose, Observation, Memory, Originality; Expression in Conversation, in Extempore Speech, in Elocution, in Dramatic Art, in Oratory, in Vocal and Instrumental Music, in Authorship, in Salesmanship; Management of People; Voice Culture; Physical Grace and Skill; Health; Personal Force in all Situations, etc., etc.

It would perhaps occasion little surprise if the discovery of scientific remedies for such a heterogeneous list of needs should appear a difficult if not impossible task. The difficulty was much lessened, however, by the fact that the same fundamental remedy applies in a more or less direct way to all conditions.

We have aimed to make suggestively clear what the remedy is. This is the end of our present purpose. There has been no attempt to explain in detail the relation of increased mind power to man's internal life, to external human activity, nor to the various professions and such references in these directions as are made, are intended merely to illumine the fundamental principle.

The author desires to express his gratitude to students and friends whose confidence, open-mindedness, interest and enthusiasm through many years have contributed so much to happiness and to whatever progress may have been made. He desires that each of them will accept these words as a message of kindest regard and precious memory.

PHILADELPHIA, FEBRUARY 25, 1911.

PREFACE TO THE FIFTH EDITION

Man's personal destiny and the fate of civilization depend upon the education of the individual.

In theory there is but one Education.

In actual practice there are two kinds of teaching. The first consists in imparting mere information. The second develops all sides of man's nature through the evolution of organic knowledge and the growth of perfected ideas.

The first kind of teaching does not develop, but weakens the action of man's mental and spiritual powers, impedes his personal progress and his commercial success, misdirects and undermines civilization.

The Education which grows all around people through the evolution of organic knowledge accomplishes for man five things. It teaches him *how to use* his present knowledge and his natural ability; it *creates a desire* for wider and deeper knowledge; it *increases* his inherited talent; it *enlarges the functioning* of the subjective mind; it *opens* wider the channels of Soul expression.

Stated in another way, the Education embodying perfected ideas arouses from slumber and strengthens all human powers; organizes their activities in a mighty co-ordinating human engine; shows each man how to concentrate, to centralize and to focus the entire energy of his mobilized being upon the work in hand.

The key to this Education and to the solution of all human problems is found only in organic knowledge, in the knowledge that lives and grows throughout life.

"POWER THROUGH PERFECTED IDEAS" aims only to explain the basic laws by which this kind of knowledge is gained.

Remark—To render the book more useful to the reader, the author has added at the close one of the numerous outlines of this Education as applied at Neff College, Outline XV, Perfected Ideas.

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CHAPTER I.

THE PROBLEM.

The world in which we live is a thrilling spectacle. Its objects, forces, laws, considered individually, are of absorbing interest; viewed as a whole the effect is overwhelming. The mechanism of the universe, nature's adaptation to the needs of vegetable and animal life, its beauty, revealed wonders, hidden mysteries, complexity, transformations, all evoke deep responses in the human mind.

But in many of its aspects, the earth and its products are mere raw material, relatively, in the hands of man. He improves upon nature and here lies a new source of interest of bewildering possibilities. This improvement of plant and animal life might well mark the limit of human intelligence, but it pales in significance in the light of that higher ideal, the development of man himself.

Man has not only accepted the possibility of self improvement as a fact, but from the remote past, he has made special efforts to advance beyond his ancestors and to excel even his own previous attainments. These attempts, however, being rarely scientific human growth can be credited only partially to their account. The prime causes of personal human development are to be found in the more or less scientific application of the laws of mind growth in all kinds of labor, mental and physical, in the advancement of knowledge, in the struggle for existence, and in efforts towards commercial, personal and national ascendancy.

Statements are current to the effect that men of certain nations are deteriorating in mind and character. Whether or not this is capable of verification there are at least indications of its truth. It may be that work, as at present performed in those countries, has exhausted its possibilities as a means of mental development, or that certain classes have too much leisure from the point of view of mind growth. On the other hand, it is no doubt a fact that business on its present large scale exceeds that of a hundred years ago in producing certain desirable mental qualities. This, however, is not true of all lines of endeavor. The extreme specialization of today while resulting in commendable qualities has on the whole a narrowing tendency. The old-fashioned worker performing many kinds of labor, or the mechanic turning out an object of manufacture entirely by his own efforts, became broader in mind growth, though perhaps not equaling the modern specialist in technical skill.

In view of frequent references to the necessity of a higher average of mental growth, it may be well here to state briefly a few of the points in which man is in need of improvement. Generally speaking, this need appears under three heads, original brain power, more vivid and more practical knowledge, and, in many directions, greater skill. This is an age of science. It is realized that, scientifically speaking, nothing happens, there are no accidents, and nothing exists aside from cause and effect. There is everywhere an effort to discover and apply the laws by which things desirable may be brought into existence. This fortunate tendency is only beginning to appear in the domain of the mind and in human life. Human need appears in the fact that man has not yet mastered many important problems of daily living. He has, for example, just begun the investigation of the deeper causes of happiness,

His unhappy moods and his periods of elation are to him frequently a mystery. He is largely the helpless victim of his emotions. The science of human happiness is a new conception.

Were the most tactful person asked to state the laws regulating his social intercourse he would be unable to do so, and perhaps would be surprised at the request. Many people are hardly aware that such laws exist. Ask a successful merchant to outline the group of mental laws which play a necessary part in great commercial achievement. He would admit the existence of psychological causes and the reasonableness of the task assigned him, but instead of complying scientifically, he would probably dispose of the matter by presenting merely a number of external rules which he had found useful.

All thinking people are interested in the problems of right and wrong conduct. Various causes, some superstitious, others superficial, have been offered as explanations of immorality. What are the laws of moral action? Why do certain persons act rightly and others under practically the same external conditions act immorally? Why will the same individual under similar circumstances act morally today and immorally tomorrow?

We speak of the secret of human attractiveness, of personal charm. But what are its laws? The most fascinating individual cannot explain the causes of this envied quality. It might here be objected that the fact of knowing why he is charming would destroy the virtue. This would tend to be true if the reasons entertained were merely external and artificial. But the objection would not apply to a vivid scientific knowledge of the laws of attraction.

Let us proceed to a matter yet more fundamental, and test man's life equipment at one of its most vital points. Why

do certain people continue to increase in mind power for many years after others of the same age have begun to decline? How many people so conduct their lives that growth of mind parallels advance in years? When a mind begins prematurely to weaken, why is its decay not arrested and mental old age thus postponed? Mankind is wandering, drifting, drawn this way and that by a thousand trivial secondary purposes which warp and stunt the growth of character. There is yet no general acceptance of a unifying, harmonizing principle, no adoption of the right ultimate object for the realization of which all may strive.

Many things are wrong with the world. Is it realized that there are numerous ills which nothing but greater mental power and higher human wisdom can remedy? There are convincing reasons for believing this higher development to be possible. In all ages there have been great minds. They attained their power through development. Inherited ability is the result of development in previous generations, and even power of mind resulting from mixture of bloods depends to a degree at least on the same development principle applied in a different way. Plant cultivation is scientific. Man is the highest known product of creation. Special development should apply to him also. In all schools there are examples of what the usual instruction in the acquisition of knowledge will frequently accomplish, even when the teaching is not scientifically aimed at mind growth. All minds improve more or less under the influence of life's ordinary activities, though the laws of mental growth are necessarily applied very inadequately. If, on the other hand, the causes of brain growth were fully understood and applied, if not only teachers and parents, but all people were masters of this greatest of all sciences, and if its laws were in daily operation from child-

hood to old age, proportionately higher growth and power would follow.

How strange is man's situation! He wakes in early life to self-consciousness, attempts self-study, has glimpses of wonders in his body and mind, but is halted in discouragement just beyond the threshold, where all is mystery. Minerals, plants and animals exist in self-ignorance, can man go no further? Is he not to become acquainted with himself? The mechanic understands his machine, why not himself? The florist is thrilled at the budding of a new flower, shall his knowledge of the flower be greater than of his own mind, which helped to make the flower possible? The professor is master of Latin, but the one really great wonder of the world in the brain of his pupil, will he translate it? Everywhere, everything will be understood, shall man only remain unknown? Without his volition man has inherited himself. There is much for gratitude and not a little for regret. Is he to accept this estate as it is, regardless of what it is? But an embryo with blemishes, is he to have no formula to cleanse its spots, no power to direct its evolution? His hope, his ambition is high; he is conscious of an inner force; he has visions beyond words to describe; must he forever remain unsatisfied, can nothing avert the necessity of a forced contentment, nor dispel the gloom of a threatened inertia?

But the way out is as glorious as the present condition is depressing. The Creator's provision for human emancipation is as magnificent as the seeming neglect and alleged oversight have been puzzling. For the direst need of the greatest fact in the world, there exists a perfect remedy. Nature is vindicated in the laws of human development. In these laws is the solution of man's earthly destiny, in their application the compensation for his disappointment, the gratification of de-

sire, fulfillment of hope, the remedy for every defect. In their complete realization, man will become transfixed before a worthy purpose, his interest will be absorbed in a consistent scheme of living, all objects of thought will be organized in a true and permanent perspective and mankind will move scientifically toward approximate perfection, for the attainment of which all things exist.

CHAPTER II.

HUMAN EFFICIENCY.

In estimating the value of a man's life we may consider him first as an individual; secondly, in his relations to other people, and lastly, in his relation to his work. True success includes these three elements. Is he successful as a man, in his contact with people, and is he successful as a worker? The first is the cause of the other two. If the man is what he should be in body, mind, and character, he will succeed in his work and as a member of society.

There is common agreement among thinking people who have given attention to the matter, as to the physical, mental and moral qualities essential to a successful life. The possession of good health, endurance and vigor, a complete and a developed mind, and a well-rounded character will always insure success. A complete mind is one in which all mental faculties, as Observation, Imagination, Feeling, Association, Memory, Recollection, Thinking, Reasoning, Judgment, Will, are performing their normal functions. A developed, complete mind is one in which these faculties have grown to a high degree of strength.

Resulting from the more or less combined operations of the faculties of a complete mind are the factors constituting what is called character. Among these are Personality; Naturalness, Sincerity, Love of Truth, Honesty, Knowledge-hunger; Originality, Vision Power; Self-Confidence, Self Reliance, Moral Courage, Initiative, Ambition, Hope; Emotional

Complexity, Emotional Propulsion, and Emotional Harmony; Enthusiasm, Appreciation, Gratitude, Worship, Happiness; Broad Mindedness; Personal Liberty, Enfranchisement from Material Things; Culture, Balance, Repose.

While there is unanimity of opinion as to the necessity of possessing such a body, mind and character, there are many different theories as to how these are to be attained. These theories arise from different conceptions of the nature of the human mind and from different definitions of character, of education, and of knowledge. By some it is thought to be possible to have an ideal mind and at the same time to possess an imperfect character. And such an inference is natural when the mind is falsely believed to consist only of intellect, memory and will, excluding imagination and feeling. A similar misconception of mind leads to many other unscientific conclusions, among them being the notion that personality, self-reliance, honesty and all elements of character exist in man separate from his mind; that it is possible to possess an ideal mind and not know how to use it; that a man with an ideal mind might succeed not only because of his mind power, but by force of his personality or that one's education might be perfect but be put to a bad use. These statements are all more or less contradictory. It is the mind that uses the mind. Mind is the man. If the mind is unable to use the mind it is so far an imperfect mind. Education put to poor use is in some respects a poor education. To say that a man succeeds by force of personality is only to say that he succeeds by force of mind, that one part of his mind is reinforced by another part. Personality, like character, is a part of mind.

To say that a man may be good, though possessing a weak mind, is not as complimentary as it sounds. His goodness is a product of his weak mind, and is therefore a weak kind of

goodness, being perhaps a mere absence of badness, and not possessing any qualities positively good. A man, for example, lacking imagination in certain directions, and certain kinds of feeling, will be deficient in such elements of character as Self-confidence, Tact, Kindness, Gratitude and Worship.

Because of one-sided views of character it has been said that a perfect character may sometimes be found in a diseased body. It is pointed out that not only negative but positive goodness and a high degree of spirituality have been attained by life-long invalids. But in all such cases it could no doubt be shown that in so far as their bodies failed to perform their functions the mind suffered, and in consequence certain elements of the character also. An individual with a poor quality of blood, weak heart, and diseased nerves, would be correspondingly weakened in courage, initiative and ambition.

As all elements of character spring spontaneously from a complete mind the problem resolves itself into the question of how to attain such a mind. To realize the practical value of the elements of character, to dwell mentally upon them, to read books upon their importance, upon what they will accomplish for their possessor, are all valuable, but after all possible is accomplished by these means the great problem of mind-growth, personality and character yet remains to be solved.

CHAPTER III.

MAN.

All that you do, you do with your mind. The stronger your mind the greater you and your work will be. Improve your mind and you improve yourself and your work. The most important of all kinds of knowledge is that which directs one in improving his mind. Where can we obtain this knowledge? The knowledge to guide one in improving anything, whether plants, animals or man, can be found mainly in the nature of the object to be improved. We must apply the laws of plant life in growing plants, and the principles of animal or of human life in improving animals or in educating people. That we may discover the laws of human improvement we must therefore learn what kind of being man is. We see at once that he is not like buildings. They are constructed. Man is not built nor manufactured, but is more like plants or animals which grow. Made things are organizations. Things that grow, such as plants, animals, men, are organisms. Organizations and organisms are alike in one particular; in order to be improved, something must be added to them. They differ radically, however, in the manner of making the addition. An organization such as a wall is enlarged by adding stones to the outside or top of the wall. In adding these stones, neither the inner nature of the wall nor the composition of the stones that are added is changed. This particular kind of adding process is called accretion. An organism, on the other hand, as a tree, becomes larger by adding, not to its outside, but to the inside. The sap which is added to the tree to

enlarge it passes up through the roots inside of the tree and is not added by accretion, but by absorption or assimilation. Different portions of the sap flow to various parts of the tree. What a marvelous fact we have here, that from the same kind of sap are grown things so different as leaves, bark, limbs, blossoms, fruit! The sap that goes to the bark becomes bark; that which flows to the fruit becomes fruit, each portion of the sap losing its identity in that part of the tree to which it flows and of which it becomes a part. This is growth by assimilation. Plants, animals, men, all organisms, grow by assimilation.

An organization being a dead thing can do nothing of itself to increase its size or to improve itself. Organisms, being alive, can do much to increase their growth. The higher an organism in the scale of life the more it can do. Man, being the highest, can do the most. Among his future attainments in science, invention, education, what he will accomplish for himself will be his greatest achievement.

CHAPTER IV.

SEED PERFECTION.

Is man one organism or two? Do his mind and body grow separately, or do they grow as one organism, like a rose-bush? Body and mind are united and form one organism. Man is a unit. For the purpose of development he must be studied, not as two separate parts, but as a single being.

In improving an organization, say a house, we give attention to each part separately, adapting the repairs to the needs of each part, be it foundation, frame or roof. Repairing the roof does not remedy the defects in the foundation. In organisms, on the other hand, there is a central force or principle of life which, if properly cared for, will improve the entire organism. In a plant organism this central power is the sap, in the lower animals it is the blood. The whole plant is benefited by improving the quality of the sap, and if the blood is made richer the entire animal becomes more healthy.

As man is a single organism, including body and mind, the central force must be of such a character as to animate and control, directly or indirectly, both mind and body. The principle must be one whose development determines the growth and strength of the complete mind, the general control of the body, the value of human work, the progress of the race.

The core or nucleus of this central power is the mental impression, mind picture, image. There is no difficulty in understanding in a general way what a mind picture, image, impression is in its simple form. Let the reader look carefully at any object, as a clock, for example, and there will be formed

in his mind an ordinary picture, image, impression, of the clock. Listen to the sound of a bell, and after the bell itself has stopped ringing he will yet hear the sound in his mind; or touch a piece of ice and he will retain the mental impression of the coldness long after he has removed his hand.

We have before us, therefore, two facts, seed and fruit. Mental impressions are the seed; what man is and what he has done are the fruit. We have the central germ or fundamental principle, and we see its consequences in human lives and in human work. Is the fruit satisfactory? Are people efficient? Do all people possess complete minds? Are they all that they should be in personal character? Do they succeed in business or professional life as they should? If not, shall we find the cause in a corresponding deficiency in man's mental impression? We will take it for granted that the fruit is generally imperfect. We will assume that people do not, as a rule, possess complete minds and that in their personal lives, and socially, professionally, commercially, they are not always as successful as they desire to be. On this assumption we will examine man's impressions, and if found defective we will endeavor not only to trace human deficiencies to this source, but also to discover the remedy.

Mental impressions are a kind of photograph. These photographs are pictures in the mind of objects in the world about us, as buildings, flowers, mountains, waterfalls, people. The fact to be determined is whether or not these photographs are perfect likenesses of the things they represent. If they are perfect, we must look elsewhere for the cause of human weakness and for the source of human greatness. In order to make a test of these photographs, we must first have a standard with which to compare them. We will, therefore, first decide what a perfect mental photograph would be, and with this as a

standard, will then compare man's average mental pictures with the standard, and discover how nearly the two correspond. As an example, we present a mind picture of a bird. We will describe what such a mind picture would be if it were perfect. Were we testing the degree of perfection of an ordinary card photograph and not a mind photograph of a bird, we would expect to find in the card photograph the correct shape of the bird, part of its light and shade and perhaps, though not necessarily, its correct size. Were we testing an oil painting of a bird we would find in addition the color represented and more of its light and shade. That is, a painting can reproduce the shape, size, color, light and shade of the bird,—four elements. Would this be a complete likeness? Not by any means. A perfect picture would correspond to the real bird, and the real bird is composed of many elements in addition to the four just mentioned.

Among these elements are the following: color, light and shade, form, size, dimension, perspective, location, direction, distance, motion, sound, odor, taste, touch, temperature, weight, hardness and softness, resistance, etc.

We see that an oil painting or a card photograph represents only a small portion of the entire bird, and is therefore very incomplete. The question arises, can the photographic machinery of the mind do more than the camera or the painter's brush? Can the mind form a picture that represents a larger part of the bird? We have before us one of the wonders of creation: *The mind, if rightly developed and properly educated, can photograph the entire bird!* That is, in addition to the four elements represented by the painting, the highly developed mind can reproduce all of the parts that constitute the complete bird. For example, a perfect picture bird in the mind would have all of the motions of the real

bird, of its head, feet, mouth, tail, wings, and eyes. It would not be a thin, flat, mental bird, of length and width only, such as we have in the photograph or painting, but it would have a representation of thickness and bulk. In this perfect mind bird would be represented odor; temperature, of its various parts; sound, of its wings, of its bill as it eats, of its feet as they touch a limb, the ground or the wire of a cage, and the tones of its voice; roughness and smoothness; weight; resistance as its wings beat the air; hardness and softness, and so on. But we have not completed this psychic art product. So far, we have a representation of only the outside parts of the bird. What would be thought of a picture bird that in addition to all these external features contains representations of *all the internal parts, of its organs, muscles, bones, blood circulation, brain and nerve system, with all of the elements that compose these, color, shape, size, motion, odor, etc., in other words, an entire mind bird, having the inside and outside parts, that does all that the real bird can do, and more; a spirit bird, swinging in a spirit cage, hanging in a spirit window of a spirit house, standing in the spirit world of the mind!*

In this perfect living mind picture of a bird we now have an ideal standard by which to test man's mental impressions. When we state that his impressions of all things that make up his knowledge should correspond to the objects represented, the meaning must now be clear. When man thinks of the bird in his mind, he should be able to see, hear, touch, taste, smell, in a mental way all that he would see, hear, touch, taste, smell, in a material way, were he to hold the actual bird in his hands. Or were he to look with the eye of his mind at his mental picture of a horse he should see, hear, etc., all that he would see and hear with his physical eyes, were he a first-class observer, looking at an actual horse. Or again, if he thinks of the Alps

Mountains, he should behold in his mind all that he would see if he were a man of highly cultivated observation, and were really traveling over the Alps. If his impression is perfect he will have in his mind and will see the full life-size Alps Mountains. He will see the colors of the vegetation, of the snow and ice, of the people, buildings, and waterfalls. He will see the motions of the mountains, the rising fog, waving trees, floating clouds, falling rain. He will hear the sounds of the dashing water and crashing avalanches, of the rolling thunder, voices of the people, roaring and sighing wind, rumbling vehicles. He will smell the mountain odors, and experience in his mind the varying degrees of temperature. His mind Alps will appear as large, real, and complete when he is absent from the mountains as when he is upon them. The standard demands also the internal X-ray Alps. His mind Alps will possess internal as well as external reality. He will imagine the dark, silent, cold, dense solidity of their unexplored, invisible regions, with all of the elements previously mentioned that belong to these.

As any object in the material world is composed in general of the same number of elements as the bird or the mountain, we now have the universal standard by which to test the degree of perfection of the nucleus of the central power of the human organism, mental impressions.

Some of the elements are more prominent in certain objects than in others. We would not ordinarily think of a piece of glass as having odor and taste, while in a flower or peach, odor and taste would be prominent elements. A piece of glass pulverized has taste and odor, but these are its less important elements, and for mind growth purposes would not be highly important.

CHAPTER V.

SUBSTITUTIONAL THINKING.

In making this test of our impressions to determine their degree of perfection, we must guard against a subtle danger. In a certain way, paradoxical as it may seem, man can think of an object when in reality he has no mental photograph, no special impression of the *particular object* of which he seems to be thinking. As he can do this he is constantly in danger of taking it for granted that he has a picture of the object of which he seems to be thinking, when in reality he may have none whatever. For example, read the sentence, "Mr. Chamberlain's house in Labrador burned down last night." You understand the sentence, and seem to be thinking of Mr. Chamberlain's house. But immediately after reading the words you probably had no imaginary mind picture of this particular house. How then is it possible for you to understand the sentence and to seem to be thinking of Mr. Chamberlain's house? The answer is that you are thinking, not of Mr. Chamberlain's house, *but only in a very general way, of impressions of other houses you have seen!*

While this kind of thinking saves energy and under certain conditions serves an important purpose in life, it is a serious mistake, when the line of thought is very important, to permit it to take the place of that other kind of thinking in which you would at once vividly form by imagination a special image to represent the object thought of. It is entirely proper, however, to employ the former kind of thinking temporarily until you decide whether the ideas and the purpose

for which they are to be used justify the forming of special images. This power of temporarily using impressions and ideas we have, as substitutes for similar impressions and ideas which we do not possess, we have named Substitutional Thinking.

To restate the case: If the fact of the burning of Mr. Chamberlain's house is not at all important to the reader, substitutional thinking should be employed. If very important, it should not be employed, but instead the reader should construct a mental image to represent this particular house in the condition and under the circumstances required by the sentence. Many persons will be able to form a picture at once. Others will find it at first difficult or impossible to do so. In such cases the power may be attained by mental development. The danger referred to is this: We are liable to depend upon substitutional thinking when on the other hand we should grow our minds and add to our permanent mental power by forming additional images and perfecting new ideas. For vital reasons, which will become clear as we proceed, we must not permit ourselves to assume, as is so commonly done, that because we have vivid pictures of many different houses or of other objects we therefore have a vivid impression of any particular house or object that may be referred to in literature or elsewhere. One who is able to employ both kinds of thinking and who knows when to use one and when the other has reached a high state of mental power and is in possession of most valuable scientific knowledge.

With a perfect impression as a standard, let us further test our average impressions to discover how nearly they correspond to what they are intended to represent. We will suppose that a man desires to test his mental photograph of the City of London. He must therefore ask himself questions

regarding his London impression with the standard impression of the bird in mind. He is not to ask whether he can think of London substitutionally, but whether he possesses a particular mental picture of that great city, a picture that represents London and no other city, and how nearly perfect the picture is from the standpoint of the elements. Assuming that he has such a picture he will next inquire whether he can see with his mind's eye the whole of London as a full-sized city. Does his picture contain many of the probable colors of London? He should question himself further as follows: "What are the colors of the Parliament Buildings?" "Do I hear the sounds of London?" "What sounds do I hear in the Bank of England?" "What is the direction from London Bridge to Hyde Park?" "Do I see the internal London?" "Do I see the workings of its institutions, of its factories, schools, shops, law courts, as vividly as if I were actually there and observing these places?" If his picture of London contains all of these elements then his impression to this degree is perfect. This same principle applies to all of the external and internal elements.

Assuming that we have now carried this imaginary test entirely through the various external and internal elements, let us ask the vital questions: How nearly perfect, on the average, are man's impressions? Do they possess all of the external and internal elements according to the requirements of the standard?

These are the most important questions that can be asked of man. His impressions of things he has observed possess on the average only a small percentage—say five or ten per cent.—of the elements; of the things of which he has only heard or read the percentage is less; of the X-ray elements the number is not over one per cent.

It is possible to add to man's average impressions the missing elements, and thus improve his impressions many fold. What effect this improvement will have on his mind, character and work we will endeavor to show.

CHAPTER VI.

SEED GROWTH.

Impressions and the mind in general may be improved not only by adding the missing elements, but we are now to unfold a law by which their power may be yet further increased. We will illustrate the principle by which it is accomplished. Imagine a hundred thousand soldiers of the average mental and physical grade scattered over the country and but a single soldier in any one place. A general desires to transform these scattered men into an army. He first directs that each soldier shall be developed physically and mentally into an ideal man. This is done and it is found that each man is many times more of a soldier than he was before and that the hundred thousand scattered soldiers are now equivalent to several hundred thousand of the unimproved kind. Their minds are more efficient and their hearts are more intensely patriotic. They have bodies of greater skill and endurance and they are expert with the gun and sword. This improvement of the individual soldiers corresponds to the improvement of imperfect impressions in the human mind from the standpoint of the elements as just outlined.

Can anything be done to further increase the fighting power of these men? No matter how perfect the separate soldiers may be, if they remain separate and scattered over the country they do not constitute an army and would be worth little in battle. In this scattered condition it would require but two or three properly trained soldiers of an enemy

in fighting each of these separate men to annihilate the entire hundred thousand.

These hundred thousand soldiers must be united to form an army, and in this united condition they must be trained according to the laws of organized warfare. When this is done the fighting power of the hundred thousand men will be increased many thousands of times. We may improve each of our scattered impressions from the standpoint of the elements, color, sound, etc., to the hundred per cent. standard and by so doing accomplish marvels for ourselves, but another great thing would yet remain to be done. These impressions now perfected must be combined by the law of association to form connected groups of impressions or Perfected Ideas, and these perfected ideas must again be combined *into a complete mind, into a united, organized army of perfected ideas which can work singly or in combination, as the need of the moment requires.*

An ideal army is an organism, a great fighting monster, animated, directed by a central force, represented by the general in charge. The ideal mind composed of improved impressions properly combined into perfected ideas is also a mighty organism of power controlled by some dominant purpose. The extent to which impressions may be combined by association depends on the extent to which they possess the elements, color, sound, etc. As undeveloped impressions are composed of a small percentage of the elements it follows that they can be combined to only a slight degree. Suppose a man to have a thousand impressions of the average undeveloped grade, containing say ten per cent. of the elements and associated correspondingly. When any one of these impressions is used the man would be impelled by the ten degrees of energy in this single impression, reinforced

to a slight extent by the energy in the few impressions connected with it. (See Chapter XVIII.) If now each of these thousand impressions were perfected he would be impelled at any one time by a hundred degrees of energy. *If in addition they were all so closely associated that when any one impression is used the entire thousand would reinforce this one should the man so desire, he would then be impelled not merely by ten or a hundred degrees, but by thousands of degrees of energy and the effectiveness of his work would be correspondingly increased.*

There is but one fundamental principle underlying true education. This principle may perhaps be suggested by the word centralization. It consists first in putting into each mental impression as a nucleus, centralizing in it, all of the elements, color, etc., that belong to the impression; secondly, it consists in a similar manner in connecting with each of these impressions, centralizing in them all of the other impressions and connected groups of impressions or ideas that properly belong to any particular impression or nucleus. More briefly stated, it includes the centralization of elements in impressions and of all other impressions and ideas possible in the same impression. THE CENTRAL IMPRESSION OR NUCLEUS WITH ITS ASSOCIATED IMPRESSIONS AND IDEAS CONSTITUTES A PERFECTED IDEA.

Starting outside of the mind in the world about us, we have all of its material forces, heat and cold, motion, etc., focusing, centralizing themselves in the human mind in the form of impressions, and secondly, within the brain, we again have all of these impressions thus formed centralizing themselves in one another and forming ideas. The possession of a sufficient number of perfected ideas constitutes a complete mind. The failure of students and teachers to apply this law

of centralization in the lessons of all branches is the basic cause of all other defects in education and hence also in human life. Until this law becomes a fuller practical realization in teaching, study, thinking, and living, all other secondary remedies will correspondingly fail.

CHAPTER VII.

GOD, UNIVERSE, MAN.

We now have before us four facts: Man; the growth of man through the completion and development of his mind; the completion and growth of his mind through perfected ideas; perfecting ideas by the various elements flowing to the brain through the seven senses accompanied by the application of the law of association.

The entire process by which the universe in the form of the elements reaches the mind is called observation or perception. Since the elements and the blood (see chapter XVIII) constitute the raw materials of the mental powers and come from nature, are a part of nature, let us inquire more particularly into what we call nature. The material world has ever been an unsolved riddle, a bewildering mystery. The mere fact that anything exists is perhaps hopeless of human solution. How did things come to be? We will assume that an Infinite Power created the universe. This, of course, only shoves the mystery a step further back, but it gives our thinking a starting point. It is then this universe of a hundred million worlds with which observation and imagination have to deal. It is upon this universe that the human mind depends for the raw materials of its growth. The animal and vegetable kingdoms and men feed upon nature. They reach a certain stage of development as a consequence. The standard of growth attained by any plant or

animal depends on what it absorbs from nature. The plant takes in a few of the elements such as temperature, moisture, light, color, to some extent, and certain substances from the soil. According to what it takes in so is it. Some plants take in more than others and are therefore higher orders of plants. Animals assimilate more elements than plants, such as sound, odor, location, distance, motion, resistance, taste, more of color, etc., and consequently are higher growths than plants. Some animals have a higher capacity for feeding on nature than others and are higher animal products. The dog absorbs more than the chicken, the horse more than the cow, the chicken more than the worm. Man not only takes in more of the elements but absorbs more of each than animals do. Certain animals, because of the necessities of their lives, develop certain sense channels to a much higher degree than man, as the sense of odor in the dog, sight in the eagle, and hearing of certain animals. Man is greater because he takes in more and he takes in more because he is greater. In the associational elements man is far superior, though animals have this to some extent. As plants and animals vary in grades of growth according to the elements they absorb, so the different degrees of power in men are traced to the same source.

The universe is the work of an intelligent Being. His fundamental principle of operation is peculiar in the fact that His creations seem to partake of His own nature. The parent brings forth the child. The child is necessarily more or less like the parent. The universe is the child of God. Plants in their birth are not separated from their parent, Nature. Animals seem to be separated but they cannot disconnect themselves from nature without loss of life. While man can separate himself from his human father and mother he cannot isolate himself from his nature parent. Animals, vege-

tables, man, in order to live must remain in contact with nature. They feed on it. In nature they live, move, and have their being. But we must go one step further back. If we cannot live apart from nature, nature cannot exist apart from God. God is in nature, nature is in us. We are all a part of God and we lift our grateful hearts and sing, "In Him we live and move and have our being."

But this is only another way of saying that as much as there is of us is that much of God. God is truth. The less there is of us the less of truth we are. There are degrees of truth both as to quality and quantity. The plant is truth as far as it goes. The animal is the embodiment of more truth than the plant, man is the incarnation of more than the animal. Plants have evolved from lower to higher degrees of truth embodiment to their present state, and they are capable of higher growth by the aid of man. The same is true of animals. Should it not be true of man?

We feed on God, that is on truth. The elements are emanations of God passing through the seven sense channels to the soul of man, nourishing him on divine truth. Blessed be color, light, sound, odor, and all the rest of the divine influx. Observation is the inrush of God to us that there may be more of Him in us. It is a many-sided process by which the elements from the heart of nature and God reach the human soul, by which they pass from what is called matter to what is called mind. Trees grow from the materials in their surroundings. There is nothing in the tree, except its life germ, that did not come from the soil, atmosphere, light, heat, moisture. In embryo form man inherits the life principle. Feeding the body and transforming food into muscle and bone is a wonderful process, but feeding the soul on the divine manifestations, transforming them into human thought, truth

and spirit, is more wonderful. "The heavens declare the glory of God, and the earth showeth His handiwork." Nature is holy and every part of it is intended to fulfill a divine purpose in human life.

CHAPTER VIII.

A PERFECTED IDEA OF A RIVER.

A perfected mental impression is then the immediate goal of the forces in the outside world. Objects are photographed on the mind by observation, and every mental picture is to be connected by association with every other picture and idea in the mind. The mind world is to be a duplicate of the earth, of the world of matter. This is the first stage of education.

Another condition necessary to the growth of ideas must be explained. Material vegetation is the product of soil, moisture, light, air, right temperature. A tree is produced by a seed and an environment. In somewhat the same manner perfected ideas are the outgrowth of a mental environment. As the acorn is planted in the soil and surrounded by other necessary elements in the landscape as air, light, etc., so the nucleus of the idea must be planted in a mental landscape. A mental picture of a rose-bush would be the nucleus of the perfected rose-bush idea. This nucleus must be planted, located, pictured as growing from a mental landscape, corresponding in general to the physical landscape or environment surrounding a physical plant, which we term the concrete basis of the idea, the mental soil from which the nucleus is to grow. A material rose-bush growing from material soil in the midst of a lawn is part of the entire earth, and in certain particulars the entire universe contributes to its growth. And so ideally considered the mind landscape in which the rose-bush idea is to grow includes a life-sized vision of the

entire earth with as much as possible of the regions surrounding the earth. The vividness of the nucleus of the rose-bush idea depends upon the vividness and completeness of the mental landscape out of which, as it were, the rose-bush idea is to grow, of the lawn and its surroundings at least to the horizon, and of all of the elements, color, etc., composing this landscape, including the conditions of the sky. Somewhat as the water of the material river comes from a wide area over the earth and ocean, so the growth of the river idea is dependent on a mental vision of a large section of the earth. Its growth will be all the more luxuriant if the student possesses a perfected vision of the entire earth. To see vividly the river from end to end the student must first see the country from end to end through which the river is to flow. An eighteen element river nucleus can flow only through an eighteen element concrete basis.

That the reader may yet more clearly understand how observation, imagination and association are employed in perfecting any subject whatever, we will briefly sketch the river idea. The reader is supposed to be working out the idea of a river not as an oratorical nor as a literary production, but for the purpose of mental growth. An author or any professional person, as well as those interested in their own development, should possess the river idea as completely as we shall suggest it, with all of the implied elements and associations, but how they would use the idea professionally, how far in detail they would enter in describing it to others are matters not included in the purpose of this book. In applying the suggestions as to the idea of a river each impression is to be vividly imagined externally and internally and substitutional thinking is not to be employed with any important phase of the subject.

The dead leaves thickly strew the ground on the southern side of a forest-covered mountain. Far above the timber line its summit is hidden in ice and snow. Similar peaks stretch northward in a bleak and barren vista of white. At the foot of the mountain is an undulating plain extending hundreds of miles below the dim horizon to another range of mountains beyond which for two thousand miles rolls a vast agricultural country to the sea.

It is a balmy, almost cloudless June morning. Forest odors scent the atmosphere of the mountain. A gentle breeze rustles the leaves of the trees. In the distance are heard the chirp of a squirrel and the notes of birds. At the base of a large tree standing somewhat alone is a slight depression in the ground. From its upper side among the fallen leaves are trickling drops of clear water, filling the tiny basin and slowly overflowing from its lower side. The little stream thus formed passes hesitatingly downward a few inches, is diverted this way and that by various small obstacles and has now almost disappeared under bits of decaying foliage. Again appearing it is reinforced by another similar stream and a foot below it approaches its first precipice an inch deep and drops over into a little pool with a scarcely audible splash. Here, rudderless and pilotless, is a fleet of leaves drifting before the wind. The water again overflows and passes down the mountain side. A few rods below the stream is doubled in size. Its progress has become more rapid, curving around trunks of trees, pushing its zigzag course among scattered rocks, filling great holes and overflowing, it passes onward. Numerous small streams have joined it when it finally enters the plain below.

An expanse of green meadows on both sides of the brook extends almost to the sky line. Groups of cattle feed along

the winding stream and colonies of insects find their homes in its waters and on its banks. A few miles farther onward human habitation appears; farm buildings are seen; fields of growing grain and a small village. Some distance beyond the stream passes through a narrow and rather deep valley, at the lower end of which is built a great wall of concrete, damming the water and diverting it in many directions for irrigation and manufacturing. It had been known by various youthful names, but now, much deeper and wider, and nearing the mountains, hundreds of miles away, it is at last christened a river. Flowing and winding gracefully with increasing momentum, slowly, silently, majestically, through nearly level landscapes, it enters the narrow passes of the mountain, crowding through deep gorges, rushing, swirling, dropping suddenly and dashing and thundering over a great precipice. After many days of similar experiences, it emerges from the mountains and enters upon its final journey of two thousand miles. Brooks, creeks, and other rivers join it from time to time. In great sweeps and curves, through a densely populated country, now narrow and deep or broad and more shallow, in revolving eddies and head-long rushings, its movement ever forward, its shores at last invisible to each other, the river and its individuality are lost in the sea.

Thousands of miles of ever moving water! What a humble beginning, how it grew, what an end! Imagine its ever-changing motions, flowing in many directions from mountain peak to ocean. Through what transformations of color in the flowering spring, in the ripening summer, in the dying autumn and in the dead, white winter! Now it is warm and plunging, now cold and rigid in an icy death. What varieties of weather, of temperature and climate, of days, nights and seasons! Listen to its myriad voices; its first audible drip, its murmur,

its deafening roar as thousands of tons of water fall over a precipice.

Whence came the river? Ask the ocean, inquire of the sun, of heat, of evaporation, of the clouds, of the wind, of gravitation, of the rain.

On its bosom, at its birth on the mountain peak, floating bits of bark and dead leaves; in the valley a light canoe, and beyond the mountains of the plains, ocean liners and battle-ships of steel! By the little stream at the foot of the mountain peak a herder's tent; by the brook a cottage; by the creek a town, and on the river shores vast cities stretch away. Deserts and death valleys, now luxuriant beyond imagination. Its generated electric energy throughout great belts of country on both shores illumine night into the brightness of day; ten thousand factories spring to life and a million happy homes; endless lines of railway transport products of factory and farm, and in Pullman palaces untold multitudes journey summer and winter; a vast territory is purified, beautified, and transformed, a nation's wealth and population are doubled.

And so across the continent, each with its marvelous peculiarities, its ever-changing experiences of cold and heat, of sound and silence, turmoil and peace, destruction and benediction, have been flowing for unnumbered centuries and so will continue to flow for ages to come earth's mighty rivers.

Rivers have permeated and influenced not only every material aspect of civilization but their effects have reached the human mind and heart. They have been a prominent factor in man's scientific and esthetic development. They have flashed upon his imagination visions of wealth, touched the springs of his ambition and his hope, attracted multitudes to their shores, to blight with disappointment or to inspire and gratify with dazzling realization.

While these great material streams of water are fulfilling their missions, their analogues in other realms are paralleling or surpassing the rivers in the vastness of their destinies. Among these are rivers of the moving atmosphere, of the flowing clouds, of the streams of light from the reservoir of the sun; there are wider streams of vegetable and animal life moving slowly onward; streams of people from home, community, tribe and nation, flowing, enlarging, branching and reuniting; of bird, insect and animal migration; of commerce and business, of manufacturing and transportation, all mingling, crossing and recrossing one another. There are the streams of progress in science, discovery, invention, education, art, religion, with its sub-currents of the denominations. Man's life is a stream wide or narrow, long or short, shallow or deep, now agitated, now reposeful. Mental growth begins feebly and broadens to a powerful stream flooding and enriching the landscape of the mind.

All streams and rivers everywhere, literal and analogical, material, mental, and spiritual; scientific, esthetic, commercial, educational, moral and religious, and the river ideas in human minds in which the ideas have been perfected are all in simultaneous movement; the rivers in the mountain ever beginning, the same rivers in the ocean ever ending; the undying life between; birth, life, death, in rhythmic, synchronous progress; the sublime stream of the ages; the river of the ever moving universe; the panorama of the freighted worlds, all flowing together and forever into the ocean of the infinite.

CHAPTER IX.

PERFECTED IDEAS.

If the river idea has now reached that condition and stage of development from which it will continue to grow spontaneously, producing new thoughts and associations as long as the brain remains in a healthy state, then the central object of perfecting ideas will have been attained.

On the same principle other subjects such as mother, country, peace, liberty, art, city, progress, culture, etc., may be perfected; the individual's knowledge, facts, scattered impressions and experiences regarding any subject, vivified, organized, and transmuted into ideas. His knowledge of a subject will then exist in his mind, not as vague substitutional information disconnected in all vital ways with personality and character, but as a living, centralized knowledge organism. Any idea thus grown will unite itself to a greater or less extent with many others and thus enlarged, these will again combine and so on indefinitely. For example, after the idea of progress is perfected, the two developed ideas of river and of progress can be so intimately connected as to form a single compounded idea which may be used to a great degree either as the idea of river or of progress. Under the same conditions this compound idea may become an organic part of such other ideas as education and civilization, and so on until the entire mind becomes one great synthetic idea. In perfecting and concreting an abstract subject the same plan is pursued, except that the internal qualities of the subject are usually incarnated in an imaginary

person or in a personified material object, and its outward manifestations embodied in the actions of the person or personified object under the influence of the idea.

It is not meant that absolutely all ideas are to be as fully perfected as that of the river as we have outlined it, but all impressions having anything of consequence to do with the success of a man's personal, professional, or business life, should be so perfected. Neither is this statement to be interpreted narrowly as the life of an ideal business or professional man includes a wide range of ideas not directly connected with his vocation. The broader a man's knowledge, if the ideas composing it are perfected, the more nearly ideal will he be and the greater will be his success.

One of the many important merits of the application of this law of study is its ultimate economy of time. To perfect the first few ideas will, of course, require considerable time, depending on the condition of the mind; but each succeeding idea will be perfected more quickly and with less conscious effort until finally, when the mind has become complete, very much less time and effort will be necessary. The scientific reasons for this are first that the same general outline for perfecting ideas applies more or less closely to all subjects, as ideas, like trees, all grow according to the same general principles; secondly, all ideas have much in common, overlapping to such an extent that in elaborating one, many other connected ideas are at the same time partially perfected. In the third place, there is great saving of time and effort because of the effect upon memory, as perfected ideas are never permanently forgotten.

A perfected idea is not, therefore, a mere flash of thought, a simple impression or general notion, but it is a great mental reality, a vast organism of impressions. What is here termed

mental development consists in growing the organism by perfecting the nucleus and grafting into the nucleus by association all other related impressions. The nucleus of the perfected river idea consists of the impression of the river itself from source to ocean. Its second part includes all impressions and ideas connected by association with the nucleus. Neither one nor many illustrations can give a true vision of the appearance to the possessor of a perfected idea but illustrations are at least suggestive. The nucleus with its connected impressions and ideas resembles in some respects a vast telegraph or telephone system, or perhaps a better illustration is that of a closely woven fabric, the threads corresponding to brain nerves all capable of sending and receiving messages. Imagine many nerves converging in many different spots forming nuclei, and think of the entire net work of brain nerves, nuclei, associated impressions and ideas vibrating together in harmony, and of this vibratory momentum as a mighty force propelling the man towards a definite object! All minds grow on the same general principle of nucleus and associations. The difference between a substitutional and an ideal mind is fundamentally one of degree and not of principle. But this difference in degree is so vast, so complex and far-reaching in its consequences, as to amount practically to a difference in principle as well as of degree. A substitutional mind is an incomplete mind.

The circumstances of most lives are such that at least one and frequently several ideas become quite highly developed. Were these minds to receive adequate scientific training at the proper time their developed ideas would in time be duplicated in others more highly perfected. But as few receive the necessary instruction at this crucial stage the minds sooner or later follow the line of least resistance, settle back upon

substitutional thinking and instead of growing, mental activity merely moves in a circle and repeats itself.

Like a landscape consisting of all kinds of vegetation from great trees to small plants, so ideas of the same thing in different minds vary in degrees of growth. Two persons looking at the same object do not necessarily obtain equally complete impressions. In one mind the idea might be exceedingly small, in the other very large. A child seeing for the first time a river would obtain an impression, but how small, vague and simple compared to that of the mother by its side, or of the father, a world traveler, who had navigated many of earth's largest streams! Should the child attempt to associate its river nucleus with other impressions, few connections could be formed for two reasons, first because its nucleus or simple river image possesses few elements or points to which associations could be attached, and secondly because its mind contains a very limited number of other ideas with which to form associations.

Because of a very important law of mind growth the degree of perfection of new ideas formed in the mind tends to conform to the state of growth of those already in the mind. We might term a man's average ideas as to growth his standard ideas. People are liable to accept as their standard such ideas as the accidental circumstances and experiences of their lives happen to supply. Here is a critical period in any human life. If the standard is low and not raised by special development all new ideas will conform to the low standard. By special development, however, the standard may be raised. Before the individual enters upon a course of instruction in any direction in preparation for his life work he should apply the laws of mind development to his present ideas and thus greatly extend their average growth and raise their standard.

His proposed vocational course will then be immeasurably more valuable. A man with a very ordinary mind residing in one locality and neither reading nor traveling will have a very low standard of ideas. He will so continue to the end unless his ideas are developed by special scientific effort. Ordinary reading and travel will bring little relief. On the other hand a man inheriting a great mind, who reads and travels, will grow a high standard of ideas without special development, though by no means as high as can be attained by scientific training.

CHAPTER X.

PERFECTED IDEALS.

There are two grades of ideas in the cultivated human mind, a lower and a higher grade. The first consists of ideas of things as they are, the second of conditions as we desire them to be. The first are formed generally by observation and partly by imagination and are called ideas; the second are the product almost entirely of imagination and reflection, and are called ideals. There is no difference in principle between them. Let us assume for a moment that a man has reached the point at which his mind has received from the universe all that it is possible for it to receive and that the law of association has properly combined all of his ideas. Man is what he is at this imaginary stage through the power of his ideas. Must his growth here cease? Can nothing more be done for him? Fortunately, at this point a higher grade of ideas begins to appear. The outside world usually furnished the material of the first grade. Ideas themselves are to be the main source of the second grade. When we are able to put an ideal into actual practice it is customary to cease calling it an ideal and to speak of it as an idea, thus confining the word ideal to those conceptions which we are unable as yet to put to practical application. The idea of kindness that we practice today was our ideal some time before. Today we have a higher ideal of kindness than the idea we apply. We are unable to practice our ideal because it is not sufficiently perfected. Per-

fectured ideals, like perfected ideas, apply themselves and are practical. According to the degree of perfection of ideas, so will our work be. The same is true of all action, material, moral, esthetic, to which our ideals guide and propel us. Some people merely think of what they should do, others think and talk of it, others think and act. These three degrees of expression are the results of different degrees of development of the ideals prompting the thinking, talking or action. Ideals and ideas are subject to the same general laws of growth. That we may be practical we must perfect, not only our ideas, but our ideals also. As we may have a mere substitutional notion of an idea that is not put into practice so we may have a substitutional ideal that we cannot apply. *It has been almost universally assumed that man is unable to apply his ideals because they are too high. The difficulty does not reside in their height, but in their imperfect development from the standpoint of the elements and association. It is as easy to put into practice a perfected high ideal as a perfected low one. If the ideal of honesty is as fully developed in a man's brain as the idea of unkindness it will be as natural for him to be honest as to be unkind. Or to state the case more paradoxically, it is easy to practice a high perfect ideal and impossible to apply a low very imperfect one. If our ideal of kindness were more nearly perfected we should at once become more kind.*

We have lectured people about what they did or did not do and advised, perhaps threatened them as to what they ought to do. But if we do no more than this for the average man little will be accomplished for him. It frequently happens, to be sure, that the person advised has an ideal quite highly perfected and the influence of the advice added just what was needed to render the ideal practical. Under such conditions

good advice is valuable. But where advice fails, the laws of perfecting ideals must be applied to the man's weak ideals.

We will suppose that the reader has a high but undeveloped ideal of kindness. He knows substitutionally that he should be more kind but his ideal instead of being approximately perfected, consists of nothing more real than a number of substitutional thoughts about kindness. By means of imagination he will picture vividly as the nucleus and embodiment of the ideal a highly developed man living and practicing a life of kindness; by association he will connect many other ideas and ideals with this picture of a kind man, especially ideas of the advantages of kindness. In imagining the man's life the reader is first to perfect a concrete basis and the impression of his home; then in the same way he is to perfect the idea of the man himself, of his business, his social and domestic life.

The reader may begin somewhat as follows: In a large city in midwinter the streets and buildings are covered with snow. The student is to complete this suggestion of a concrete basis. On one of the streets is a fine red brick dwelling. A tall man of dark complexion in a gray suit is ascending the front steps. Leaving the cares and responsibilities of his great commercial affairs behind him, he opens the door, passes to the sitting-room and greets his wife and family. It required but a glance for him to realize that as a result of many social and household duties, his wife, though making heroic efforts to conceal the fact, is much exhausted. She was about to proceed to the dining-room when he insisted that everything be left to him. At dinner all feel the warmth of his heart in many suggestive ways. The telephone rings and he learns of the sudden illness of his bookkeeper. He visits the man, remains with him a few minutes, asks that he be called in the morning and returns

home. With this hint the reader is to continue to imagine vividly the actions of the man's life in all situations where kindness can be practiced. Assuming this to have been done we are ready for the application of the law of association, the object of which is to reinforce the nucleus of the ideal of kindness to such a degree that the reader, perfecting the ideal, will be impelled to put it into practice. While the nucleus, if perfected by imagination from the standpoint of the elements, but without this reinforcement, would express itself in various useful ways, it would not necessarily be sufficiently powerful to cause the reader to perform deeds of kindness under all kinds of circumstances, especially should this ideal be opposed by others leading in contrary directions. What then are the special results and advantages which the reader should connect with the nucleus of this ideal? We indicate first the more personal results.

If the reader's mental growth extended no further than that produced by ideas it would still be relatively limited; but where his growth as a result of ideas ceases, as a result of ideals it begins. As there is no limit to the growth of ideals there will be none to his development. In perfecting and practicing any ideal he is therefore greatly benefiting himself educationally as well as serving others.

As will be shown later ideas have an important bearing upon health, and when the numerous ways in which they act upon the body and its functions are clearly seen it will be realized that in proportion as ideals are higher than ideas their benefit to health will be greater.

All positive ideas in proportion to their degree of perfection (see chapter XXI) add to the beautiful in expression. It follows that the effect of ideals in this direction will be correspondingly greater. The man not entirely honest tends to

be more beautiful than if dishonest. If he becomes ideally honest his beauty of expression will be increased. Ideals belong to the realm of the relatively perfect, and for this reason have a marked effect on personal beauty. The ideal of kindness is specially beneficial in this regard, and will contribute its peculiar elements to the expression of the human face, body and voice.

Ideals are either repellent or attractive (chapters XXI and XXII). The ideal of kindness is strong in attractive power, and will increase the reader's ability to draw people.

Note what is stated in chapter XIII as to the relation of perfected ideas to thinking, and it will be seen how ideals add to intellectual power.

Because ideals are especially reinforced as already indicated, they increase the sum of emotional power. (Chapter XVII.)

This increased volume of emotion adds just so much to will power and to strength of character. (Chapter XX.)

Culture means the artistic, refined and relatively perfect human life. A man of high perfected ideals is a man of culture. Ideals refine all phases of a man's life.

Ideals being generally esthetic in their nature and constituting a legitimate aristocracy in the mind increase self-respect.

Perfected ideas express themselves in action and in the life work as well as in the character. Ideals do the same and as they are of a higher grade than ideas, they produce a higher quality of work.

As there is no part of life which ideals may not influence, their results taken as a whole mean a new and higher life.

We are next to state a few of the more external advantages.

A man's influence is due to all things that make up his life, such, for example, as knowledge, intellect, feelings, attractive-

ness, will power. The source of his influence over other people is found in ideas and ideals. The more perfect his ideals the greater his influence.

Ideals and ideas work for us. They are the real money makers. A man's perfected ideals raise his business gradually to a relatively perfect condition.

A man's relations to people, socially, depend on the composition of his ideas and ideals. The ideal of kindness is powerful as a social factor.

What is stated under general influence and social results applies to political results.

A man's value depends upon what he is, on his relations to people, and on what he can do. The new education stands primarily for the first of these. Ideas and ideals constitute the essence of character.

Many of the qualities of the highest spiritual nature may be traced to the same cause. The ideal of kindness is a prominent factor among the sources of the deepest religious nature.

One of the depressing facts in the lives of many people is that the objects and conditions with which they are surrounded become commonplace. The man of perfected ideals sees the real glory in all things. All objects and conditions inspire him, as all things become directly or indirectly inspiring to those prepared to appreciate them.

The outline here followed in reinforcing this ideal may be used to a very great extent in perfecting any ideal. If, for example, a man is unsystematic he can scientifically grow in his mind a perfected ideal of system and order and gradually he will become more systematic and more orderly; or if a little deficient in honesty it is because his ideal of honesty is not sufficiently developed to overbalance all antagonistic ideas and ideals and in the same way he can idealize honesty and

thus become more honest. No matter what quality he desires, he may gradually attain it by perfecting his ideals. It must, of course, be remembered that where a new perfected ideal is opposed to some long practiced bad habit, the new ideal will require greater length of time to apply itself and to overcome the habit than if no such habit existed.

CHAPTER XI.

THE PERFECTED MIND.

The ultimate educational purpose of perfecting ideas and ideals is the growth of the complete, vivid, synthetic mind. A synthetic mind is one whose ideas, thoughts, emotion, ideals, are so closely connected, unified, compacted, as to constitute a single great idea. A vivid mind is one in which all impressions are as real, clear, living, as are the landscapes, animals, people, and objects in general in the outside world. Let us endeavor to gain a more definite notion of such a mind by means of an illustration. We will ask the reader to undertake an imaginary excursion of many miles into the sky above the earth. Stopping at the farther end of the journey, imagine yourself in the centre of an immense empty globe or sphere. Let this sphere represent your mind before it possessed a single idea. You will now proceed to educate your mind. How will you begin? What is meant by educating it? We mean putting something in it. But what will you put in it? You look about you everywhere and find nothing. Later, however, you observe far below you a bright object. You may find something there. You pass down to it (observation) and discover it to be the earth you left shortly before. You decide to bring the earth into your hollow sphere and thus fill it and educate it. You attempt to do this, but soon discover its impossibility. So you return to your empty mind home discouraged. You had just reached the centre, and were trying to discover some other means of furnishing your mind

when you glance to where you are standing and see beneath your feet and surrounding you what has every appearance of a beautiful lawn containing a few trees, a half dozen horses and people walking about. (Mind pictures.) You decide that you are dreaming and have not left the earth. But you are soon convinced that this is not the earth, for by comparison you discover that many things are missing here that you had seen on the earth in similar landscapes. It is like the earth, but in many respects different. (Imperfect impressions.) This is interesting, yet bewildering, for evidently without knowing how it happened your mind sphere now has something in it in addition to yourself. You are not long in reaching the conclusion that your trip to the earth had something to do with this. Before you went to the earth there was nothing here, and now there is this little patch of landscape probably two or three miles in diameter with numerous objects upon it. Another question occurs to you. Shall you not now settle down on this landscape and pass the remainder of your life here? You remember this is what many of your friends on earth have done. You decide to try it. After a few hours you recall a fact that had previously escaped your notice, that your trip to the earth, the short time spent there, was very enjoyable and that you were happier there than during the few hours since your return. You therefore decide not to settle down, but to make another journey to the earth, remain longer and finally return. This you do. Three facts are revealed to you: you enjoyed the second excursion more than the first; your landscape grew considerably during your absence (growth), and lastly you realize that you have a miniature mind realm, *all your own*.

You begin to make comparisons between your mental world and the earth you left. You see that the contents of your mind

realm have the same general appearance of similar things on the earth, but that in reality they are entirely different. The objects on the earth are solid and heavy, but those about you have no tangible substance. They have shape, size, and other elements, but while they seem to have perceptible solidity, weight, in reality, they do not have. To distinguish between the two you name the things on the earth material realities and the contents of your mind mental, spirit or psychic realities. After much thinking you make what afterwards proves to be the most important decision in your experience. You decide that you will devote the central energy of your life to furnishing this great sphere of your mind. After reaching this conclusion it occurs to you that if your mind universe is to continue to obtain its furnishings from the earth you should at once examine your means of shipping goods (seven senses, observation) to determine whether you receive what you order, whether the goods reach you in proper condition and sufficiently rapidly. You examine your mind realm to learn whether you receive what you order. There was a beautiful rose-bush on the earth that you admired, and you had ordered the spirit bush on your last excursion. You decide to test your shipping department by comparing the material rose-bush on the earth with your mental bush to see if they correspond. You check them off as it were and discover that you received but a small portion of the rose-bush, that your mental bush is, in fact, very incomplete. You make other tests of buildings, horses, and the impressions of some friends you had ordered and to your surprise there is the same general discrepancy in all of them. You realize that you were happier on the earth than up here in your mind probably because the objects on the earth possess all of the parts belonging to them while your mental objects lack many of their elements. You are aware that if you

do not remedy this condition you will become dissatisfied in your mind home, realizing that your mental furnishings are comparatively uninteresting, and that on the earth everything is more perfect, and, therefore, much more stimulating. You know that you will be compelled to remain at home a great deal, and that during this time all of your higher enjoyments will have to come from the contents of your mind alone. The first thing for you to attend to, therefore, is to repair the defects in your transportation facilities. This you do. You discover what elements are lacking in your possessions, remedy your transportation deficiencies, make additional journeys to the earth and bring up the missing parts of your furnishings. Because you now receive complete objects (perfected impressions), the pleasure in your home is greatly intensified. But you discover another law in that the greater the number of complete objects you obtain (the more you rightly know) from the earth, the greater is your enjoyment. You decide therefore to continue shipments as long as it adds to your pleasure. It is needless to relate how you finally succeed in importing a large part of the earth, omitting only certain things of man's work that you consider valueless or injurious. As a consequence, your home interests have greatly deepened. You always enjoy the earth excursions, but discover that the real cause is due not only to what you see on the earth, but to the fact that seeing the objects on earth greatly increases the enjoyment of the things in your mind.

On one of your journeys you make another discovery of interest. You find on the earth several important means of communication and of travel between some of its objects such as country highways, railroads, telegraph lines, telephones. This leads you to examine your own possessions to discover whether there are similar avenues of intercourse between them.

You find your mind realm in this respect exceedingly imperfect, but you learn that you can remedy the deficiency and can construct channels of communication that will accomplish results even more wonderful than those on earth. Before importing anything further you therefore open many lines of intercourse between the different parts of your realm so that no matter where you happen to be, you can hold communion in a moment of time with any section of your mind and with any object it contains. (Association of ideas, thinking, recollection, memory, etc.) These instantaneous messages are sources of inexpressible interest, enjoyment, and benefit to you. By them you can centralize the combined force of your whole kingdom and focus it upon any particular thing you desire to do.

You next discover that as the earth and its atmosphere are charged with electricity, so your kingdom and every object in it—buildings, animals, people—are also charged with a mighty power (feeling), which you can use in a numberless variety of ways with vast profit to yourself and to others.

There was a time when your mind world might have been called a mere duplicate of the earth and its objects, as everything in it was much like similar things on the earth. But this period did not continue very long, for one day as you were passing over an exceptionally beautiful landscape you realized that it was strange to you. (Imagination, Idealization.) You could not recall importing it from the earth. Some of the buildings and other objects on the lawn were different from any you ever saw on the earth. This was a long time ago. Since then innumerable strange creations have appeared throughout your kingdom until today you have a domain that is not only the duplicate of the earth, but contains much that is very different, more beautiful and more valuable. Among these are new

landscapes, new buildings, new cities and mountains, new plants, new styles of furniture and clothing, new art, music, literature, many new inventions and most important of all new people. (Ideals, Originality.)

One of your greatest joys is in the fact that you are now again on the earth and that while your body is living physically there yet you have not ceased to live mentally in your mind kingdom. You have many of the joys of the material earth as well as those of your mind realm and each increases the pleasure of the other. You are using your mind power to benefit yourself and to improve conditions on the earth also.

There are some conditions on the earth that are not pleasant, but they never trouble you, for they cannot enter where you are and you do not need to remain with them. You own an entire universe beyond language to describe, which moth and rust cannot injure, of which neither people nor conditions can rob you, a realm daily becoming more powerful, more beautiful, more entralling. And most wonderful of all this *universe is a part of you.*

CHAPTER XII.

IMAGINATION.

The so-called mental faculties are not separate powers of the mind but are merely the various things ideas and ideals can do. The more highly developed the ideas the stronger all their activities or faculties become. When ideas are weak and undeveloped there are then certain things they cannot do; some of the faculties would practically not exist. It would be an incomplete mind.

Impressions formed by observation are copies of things in the outside world. These impressions discharge their energy for man's pleasure and reproduce themselves in material forms such as buildings, machinery, etc., for the practical advantage of himself and others. Man can make nothing unless he has an impression to guide and propel him. (Chapters XVI and XVII.) But he has made many things that are not reproductions of his impressions of things in the outside world. For example, the inventions originated by man are not copies of things in nature. Where then did he obtain the impressions to guide him in constructing his inventions? Has the Creator given him another means of forming impressions in addition to that of observation? That he has such means is evident. Ideas combine not only by association, as buildings are connected by telephone, but somewhat as blue and yellow colors mix and form a new color, green, so ideas combine in a certain mysterious way to form new ideas. This process of compounding ideas to form new ones is called imagination. Imag-

ination is the pioneer of invention and discovery. The man of observation is a growing man, and contributes much to human advancement, but the man of imagination belongs to a higher type and accomplishes much more for civilization. Imagination begins where observation ends. *Before man can perform any new act, construct a new object of any kind, make advancement in any direction, his imagination must first mentally perform the act, construct the object, make the advancement.* All original work is therefore performed twice, once in the mind and once outside of it. Physical labor is the legitimate child of its parent mental labor. Mind work is the cause, hand-work its effect. The great problem of life, of civilization, is so to develop the mind of man that it will have the power first to perform in its great experiment station all that is desirable in human life and in the world in general.

Why do some people possess this wonderful power to a greater extent than others? The degree of perfection of ideas or ideals formed by imagination depends upon the degree of perfection of those gained by observation. The number of ideas resulting from imagination is determined by the number received by observation. In other words, the great power of constructive and creative imagination depends upon great power of observation. Relatively considered, the really important function of observation or perception is to supply material for the products of imagination. We are indebted therefore to perfected ideas for great power of imagination.

CHAPTER XIII.

THINKING.

The region outside of the mind is composed of objects large and small, from worlds to atoms. But it contains something else in addition. I look at a tree and see that it is growing *out of* the ground, at a picture and see that it is hanging *on* the wall, at a chair and notice that it is standing *in* a room. What is there here besides tree, ground, picture, wall, chair, room? What names shall be given to what are expressed by the words "out of," "on," "in"? They are called relations. There are many kinds of relations between objects and there are special names for some of these relations. What is the relation of the tree to the ground? It is *touching* the ground, relation of contact. The tree is *above* the ground, relation of position. What are the relations of the ground to the tree? It is *under* the tree, it *touches* the tree, it *produces* the tree, the last being the relation of cause to effect. What is the mutual relation of tree and ground? They are touching each other, mutual contact. They are *part* of a farm, relation of part to whole.

As there are relations between objects in the outside world, and as the mind to a greater or less extent is a duplicate of the outside world, so there are relations between ideas and between different parts of the same idea in the world of mind. For example, I have a mental picture of a parlor, and within this picture there is a mental picture of an oil painting. What is the relation of my image of the parlor to my image of the

painting? The image of the parlor contains the image of the painting, relation of thing containing to thing contained. They are both parts of my image of a house, relation of part to whole.

Relations between the various contents of the mind are called *thoughts*. Seeing or discovering these relations is *thinking*. A thought is a kind of association and thinking is one way of associating ideas. There are many kinds of thinking, many ways of associating ideas.

What determines great power in thinking? For illustration, take my mental picture of a music room containing a mental picture of a piano. What determines how many relations I can discover, how many thoughts I can have regarding these mental pictures? I see that my picture of the piano is black, and my picture of the music room is white, relation of color. I am able to have the thought expressed in the sentence. "The parlor and the piano are of different colors," because my pictures of the room and of the piano each possesses one of the elements, color. Had these images not possessed color, I could not have seen the relation that one was white and the other black, that is, I could not have had the thought expressed above. The more of the elements my ideas possess therefore, the more thoughts I can have. *Great thinking power depends upon perfection of ideas and ideals.*

Thinking of ideas and their relations is sometimes called reflection. Thinking and reflection mean practically the same thing. Ideas are discharged of their feeling (see chapter XIX) by thinking of them or reflecting upon them. The more perfect our ideas the more we reflect and the more valuable our reflecting becomes.

CHAPTER XIV.

MEMORY, RECOLLECTION, CONCENTRATION.

If ideas did not remain permanently in the mind, but faded away after a brief period there would be a continuous waste of knowledge and mental power. This would render all high development of man, all great work and even happiness largely impossible. Greatness depends on accumulation of power unaccompanied by serious loss. To accomplish this ideas once obtained must remain in the mind. This retention of ideas is memory. To be able to use this accumulated power and render it effective the attention must be able to pass instantly from one part of an idea to another, and from one idea or group of ideas to any other group. This is recollection. The laws of a good memory and of perfect recollection are the same. The more vivid ideas are, the more highly perfected, the more likely they are to remain in the mind. The more vivid the ideas the more associations may be formed between them, and the more direct and numerous the associations the more perfect the power of recollection. Because of their vividness the mental pictures of our homes are never forgotten. Were all ideas as vivid, we should never lose the impression of anything. We should rarely fail to recall any desired idea. Any plan for improving memory and recollection must have for its object improvement of ideas.

The power of holding an idea before the mind as long as its presence is needed or of following a long train of reasoning without wandering from the subject is of much value. This

is called attention or concentration. The law of concentration and attention is as follows: We can think of an idea only as long as it continues to vibrate. (Chapter XIX.) The more perfect an idea the longer it can vibrate, hence, concentration depends upon perfected ideas. For the same reason a logical train of associated ideas, if the ideas are highly perfected, will hold the attention more consecutively and with less vascillation than if the ideas constituting the train of thought are weak.

Note:—The subject of Will follows logically as the next faculty to be discussed, but it will be more clearly understood after reading chapters XVII to XIX, inclusive.

CHAPTER XV.

A HUMAN LOCOMOTIVE.

Since ideas and ideals operating singly and in combination determine man's success and earthly destiny, it is in order to look briefly into their nature that we may discover to some extent how they perform their functions. We will thus gain further knowledge of their management and development. Man is a human locomotive. Imagine a new engine standing in the shop. It is a wonderful machine, but in its present condition it is useless. Unless something additional is supplied it will never move from its present position. To perform the work for which it was built two things must be supplied. It must have something to *guide* it in the direction it is to move and it must have a force to *push* it. A *track* upon which to run will guide it, and *steam power* will propel it and do its work. Either of these without the other would be of no value.

Picture a physically perfect man, standing at the close of his boyhood days and at the entrance to manhood. Imagine his mind taken from him. He at once becomes motionless and is in the condition of the new locomotive before it is placed on the track and before steam is generated. That he may become more useful there must be something added to *move* him and something to *direct* his movements. He too must have steam and a track, a guiding principle and a propelling power. These two elements were taken from him when his mind was removed. Let his mind return to him. His condition is now similar to that of the locomotive after it has reached the track

and sufficient steam has been produced. He now does certain things because inner power propels him. He not only does specific things, but the particular way in which he performs them is the result of his guiding principle. We shall find man's guiding element not outside of himself as with the locomotive, but both his guiding principle and propelling force will be found in his mind. The propelling power of man is feeling. Feeling is human steam. The guiding principle includes *impressions and relations, that is, thought, intelligence, wisdom, intellect. Both of these great mind factors, guidance and propulsion, reside in ideas.*

In stating that human steam is feeling or emotion we do not mean that it is the sensation or the manner in which various emotions feel to us, but that it is the energy, the life force in the feeling or emotion, that propels us. For convenience, however, we will speak of feeling as the energy that pushes men.

CHAPTER XVI.

THE TRACK.

But man is much more than a locomotive and these two elements, the track and steam principles, have many sub-divisions and numerous applications. In addition to wisdom, intelligence, and knowledge, various applications of the guiding principle are termed common-sense, thinking, reasoning, judgment; and the propelling principle includes energy, enthusiasm, heart, ambition, inspiration, emotion, will.

As both of these mental powers which direct man in his work and give him the energy that performs all of his acts, reside in ideas, it follows that ideas have two aspects. When we mentally look at the nucleus of an idea, or at an impression or nucleus of an associated idea we call it a picture, impression; when we contemplate an idea from its other side, we speak of it as feeling, emotion, energy, vibration, etc. Relations between ideas or parts of ideas are thoughts.

We have seen that the ideas possessed by people are on the average not over ten per cent. perfected. This means that their two aspects, guiding intelligence and propelling power are similarly undeveloped. It follows consequently that as we improve our ideas, we extend our tracks—our thinking, reasoning, and at the same time we improve all phases of our propelling power. *By improving one thing, ideas, we therefore improve everything. By improving ideas we at the same time improve the whole mind, the entire man, his complete life and advance civilization!*

To render that phase of the guiding principle which depends directly upon impressions more clear, let us further illustrate. A cabinetmaker, possessing fully developed ideas, saw in a

show window a desk of new design. He examined it carefully and formed in his mind a vivid photograph of the desk. With this mental desk he returned to his home and made a material desk similar to the one in the window. While constructing the material desk, the image desk in his mind was a pattern that directed, guided his hand in its work. A certain man had traveled frequently over a road extending twenty miles through the country. On one occasion he was accompanied by a friend whose ideas were highly developed and who was consequently a good observer. This friend had never been over the road. In passing along, the friend observed the road and the appearance of the landscape, and formed a complete image of both from the beginning to the end of the journey. Some months later, with this image of the road and of the landscape twenty miles long to guide him, the friend traveled alone over the same road without losing his way.

If the cabinetmaker had formed an imperfect mental picture of the desk, the desk that he would have made, being guided by this imperfect image, would have matched his imperfect image, but would not have matched the desk in the window. Had the friend not closely observed the road and landscape for several miles on his first trip he would have had a vague image of this part of the road, and on reaching this point on his second journey he would have been uncertain as to what direction to take.

People who can do things properly have perfect images of the things they do. It is impossible for people with imperfect images to do perfect things. They can improve their work only by improving their images or impressions. The law of perfect work is perfect impressions, perfected ideas. If man's ideas are perfect it follows that everything that his ideas guide and propel him in doing will be perfect!

CHAPTER XVII.

STEAM.

Many people upon seeing an express train dashing past, unscientifically assume that the locomotive is the power that pulls the train. It is an effort for the mind to rid itself of this error, and to realize that the hidden steam is the energy that is doing it all and that the locomotive so far as exerting force is concerned, does nothing. Imagine as many as possible of the various kinds of engines connected with all varieties of machinery over the world, transportation and manufacturing, steamships, weaving looms, elevators, planing mills. You mentally see the swiftly moving wheels of the machinery and the great engines back of them and think what inconceivable force these engines are exerting, yet in none of them is there the slightest power. To realize this imagine the steam or whatever form of power is used to be disconnected. At once the gradual death of momentum begins and in a short time all is silent. If the power in feeling were suddenly removed from people, they too would become silent and motionless. Not only does the steam in the engine do the work, but the quantity of the work performed depends on the degree of steam power applied to the engine. Where the power is great the amount of work is large. Contrast the vast power necessary to haul a freight train, with the slight force that runs an electric fan. Likewise there are in different people these same extremes of power of feeling. Compare the work accomplished by such men as Napoleon or Leonardo de Vinci with that performed by ordinary men.

Few persons ever gain a clear conception of cause and effect even in the material world, and it should occasion no surprise

that a much smaller number perceive the law in the world of mind. "I did it" is a universal expression, but as ordinarily understood it is no more scientific than to say "The elevator lifts the people." With most people "I" stands not for the guiding and propelling principles, but for their physical bodies and with only slight reference to their minds. As they think that the engine instead of the steam pulls the train, so they assume that their bodies do their work. Such a conception is fatal to a correct understanding of man. He who fully realizes that it is his mind and not his body that performs his work has made a long stride forward in the direction of scientific self-knowledge and self-development.

Human life affords daily examples of the fact that the mind, especially that phase of the mind called feeling, has much more to do with all kinds of successful work than is ordinarily realized. Great work, which is any work rightly performed from a psychological point of view, depends as much on the feeling of the worker as upon his intelligence. One man, as we say, puts heart, feeling, into his work and achieves not only better results, but performs his work spontaneously and without drudgery. Another works without heart. To him work is dull, sodden labor, and the product turned out is below what would otherwise have been his standard. The kind of feeling called inspiration has changed the course of human history. It has won battles and the lack of it has lost them. It is as important in education to multiply and strengthen the feelings as it is to impart knowledge. Teaching and study which overlooks the perfecting of ideas, accumulates mere facts, regardless of the quality or perfection of the ideas composing the facts, not only makes no provision for the all round culture of the emotional life of the student but weakens the original feeling possessed by inheritance.

CHAPTER XVIII.

REPLENISHMENT.

But on what principle do ideas perform their work for man? Without pretending to be scientifically exact and merely for the purpose of giving the reader a general notion of what seems to be the process pursued by ideas in their work, the following is presented. The illustration of the engine is used not to prove a case but for suggestiveness.

The fireman of the locomotive shovels coal on the fire, and when the supply of water is low, he refills the water tank. The reason for this is plain. The coal and water are rapidly consumed in generating steam and additional quantities must be supplied from the outside or the engine would stop. Two of the elements necessary in manufacturing human steam are food and blood. As ideas are busy much of the time doing work for us, their steam substance is exhausted, and additional energy must be supplied to renew the ideas or they also will stop working. The blood is pumped by the heart through the arteries and in refined form enters the cells of the brain where ideas have their homes, thus renewing the ideas that have expended their energy. In the brain cells, the elements, color, motion, etc., and the blood meet, and in a mysterious way form impressions. Coal is latent or dormant heat. When lying in the mine or in the tender of a locomotive its heat is in a dormant condition; when burning it is active. In the active condition the vibrating heat passes into the water, changing it from the dormant state to steam. The vibrating energy or

feeling in ideas when not at work is also dormant ; when doing anything it is active. When doing nothing, coal and the ideas are not using their dormant heat or feeling, but when working, their vibrating substances are consumed. During our waking hours some of our ideas are active and others are inactive. Not only the propelling element, but the guiding element is dormant when ideas are not working. We probably cannot feel, see, nor think of a dormant idea. When a lump of coal is combusted the entire lump except the ashes disappears. When an idea combusts, explodes, somewhat as a grain of powder explodes when touched by a lighted match, that is, when its dormant feeling is discharged and thus does work for us, only the substance supplied by the blood is consumed, but the mental form of the idea remains. The consumed substance is resupplied by the blood. This is accomplished mainly during sleep. In the brain is illustrated the universal law of waste and repair, supply and discharge, going on everywhere in the vegetable and animal kingdoms. When energy or material is consumed, additional material must be supplied if activity is to continue. We see that this new supply of raw material comes from the outside of engines, trees, animals, mind. In order to continue the working capacity of the engine, the growth of the tree, or the life and growth of the animal, raw material from outside must constantly be supplied. In a similar way the growth and development of mind depend on a supply of outside materials.

CHAPTER XIX.

STEAM PRESSURE.

Steam has power under one condition only. Watch the boiling water in a kettle and notice the steam escaping through the spout. This steam, after it has passed into the air, has no power. Nothing weaker nor less harmful could be conceived. But imagine a kettle without a spout and with only a small hole through which to pour water. Partly fill such a kettle with water. Suppose the hole to be now tightly closed. Set the kettle on the fire and boil the water. The heat vibrates and expands the water into steam. The steam quickly fills the unoccupied portion of the kettle. The water continues to boil and to form more steam. To supply space for the additional steam, that already produced is packed more closely together. This packed steam presses with great force against the sides of the kettle. The pressure becomes greater as more steam is generated until finally the metal, unable to longer resist the pressure, gives way and flies with terrific force in all directions.

Steam has power only when *under pressure*. When there is no pressure there is no power. As long as it continues to escape, thus relieving the pressure, steam is powerless and harmless. The boiler of the engine containing water is made strong enough to withstand high pressure without bursting. When sufficient steam pressure has been produced the steam is permitted by the engineer to rush into the cylinder and against the piston that pushes the wheels, forcing it back and forth, and causing the wheels to turn round. Instead of escaping, or burst-

ing the boiler, this steam under pressure is now doing work. In a similar way the vibratory energy which constitutes what we call feeling is put under pressure in the brain cells. It is the pressure and not the mere sensation of feeling in ideas that constitutes the power of man. In somewhat the same manner as steam under pressure leaves the boiler and passes with mighty force into the cylinder and against the piston, so human feeling under pressure transmits its energy along the nerves leading from the brain to the muscles and using the muscles as instruments or tools, does work with them. Feeling not under pressure has no power. The greater the pressure the greater the power to propel. Feeling may escape without doing any work.

When feeling under pressure is not relieved in a proper way, consequences more terrible than the bursting of a kettle may ensue in human experience. Many crimes in human life would never have been committed had the feeling, before attaining irresistible pressure, been given a different outlet. Had man understood this law of pressure and its right use the feeling would have been utilized for good instead of evil. Feeling under pressure has many ways in which to relieve or express itself. Thinking of an idea discharges part of its feeling; hearing others speak of ideas similar to our own, reading of them, talking of our ideas ourselves, doing something to which our ideas guide or propel us, seeing the objects which originally produced the ideas—these are some of the ways in which pressure of feeling in ideas is relieved.

To show how feeling under pressure operates in every-day life we will illustrate the process by an ordinary human experience. A young man grew up on a farm. There had been produced in his mind many more or less perfect impressions of the objects, people and activities of his home and its sur-

roundings. Mental waste and repair were his daily experiences. During his working hours, he saw, handled, talked and reflected upon things about the farm, thus discharging the feeling in the ideas which accumulated during sleep. His life passed contentedly with no desire for change. The same ideas generating the same desires guided and propelled him to the same places, caused him to do much the same things from day to day, and such new ideas as were formed were acted out on the farm. But on a certain day a stranger from a distance arrived at the home. He was much in the company of the young man, and gave him glowing descriptions of places and foreign countries he had visited, causing the boy to construct by imagination vivid images of the scenes described, especially of a certain large city. It was noticed by the family after the stranger had left that the boy talked continually of what the man had told him, particularly of the large city. Finally, he expressed a desire to visit the city and even importuned his parents for permission to leave home. He went to the city and for a time was very happy. But in a few days he began to think of home and actually to desire to return. This desire grew to a homesickness, which was resisted for a while, but at last he was compelled to yield. His joy on reaching home was the greatest of his life. Why did he leave home? Because the pressure in the idea of the city formed by his imagination as a result of the stranger's description became so intense as to cause a strong desire which compelled him to go to the city to relieve the pressure. The pressure in the idea of the city formed by imagination was greater than that in his home ideas gained by observation. Had this not been the case, he would have remained at home. Why did he become homesick? When he first reached the city, part of his blood that had been flowing to the brain and had formerly been used in re-

plenishing the home ideas was now required to replenish the imagined ideas of the city, which seeing the city partly discharged. Another part was used in forming new impressions of the things he saw in the city. But not all of his blood was so used, and the remainder flowed as formerly into the home ideas. As these home ideas were not now used, and their feeling therefore not discharged, they gradually became overcharged with pressure, causing homesickness. This desire to see his home being stronger than the pressure in the ideas of the city caused him again to yield to the greater pressure, and return home. Had the young man found the city entirely different from what he had imagined it to be, then the city objects not corresponding to what he imagined would not have discharged his imagined images. Blood would not then have been needed for their replenishment, and all that would not have been required to form new impressions would have flowed at once to the home ideas, causing homesickness more quickly.

Under what circumstances might he not have become homesick? Any use of his mind that would have employed more of his brain blood, thus leaving little to flow into the home ideas, would at least have postponed homesickness. If friends had taken him on a continuous round of enjoyable entertainments or had he become more deeply interested in some kind of work he would not have become homesick.

There are at least two other reasons why certain people do not experience homesickness. Those having very weak ideas are not subject to homesickness. Such people are as well contented in one place as in another. If they move about, it is due to some external influence not originated in their own minds. When away from home, they may return but not because of a great desire. On the other hand, persons of highly developed ideas causing rapid growth would not be

likely to become homesick because their blood would be required to form many new impressions.

Homesickness is merely an intense desire. Desire is a pressure and a guidance toward the thing desired. It is feeling under pressure. If this desire to return home is a home sickness, why not call desire to see or have anything a mild sickness for that particular thing? All desires do not, of course, become a sickness, but whether the desire is strong or weak the principle is the same. Various names are used for convenience in psychology to designate what is really the same thing. For example, when we greatly desire something beyond present or past attainments we call it ambition, as though ambition were something different from desire. An intense desire to be President of the United States might as well be called president-sickness as ambition so far as the scientific fact is concerned.

An incomplete mind composed largely of substitutional knowledge, facts, information, thoughts, possesses little feeling under pressure. Great pressure of feeling exists only in perfected ideas.

CHAPTER XX.

WILL.

When a group of ideas has vibrated, propelled and guided a man in a certain work, and when these ideas have exhausted their feeling before the undertaking is finished, he need not cease working until these particular ideas have been replenished, but he can borrow feeling from other related ideas and thus complete his work. In this way man is said to compel himself to complete a task after he has lost interest in it or to force himself to do something even though he may not in the first place desire to do it. This is one use of what is called will power. A typical experience will throw light on the subject. A certain woman organized and became president of a beneficial society. She was greatly interested in writing a description for a magazine of the work done by her organization. She was also a housekeeper, but rather from necessity than preference, as her housekeeping ideas were weak. The ideas of her benevolent work were, however, quite highly developed and strong. On a certain day her housekeeping ideas were brought into direct competition with her benevolent society group of ideas. This contest was almost of daily occurrence. When the contest was between these two groups only, the society group invariably won. When this happened she yielded herself to benevolent work, leaving the housekeeping to her servants. On this particular occasion, however, the housekeeping group won and she was seen working about the house and neglecting her magazine article. As she expressed it to

a friend, "The servants were away, the housework had to be done, and I simply made myself do it." If questioned, she might have replied further, "I summoned all my will-power and went against what was at first my stronger desire." What then is will-power, and where does it originate? Let us ask more definitely why she exerted her will, for she must have had a special reason for doing so. She replies, "The meals are necessary to health and life, and should I not have prepared them, I and my children would have suffered." "The meals are necessary to health and life." This is her reason for exerting her will. Is will-power then an energy different from what we have discovered in ideas? Evidently not. This statement, "Meals are necessary to health and life," represents merely another group of ideas. Think for a moment what this group of ideas means to a mother! It contains a high degree of mother feeling under pressure. She associated this group of ideas containing powerful emotion with the housekeeping group of weak emotional pressure. In doing so she reinforced the housekeeping group. When she thought of the health and life group its strong feeling was discharged and flowed into the housekeeping group with its weak feeling, giving the two groups combined preponderance of propelling energy over that contained in the society and magazine article group. Thus she won the victory for the housekeeping group. Will-power is propelling energy obtained by calling into service a group of ideas favorable to and more or less directly associated with a line of action, borrowing the energy of this group to reinforce the group of ideas directly connected with the necessary action but which are too weak of themselves to produce the action. Will is therefore not a separate power, but like any other mental faculty is merely *one of the many functions of ideas*.

Were it not for this use of ideas, man would be at the mercy of any group of ideas that might happen at the time to possess the greatest pressure, regardless of whether it guided him to the most advantageous action or not. Individual ideas or groups of ideas are selfish, each tending to discharge its own energy and guide to its own action. But if ideas of the right kind are sufficiently numerous, highly perfected and adequately connected, there will result in the mind a wise community of interest, an intelligent balance of power producing a mental equilibrium that will make for the highest good of the individual and of society.

CHAPTER XXI.

TWO KINDS OF FEELINGS.

Steam can do but one thing, push the engine. Human steam, in addition to propelling man, can do many other things. The engine has but one kind of steam. Man has two general kinds of feeling, pleasant and unpleasant. These may again be subdivided into an indefinite number of kinds. In addition to propulsion, feeling rewards man with happiness and punishes him with unhappiness. These two kinds of feeling may be known also as positive and negative. They flow respectively from positive and negative ideas. When an idea or group of ideas containing positive feeling is discharged we experience pleasure or happiness. We have the opposite experience if the idea contains negative feeling. Happy and unhappy feelings have most important uses in human life. We can understand this readily by a study of bodily comfort and pain. Physical comfort and physical pain may be called the happiness and unhappiness of the body; joy and sorrow may be termed the comfort and pain of the mind. What was the design of the Creator in making disease and injury to our bodies painful? Evidently one purpose was to prevent us from damaging the body by notifying us of disease or injury that we might remove the cause. Physical pain is a warning and a punishment. When we suffer pain in the body, if we are sufficiently intelligent we at once act on the warning by making an effort to remove the cause of the pain. It is the cut in the finger and not the pain of the cut that injures the finger. Physi-

cal pain is therefore beneficent. Were it not for pain we should frequently not know anything to be amiss in our physical machinery. Were it not for the punishment inflicted we would often knowingly continue to disobey the laws of our bodies. The care of the mind is in the same way one of the purposes of mental pain or unhappiness, and mental comfort or happiness. Unhappiness of the mind, like physical pain of the body, is a punishment and a warning. Back of mental discomfort as back of physical pain there is always a cause which is really the harmful thing rather than the discomfort itself. Mental happiness and bodily comfort are on the other hand a confirmation of obedience to mental and physical laws.

The more perfect our positive ideas the greater our pleasure when they are discharged, and likewise, the more highly developed our negative ideas the greater the unhappiness when they are discharged. The greater the number of our negative ideas the more numerous will be our unhappy experiences, and the greater the number of our positive ideas the more frequent will be the happy moments. Had we none but negative ideas we should always be unhappy. Had we only positive ideas we should always be happy, except where unhappiness is caused by other people. The cause of pleasant and unpleasant feelings produces most important effects upon the human body. The negative idea or condition in the brain which causes unpleasant feeling or unhappiness interferes with digestion and the positive idea or condition which causes pleasant feeling or happiness aids digestion. Assuming that negative mental conditions injure health and that positive conditions benefit it, let us seek for the probable cause of the fact and determine approximately how these good and bad results are produced. One essential of health is good blood. Good blood depends on oxygen. Sufficient oxygen

depends upon proper breathing. Positive conditions of mind and happiness cause regular, deep and full breathing. We take in more oxygen in an hour if we are positive and happy than we do if negative. Negative conditions of mind and unhappiness produce irregular and short breathing. No special mechanical breathing exercises are necessary for the person whose ideas are positive and sufficiently developed. So far as pure blood is its cause, good health therefore depends on perfected ideas and ideals. Positive ideas contain harmonious vibration and produce in the mind and body a corresponding condition of harmony or absence of friction. The organs of the body are then performing their natural functions. The regular normal action of the heart and the proper circulation of the blood depend on positive conditions of mind, while negative conditions cause abnormal action.

These two opposite states have a direct bearing on the ugliness and beauty of the human face. The face that is called upon constantly or at more or less frequent intervals to present to other people the distortion of muscles produced by the conditions that in turn cause envy, hate, anger, spite, worry, vulgarity, will gradually become chronically ugly. When the effect of a transient negative state is added to this chronic condition the face is doubly ugly. Positive conditions produce a beautiful countenance. There is a permanent and a transient expression of the face. The face that expresses only positive feelings will in time assume a permanently beautiful expression.

Negative states cause awkward and irregular motions and ungainly positions of the body. Positive conditions produce grace of attitude and movement.

Discordant conditions express themselves not only in the face and in the entire body, but also in the tones of the voice. There is a permanent and a transient discordant voice produced

in the same manner as the permanent and transient facial expression. Positive states of mind express themselves in beautiful tones.

Other people have much to do with our mental growth. They aid or interfere with it. Their silent or expressed respect, appreciation and approval are necessary to our growth. Positive conditions are not only pleasurable but tend to reproduce themselves in others. Our own positive condition aids greatly therefore in winning these inspiring influences from other people. People are attracted to us because we give them a degree of happiness. This in turn reacts upon us and stimulates our mental growth. Our own painful negative feelings tend to cause pain in others. To be negative is to be shunned. As a result we lose not only what otherwise would be stimulating but, being shunned, we become more negative. Because of the pleasure experienced we naturally desire to be in contact with any person or thing that can discharge our positive ideas. Ill health, ugliness, lack of attractiveness, awkwardness, a discordant voice, social ostracism spring from the same cause and are closely related. Good health, beauty, attractiveness, grace, harmonious tones and social power are all closely related and flow from positive ideas.

The benefits resulting from positive feelings are of the highest order as to quality. Health produced in this way is buoyant, vigorous, and permanent; beauty of body resulting from beauty of spirit is the highest beauty; attractiveness that is caused by soul qualities is always beneficial and never harmful. These are nature-made qualities. Nature is the true physician. Harmony of mind is the basis of outward grace and purity of tone; positive ideas and feelings are the only legitimate magnetism; vigorous physical and growing mental life are the only ideal cosmetics.

CHAPTER XXII.

NEGATIVE FEELINGS.

Negative ideas and their contents, negative, discordant feelings being disastrous to mind growth, and positive feelings being essential not only to mind growth but to health, beauty, happiness and influence, we must determine whether it is possible to avoid the former and their consequences, and cultivate only the latter, and, if so, how it may be accomplished. Negative mental conditions are due to two causes, undevelopment and ignorance. One whose mind is vague will carelessly permit his negative impressions to be discharged and will recklessly yield to the consequent discordant feelings. He will be constantly more or less anxious about many things, will be easily, though not greatly, worried and cast down, will absorb and transmit all kinds of disparaging gossip, and will daily read the death columns of the papers, news of disaster and descriptions of crime.

A man with a perfected idea mind will avoid negative ideas and feelings, and will seek in all possible ways to construct and to discharge only positive impressions. As a result his negative impressions gradually weaken from disuse and his positive ideas become stronger from constant exercise. He does this for the reason that owing to the vividness of his ideas and their intensity of feeling the suffering from discordant feeling is too great to be unnecessarily borne, and he avails himself of every opportunity for the discharge of his positive impressions in joyful anticipation of the great pleasure awaiting him.

The revulsion toward negative experiences and the inducements of the positive are not sufficiently strong in the case of the undeveloped man to drive him from the former and draw him to the positive side of life. The victim of his undevelopment, his only hope of emancipation lies in the power of his better educated neighbor who, now wise from his own former miseries and present joys, will be emotionally impelled and intellectually directed to aid his helpless brother, whose keeper he is pleased to be.

Man is yet in a state of relative undevelopment and ignorance. Civilization is the outgrowth of man's condition, and is therefore similarly imperfect. While there is gradual advancement, yet new generations inherit the defects of their ancestors and absorb to a certain extent the weaknesses of the civilization into which they are born. Notwithstanding man's mental weakness and lack of scientific knowledge, he attempts the solution of the innumerable problems presented by the material world. Even in early childhood he asks and attempts to answer such questions as "Who made man and who made the world?" Later he endeavors to interpret nature and its laws in more detail. These interpretations and explanations, being necessarily more or less unscientific and many of them intensely negative, are handed down in literature, art, music, history, tradition, from one generation to another. The present generation is in possession of this mass of negative ideas. Shall we let these ideas work out their deadly results in us as they did in our ancestors, and again pass them on to the next generation, or shall we endeavor to discover a remedy for them and their destructive influences?

A superficial and even superstitious interpretation of many of the forces of nature, such as earthquakes, lightning, storms, have produced many negative impressions on the human mind.

It has been assumed that these forces are negative because they sometimes destroy human life and when we fix our attention on this fact alone such an inference is natural. But there is another point of view which may lead to a different conclusion. We assume that human development is the fundamental purpose of that part of the universe with which we are in contact. Man is at school on earth. One of the means of developing his mind is the exercise it receives in attempting to understand, utilize and control the forces of nature. His growth by this agency is very great. While he reached many negative conclusions his mind grew as a result of the exercise. Before its nature was understood steam was no doubt considered a dangerous nuisance. But its former uncontrolled, undirected destructiveness is now changed into constructive achievement and to a positive idea. Wind was once largely considered a negative force; now it pushes ships and does much other important work. Today the air is navigated. It has already lost much of its negative character. The oceans were formerly negative. Because of man's inventive power they are now vast avenues of commerce and travel. Thunder and lightning are the terror of many people. But think of what electricity is doing today. If it destroys life occasionally, may not this be due to man's ignorance or carelessness? May he not finally discover a means by which the dangers of lightning will be avoided? Earthquakes are so far somewhat mysterious and are viewed almost entirely negatively, but the time and place of their occurrence may some day be foretold and their destructiveness to life avoided.

Disease has been a vast source of negative thinking. Under present conditions in the plan of God, disease is a natural but not a necessary consequence. It will not always be prevalent. Had man and everything else been created perfect there would,

of course, be no disease. Man was created on the principle of organic undevelopment that he might have the joy and benefit of growth and discovery. Disease is the result of violated law. In overcoming disease by its prevention or cure, man is becoming more highly developed. Sickness, pain, sorrow, regret, remorse, are nature's penalty for violated law, but the design of the penalty is to compel man to think and to use and enlarge the powers of his mind. Thinking is growing. This stimulation of mind gives these inflictions not a negative but a positive character. *We conclude from these and other reasons that there is no negative fact in nature that will not disappear through perfected ideas and human growth.*

CHAPTER XXIII.

WORDS.

The progress of civilization has been immeasurably aided by the transmission and preservation of knowledge by means of printed language. Indirectly man has benefited personally. But were we to compare the all-round mental power of the finest scholars of today with that of the highest type of learned men preceding at any time the era of printed books, we should not discover in the former that degree of superiority which the advantage of books might have led us to expect. It can be readily shown that many scholars while possessing the benefits of mere knowledge are not strong mentally. They do not possess complete minds. Books and the invention of printing have injected a new problem into education, the growth of mind by means of language. Much of our knowledge comes to us by means of books. *But the value of book knowledge as a means of mind growth depends entirely on the quality or degree of perfection of the ideas composing the knowledge,* and this in turn is determined by the reader's previous development and by the manner in which he studies books. We must therefore discover the laws and conditions of scientific book study.

How does book language operate upon association and imagination in producing ideals and ideas? We have seen how our minds gain ideas when we look at flowers or landscapes. How do they act in gaining ideas when we merely read about flowers or landscapes? Books are composed of

words and sentences. We must first take up the problem of words. I look at a rose on the bush in front of me as I write. We call this rose an object. I close my eyes and see in my mind, not the rose, but a mental image of the rose. I look at the tablet on which I am writing and see four written letters, r-o-s-e. I open a dictionary and I find there four printed letters, r-o-s-e. Neither these lead pencil marks nor those made by type are the same thing that I see in my mind. I speak the word, "rose," and you hear it. We call this the spoken word rose. So we have the rose itself hanging on the bush; the impression of the rose in the mind; and lastly we have the three kinds of words, spoken, written and printed. When I close my eyes I see not only a mental rose, but I see pictures also of the penciled word and of the printed word and I hear in my mind the spoken word rose. Hence we have three kinds of mental words. Having before me on the bush the rose; in my mind, the idea of the rose; and these two general kinds of words, mental and material, let us ask what are the relations between these, what is their use and how do they act upon one another? The rose itself is on the bush and not in the tablet. The mental image of the rose is in my mind and not in the tablet. The sound word rose is produced by vibration in the air and the sound itself is in the brain only. As seeing or hearing the word rose can cause me to think of my idea of the rose and as thinking of any idea partly discharges it, it follows that *words discharge feeling under pressure in ideas*. In speaking or writing, or in listening to others speak or write, the words perform their work unconsciously, the law being that we consciously think of the more interesting impression; the idea usually being more interesting than the words associated with it, we think of the idea and not of the word. The idea unfortunately may be so vague as to be less tangible

than the word. In such a case the attention tends to pass from the idea to the word.

When we see a box with a card tacked upon it and the word "flowers" printed on the card, we may speak of the word as the label of what is in the box. Such words as tree, rose, fire, hope, are names or labels of certain things. External labels, words, signs, names, symbols, are necessary that people may communicate in speech with one another. But they are only *media* of exchange. That you may understand what I mean when I speak the word "rose" several things are necessary. Each of us must possess an idea of a rose, a mental spoken word rose, and a certain wave motion of the air must correspond to our mental word rose in order to vibrate it and thus cause us to think of our idea of a rose.

CHAPTER XXIV.

SENTENCES.

If single words merely cause us to think of and discharge ideas already in the mind, what do groups of words, such as phrases, clauses, sentences and paragraphs accomplish? Sentences being composed of single words, the single words do in the sentence what they do separately, make us think of and discharge ideas. But as parts of a sentence they do something in addition. What is accomplished by words and sentences takes place *after* the words reach the mind. It follows that a sentence cannot take any of the elements, color, sound, etc., that are now outside of the mind and put them inside of the mind. Whatever it accomplishes is done with *what is already in the mind*. There are only three general effects that can be produced with what is in the mind. Ideas can be discharged, connected by ordinary association, and compounded by imagination. Single words discharge ideas, and sentences associate and compound them. By association sentences reveal new relations between ideas and cause us to have new thoughts and they form new compounds by imagination. To illustrate: You procure from a doctor a prescription and take it to a drug store. The druggist reads the words of the prescription and in a few minutes hands you a bottle of medicine. The mind is the drug store. The ideas already in the mind are the drugs in the jars. Sentences are the prescriptions. As the prescription directed the druggist in *putting together drugs already in his store*, sentences guide the mind in *putting together certain*

ideas already in the mind. We obtain medicine not from a prescription, but by means of a prescription. We obtain thought *not from* a sentence, but *by means of* a sentence. There are no drugs nor medicine in a prescription. There are no ideas, thoughts nor feelings in a sentence. A sentence is merely a prescription, a direction for thought, truth, idea, associations, images, feelings. There is no truth, knowledge, facts in a sentence. *Truth, facts, knowledge, can exist only in a mind.* Before a prescription can be of any use, the drugs called for must be in the store. Before a sentence can be of any value, the ideas to be associated must be in the mind. If the druggist does not have a certain drug demanded by the prescription he can do one of two things, obtain it from a wholesale house, or produce the desired drug by compounding two or more of which he has in stock. When the mind of a reader does not possess a certain idea called for by a word or sentence, one of two things should be done. He should go to the wholesale house, the universe, and obtain the needed idea by observation; or he should associate or compound the proper ideas already in his mind and thus produce the one required. If the thought is quite unimportant, he may employ substitutional thinking.

CHAPTER XXV.

BOOKS.

What has been stated as to the function of sentences is equally true of books. The fundamental law of observation is a kind of mental photography, and, in part, association of ideas; of literature, it is entirely a matter of association and imagination. Books are dependent on observation for the supply of a certain number of perfected ideas. Had observation done nothing for the mind books could do nothing. Books possess two great advantages, they preserve and distribute language, the symbols of knowledge. As a means of mental growth through the distribution of the prescriptions of knowledge, books, magazines, newspapers, produce breadth or scope of mind growth. Were it not for the *unscientific use of books*, there would be less to record against them from the point of view of mental development. When sentences express what is true and morally right, and are the means of forming vital relations between ideas or higher relations between relations nothing can be recorded against books. Notwithstanding their value and necessity, the disadvantage of books to mind growth because of their unscientific use has been very great. If a man's ideas are sufficiently perfect to be acted upon by books, their use as a means of mind growth will be scientific and advantageous, but if not then bad effects ensue. To understand the reason for this, it must be remembered that ideas grow only by use. To be used they must be discharged. That the discharge may be sufficiently complete to give adequate exercise

and growth, *the attention must be focused upon the ideas*. The first bad effect of a wrong use of books consists in *shifting the attention* of the reader from his ideas and their relations and centering it on words. If the study of books under this condition, in which the attention wanders over a barren waste of words, is continued, its return to ideas will be finally almost impossible. There will then have resulted one of the most disastrous of mental disorders, the disease of symbolism which gradually arrests mental growth.

Another tendency arises in which books express relations which are probably rightly formed in the reader's mind to begin with, but later the book expresses relations not directly between impressions, but relations between relations, causing the relational vibration to become very weak. The ideas may be quite perfect, but may not be sufficiently so to supply vibration for relations so remote. There is consequently produced in the mind mere intangible abstractions, substitutional conceptions, incapable of propelling and guiding to action. The wrong use of books has aided in producing a false conception of education. According to one among many aspects of this conception the more a man knows, regardless of the degree of perfection of his ideas, the better. This is the old unscientific quantitative notion in contrast with the modern scientific, qualitative or intensive principle of education. By the quantitative principle of teaching and study the effort is made to strengthen human weakness by an unlimited increase of mere information regardless of the perfection of the ideas of which the information is composed. "Knowledge is power" is the motto. But the motto requires modification. It must include quality or perfection of ideas. It should read "Knowledge consisting of association and compounding of perfected ideas is power." This quantitative standard which has prevailed

for centuries, though now slowly losing its influence, led also to many wrong conclusions in ethics, religion, art, literature, criticism. The remedy for the wrong use of books is perfected ideas. The student in using books must know when his ideas are sufficiently perfected to be acted upon advantageously by book language. The ideas must be ready for the book, the book must be the right one for the ideas it is to operate upon. There are laws to guide us in the right use of books. Ideas to be associated by book knowledge must be perfected and contain a high degree of *feeling under pressure*. This will create a *desire for their discharge*, and hence a desire for a certain book. The book that discharges these ideas will of course afford the reader *intense pleasure*. One may not at first have any desire for a certain line of thought, but a book may be so written as to create in its earlier pages a desire for what is presented in its later chapters. If it does this, it is a valuable book to read. A desire to read a particular book may be created by what others say of it, and when it is read no pleasure may be experienced, either because the reader did not possess the necessary ideas or the book was not so written as to enable him to associate or compound the ideas. Under these circumstances the book should not be read.

CHAPTER XXVI.

SELF-EXPRESSION.

Physical muscles, mental faculties, ideas, grow stronger and become more perfect by right use. In natural, all-round self-expression in its various forms all human powers are used in an ideal way, and as a result become highly developed. The man who educates himself according to the laws of the New Education will finally settle upon a vocation in which he will experience his fullest self-expression. But no single line of work is as large as the mind should be. In addition to his regular work a man should have many other ways in which he can and does express himself. *The man who can express himself in a large number of avocations will be the greatest when he expresses himself in his vocation.* From the point of view of self-growth the question arises as to which of the following plans is the wiser, to earn one's living in a business or profession in which the heart life finds full expression and have in addition certain avocations for recreation and for the purpose of growing that part of the mind not exercised in the vocation; or on the other hand to express one's heart life in an avocation and to earn one's livelihood in some work sufficiently remunerative financially, but not one to command his deeper soul life? The danger of the former is narrowness, and of the latter, indifferent success and more or less unhappiness. Assuming that a man has for his central purpose his own growth, and that he has sufficient liberty in the conduct of his business or work to exercise his fullest originality, the former is the better course to adopt.

Man may express himself in many ways. As a sympathetic listener he gives many ideas exercise that would otherwise only occasionally be aroused from slumber. There are many situations in which expression in various forms of speech is the wise course to adopt. Silence is not always golden. There are times when it is the highest privilege of a man to express himself in public, in art, writing, music, public speaking, and to shrink from it permanently is to deprive himself of growth. Many causes prevent self-expression. One of these is a failure to appreciate its effect on personal growth. The primary cause is, of course, weakness of ideas which prevent that sense of self-confident security that all crave during the process of expression. Since the inspiration to express one's self cannot come from weak ideas we should reinforce these ideas in all possible ways, especially by associating with them all advantages of self-expression, that is, we should perfect our ideal of self-expression. Nothing can compensate for the lost opportunity of expression. Even should we fail outwardly, we never fail inwardly as mind growth always results from the effort, and a degree of outward success will eventually come through the increased power resulting from the exercise.

CHAPTER XXVII.

A PERFECTED IDEA MAN.

What kind of a human being in general will a man inevitably become who possesses a complete synthetic mind? We have seen that many people are the products of undeveloped ideas and substitutional knowledge, and hence have incomplete, undeveloped minds. The question before us is what kind of men and women would they have become had they possessed complete, developed minds. The most important quality of perfected ideas and of the complete mind is growth. The more highly perfected the ideas, the more rapid the growth and the longer it will continue. The new man will therefore be a growing man blessed with the host of advantages that growth produces. The discharge of perfected positive ideas gives great pleasure. Seeing that the happiness highest in degree and quality as well as all other benefits depend on growth, he will naturally become interested in his growth, and will finally make it the central purpose of his life. The growing mind yields the fruit of original ideas. This is the most important result of growth. Every apple is original with the tree that grew it. If a tree bore a kind of fruit that never existed before, the term original would properly be applied also to this fruit. A man with a growing mind may produce many ideas that are original in the first sense, though not necessarily in the second. In addition to the ordinary uses of knowledge, facts are formed in the mind of a properly educated man that they may multiply and produce new facts, new to him, and

some of them perhaps new to the world. All work to be successful requires a certain degree of originality.

By constant pressure in his ideas such a man is impelled to the front and kept abreast or ahead of his time. His mind gives him the quality of courageous initiative, causing him to champion new ideas with confidence and fearlessly to apply them. By the discharge and replenishment of ideas in his work he will receive constant, intelligent, moral, spiritual and bodily exercise, giving him the benefits of such exercise, and therefore increasing his desire for all kinds of mental and physical nourishment. Growth in a certain direction increases desire for nourishment in the same direction. Growth produces open-mindedness or eagerness to accept truth from whatever source it may come. Broad mindedness arises from the same condition. The complexity of his perfected ideas enables him to see all around a subject. New ideas give the narrow man emotional pain unless they happen to harmonize with his previous limited knowledge. He therefore shuns information. The growing mind forms images of new things to be accomplished, and perfects these to the point of great pressure and desire for their realization. This is ambition. All growing people are ambitious.

As already shown, positive ideas, harmonious feelings and the general positive life will distinguish the man for beauty of expression, in body, voice and language, for grace of manner and action, and for power to attract and influence people. His entire body being used by his mind he will possess what might be termed a mind saturated body, a psychalized, spiritualized, voice, face and body. All powers of such a man work harmoniously. He is able to focus the energy of his entire being upon the accomplishment of any undertaking. He has wide range of adaptability; is synthetic and analytic, can superin-

tend or execute, command or obey. His mind is fully occupied and entertained by its own operations, and his body is busily employed responding to the propulsions and directions of his mind. He is therefore a genuine, natural man. As a result of highly complex ideas, he becomes a man of distinctive individuality. Individuality copyrights his work enabling him to place on the market something different from that of other men. He does not improperly think of himself because his attention is irresistibly drawn to his ideas by their attractive power. His thought, feeling and expression are therefore never paralyzed by self-consciousness. Possessing in himself the only power by which his desires and ambitions can be gratified, and proving this by daily results he becomes self-confident and self-reliant. His primary interests centre in truth, ideas. He is a man of ideas rather than of mere facts—his facts being organic parts of ideas. Within a limited area he knows the truth and to this extent is a free man.

Ability to hold before the mind for an indefinite length of time a luminous vision of the earth or any part of it, or to live in any positive idea or ideal is one of the many manifestations of a poetic mind. In this state of mind nothing is commonplace and all things become idealized. Such a man sees the universe as it is, interesting, fascinating, sublime.

Personality includes all mental powers with all of their activities; knowledge with all of its phases; character with all of its factors. True education, right study, and all scientific human activity and work increase personality and character. A man so educated will have no stagnant spots in his mind, and all parts of his nature will contribute to the fulfillment of his life's purposes. He will be a man of marked personality. Knowing that all things of real and permanent value are parts of his own nature, that all which makes for happiness is under

his control, for these and many other reasons he will be a man of contentment. Possessing an all-round developed mind and character, he is a balanced man. Whether in action or in inaction, whether his mind is moving along the lines of ordinary work or performing its part in some great life crisis, it moves in equilibrium. He is a man of repose. As his mind will eventually become more highly organized than the physical world he will discover its superiority over external nature and all material things. He will derive greater pleasure from his ideal of a landscape than from material plains and forests, and his growing mind will afford him higher satisfaction than his growing crops or his expanding business. He stands among the phenomena of nature the synthesis of all natural kingdoms, the proprietor of a wonderful estate, the perfected flower of evolution, the climax of creative power.

CHAPTER XXVIII.

THE NEW WORK.

The new man will produce a grade of work, original, complete in details and artistic. It will be animated by a spirit from which all drudgery is eliminated. The same conditions of mind that in his childhood made his play what it was—the joy of his life, the source of health, beauty, mind growth now produces his productive play work. His work is born of his own nature, and therefore fits him. It is his mental, moral and physical culture. He grows by his work, his work gradually becoming a fine art improves as a result of his growth. Any kind of work including the simplest form of manual labor may be performed mechanically or spontaneously. The properly educated man labors daily, but he is not an ordinary day laborer. It is not the work in itself that lowers or elevates the man, but the condition of mind in which the work is performed that determines the grade of work. The idea man does not descend to his work on a material basis, but raises it to himself on his mental plane. An undeveloped man in a pulpit would make preaching drudgery, a new man in a quarry would transform his trade into a calling. In thus idealizing manual labor, proving it an educational necessity, and one of the highest earthly blessings, man is accomplishing an important result for the human race.

At the present time many of the greatest minds of the world move toward commercial life because of its financial rewards.

But business is larger than the men, generally speaking, who enter it. The average business man is a victim gradually crushed by forces that were designed for his personal elevation. This result is due not to business itself, but to the business man's mental condition. The manufacturer, for example, to meet this condition, and to be successful in the fullest sense, must possess, among other attainments, a vivid synthetic vision not only of all phases and of all details of his factory and of his business with its ramifications, but also an equally complete conception of the country in which the goods are to be used, of its people, their habits, desires, needs and tastes. This vision will enable him to avoid errors of judgment, to seize opportunities, and will give him the power of business prophecy. Business covering the earth, handling all commodities in this most complex period of the world's history, with its social, moral, scientific, psychologic and philosophic aspects, when conducted by men whose minds are rightly prepared, and who have taken up proper avocations, becomes one of the most valuable means of human growth.

The new teaching is both cause and effect of the new education. A full orbed human being is the parent of the new teaching. It requires a teacher with a complete mind to be human in the school room. Undeveloped teachers, in defeat, shield themselves behind professional conventionality, arbitrary discipline, and mere external standards of instruction. The true teacher is the embodiment and evangel of the New Knowledge. The lessons he assigns are not harmful tasks, to be merely substitutionally memorized without adequate assimilation, but the facts he dispenses have healing in their wings and carry messages of joy and power.

The work of the novelist is in a sense creative. To produce a successful story his knowledge of plot, places, characters

and actions dare not be merely substitutional. Did substitutional thinking serve the purpose, there would be many successful books where there is one today. In most cases this is the sole fundamental cause of failure. While the writer may begin with substitutional thinking, he must not so continue. The abstract must be concreted, imagined, pictured in minute detail so vividly that if by a magic process the story thus pictured should suddenly become a material reality somewhere on the earth just as it exists in the author's mind with no detail added nor omitted, and if we should travel over these places, see all of the objects and live with the people, and if in doing this we should never suspect that they were the original creation of a human mind, then the story in the author's mind would be sufficiently complete for the purpose of successful authorship. The problem of effective, artistic writing is solved by perfected ideas and the complete mind. The finest writers will, of course, always be born with great talent, but ideal writing may also be attained by development. The core of effective writing lies below the usual external instruction. It is hidden in ideas. We do not express ideas, they are living forces that with our permission express themselves. We shall have the greatest literature only when born writers receive the benefits of a college training embodying the New Education.

Many musicians have visions of a New Music. The soul of music is the harmonious vibration of feeling resulting from the discharge of musical ideas. When this discharge is of the right quality and sufficiently intense as a result of perfected ideas and expresses itself in harmonious musical sounds, vocal or instrumental, we have an example of the New Music. Musicians know that it is possible to sing or to play and produce mere harmonious sounds that are not at all preceded nor accompanied by this soul element of music. The problem is

how to make this mental vibration, this soul element, of adequate strength and of the right quality. The great musician is more than a skillful performer. In addition to his native musical ability, his technical knowledge and training, he must have the power of vivid, concrete conception equal to that of the great author. This condition is never realized except in the idea mind.

The individual with such a mind who adopts the stage as a profession is not an actor in the ordinary sense. The undeveloped actor is but a mechanical imitator. The ideal actor does not superficially imitate, he *is* the character; he does not act, he *lives* on the stage. To achieve this he must possess a vivid conception of the characters of the play, of their location, environment, and successive mental conditions during the progress of the performance. When this condition of mind is attained by actors generally, the theatre will rank among the most effective of educational forces.

The born orator is an individual who inherits to an extraordinary degree the elements necessary for the growth of perfected ideas. To grow such a mind to the degree of power necessary for effective speech and oratory, the usual life influences and educational processes are sufficient. The public speaker, lecturer, orator, like the author, musician, actor, must have not only a thought mind, but an idea mind also. What he expresses must be as actual to his imagination and feelings as life and the outside world should be to the senses. While a few people possess this to a high degree by inheritance, many may attain it by scientific development. And no matter how great the original talent of a man, he too may vastly increase his talent by lines of development adapted to his case. Perfected ideas and the complete developed mind solve the problem of the attainment, study and teaching of oratory.

What has been stated as to the relation of perfected ideas, of the concrete, organic conception of knowledge, and of the synthetic idea mind, to manual labor, business, teaching, the drama, authorship, music, oratory, applies equally to art, architecture, and to all trades and professions.

CHAPTER XXIX.

SOME EDUCATIONAL INFERENCES.

To what extent can the results of perfected ideas be realized within a single lifetime? Would children whose entire education had been conducted on the idea basis reap marked benefits during their own lives or must several generations be so developed before great results will appear? Would a person of twenty years of age, having studied and been taught substitutionally up to college graduation who should afterwards pursue a course of instruction in one or more branches of study on the mind growth principle, be able to overcome the effects of previous study and teaching and so to reform his mind as to attain in early life advantages sufficient to warrant such a special course? Would those in middle life similarly situated be repaid? It is true that many generations must be scientifically educated and heredity contribute its aid before the highest growth will be reached. Notwithstanding this fact, we can give a general affirmative reply to the foregoing questions. It seems almost incredible that those in middle life can be sufficiently benefited to make the effort of special study worth while, but it has been proven that men and women past fifty will be amply rewarded. The matter of age itself is not the determining factor as to how much can be done for a particular mind by scientific development. Certain minds are more susceptible of improvement at fifty or sixty years than others at thirty. It is immaterial what the age if the mind is yet in a condition to experience the difference between substitutional and concrete

knowledge, is unprejudiced, open to new ideas, and if the individual desires to improve to the extent that he will thoroughly pursue the necessary training.

Is this education needed by everyone and is it adapted to all people? It is needed universally and applies to all people. It is not a mechanical, man made process, it is nature's education. It is adapted to all branches of study. There are certain subjects, such as higher mathematics, which deal largely with abstract relations and reasoning, for which on first thought a substitutional schooling would seem to be the right preparation, but such is not the case. The more highly perfected the ideas of the prospective mathematician to begin with, the more useful will he be to the world. This fortunate universal adaptability of idea education to any age from childhood onward, to all mental conditions, to all vocations, and to all branches of study, is further emphasized in the fact that those already in business or professional life in undertaking special development, do not find it necessary to pursue new lines of thought in which they are not interested, but in all cases the principles are applicable to those impressions with which the individuals are already familiar and which are in daily practical use.

In the school-room application of the idea principle success largely depends, as already stated, on the motives of teacher and pupil, their motives to be determined not by their theories, but by the direct object, spirit, and nature of the actual work done. Mere knowledge is not co-extensive with the scope of a developed mind. Such a mind possesses much that knowledge did not give. The growing mind cannot be confined within the circumference of present or future knowledge, but must be permitted to extend beyond this with unrestrained freedom.

In what respect does school work on the idea principle differ from that conducted substitutionally? It is impossible here

to give a detailed reply to this question. It is well-known how the average student at present prepares a lesson substitutionally, say in history. The question is how would he prepare it concretely? After studying, reciting, passing examinations and graduating, what, as a result of ordinary study, is his mental condition as far as his history facts are concerned? Are these facts as vivid, as tangible as material reality? If so his interest in them will be intense. They will always be as real to him as the memories of his own home. They will rapidly grow and produce other conceptions and inspirations. They will daily perform their functions in his heart experiences and in his work. Every student knows, however, that these are not the usual results of historical study. The failure is due to substitutional education. As a remedy the teacher must not only assign the lesson. He must instruct the student how concretely to prepare it. He must do more than this. He must guide the student in developing within himself *the power* so to prepare the lesson. The preparation will consist in perfecting the important ideas of the lesson, and not merely in consciously memorizing the substitutional facts. He will prepare the lesson not with part of his mind, but with his complete mind. Perfecting the ideas involves imagination, concrete association of ideas, original concrete thinking, accumulation of feeling under pressure and judgment. A lesson thus studied will not be forgotten. Memory is provided for in perfected ideas. It can readily be understood what the teacher's preparation for such a task must be. He himself must have been educated on the principles he would have his students apply. To teach others how to grow ideas he must know experimentally how ideas grow. To direct them in growing their ideas he must have grown his own. Like the rose grower fully knowing the laws and conditions of plant life, so as a

teacher, as an idea grower, he must understand the laws of idea culture. We have seen how the various parts of an idea flow into the mind, that sound and color do not rise primarily from human consciousness, and are not absorbed from printed words, but have their origin primarily in the world outside of the mind. We know that in view of this fact the very young child to gain an impression of a sound must hear it, of an odor he must smell it, and to receive perfected impressions of sound and odor he must hear and smell many of them many times. The child may gain a partial impression of heat by placing his hand or face near a hot object, but this impression will be broadened and intensified when his entire body is brought in contact with heat. This principle by which the whole body is employed in absorbing impressions is illustrated in the case of other elements. Take motion as an example: A child never having observed an automobile or other object moving rapidly has its first experience, we will suppose, when it sees a machine dash swiftly along the road. It now has an impression of this particular motion. But let it ride in an automobile, later on learn to run one, and gain definite impressions of the motions of all of its parts. Let it in a similar manner bring its entire body many times and in many different ways in contact with the motions of hundreds of all kinds of objects, then its impression of motion as one of the elements of a perfected idea is ready to meet the demands of idea education. Certain phases of ideas and certain parts of the brain and mind are developed on the idea basis to the extent to which the *entire body* is employed in forming impressions. A mind so developed has the power to study history or any other subject from books on the idea basis. Education properly conducted in a school-room with books and teachers plays an essential part in the mind development process. Scientific book

study does not constitute a barrier between the growing mind and its primary source of nourishment and exercise, the universe, but in addition to its necessary mental assistance in associational, imaginative, and logical work it guides and stimulates the mind to a closer and more intelligent contact with material things. What the child is to do therefore in school and out of it consists in those mental and physical activities essential to the growth of its mind and the development and training of its body in all possible directions during each day. The inadequacy of substitutional education from this point of view lies in the fact that it calls into play but a small fraction of the mind, and hence of the body during their successive stages of growth, producing only partial minds, untrained and relatively weak bodies, limited men and women, and a restricted civilization. In a substitutional school both teachers and pupils live circumscribed lives, lives mentally painful, unnatural and unhuman. Students and teachers love school when the experience it affords is as broad or broader than that to which they have been accustomed. Neither is it sufficient to say that the work of an idea school would correspond to life, unless we mean life as it should be rather than as it is. Life as it should be is as much broader than life as it is, as life as it is extends beyond the area of substitutional thinking. Only ideal life is co-extensive with what the mind should be. Mental and physical restriction as opposed to the enfranchisement, expansion, and all-round development of the mind frequently begins in the home where the "don't habit" destroys the intelligent freedom of positive action. That primitive and largely false conception of an education which consists merely in learning what is supposed to be in books, what teachers know, in receiving diplomas, that conceives life to be something entirely different from education, greatly interferes with the

results which all intelligent teachers are endeavoring to produce.

Because of lack of time, too many students, and for other good reasons, the school and college should not be expected to include the whole of a student's education, not even during the years of his attendance at school. The mind development teacher, to produce the highest results must have the general direction of the student's daily life outside of the school as well as in it. The teacher who will make scientifically and impressively clear to parents that the home and its surroundings and everything done by children or young men and women may be made most valuable manual training aids to education, and that the more things children learn properly to do, the better minds they will have and the more successful and happy they will be, will perform a great service to parents, to children, to society and to the State. If he will go further and teach parents how to idealize and glorify the tasks of daily life, how to make work attractive and educational, he will have greatly extended the boundaries of his school and its mind growth results and will deserve a reward beyond the ability of any to bestow.

The Kindergarten, Manual Training, Trade, Vocational, Technical Schools, Agricultural Colleges, and all education institutions where the body is more or less employed in gaining impressions, and hence an education, all are in harmony with the idea principle as far as they go. Classical courses also occupy a legitimate position, and have always to a limited extent met the requirements of true education. Where such courses miss the point of the mind development principle, the failure is due not only to substitutional instruction in college, but also to substitutional college preparation. When the classical and manual training processes fully conform to the idea

principle something will remain of the former, and much will have been added to manual training. Both will have undergone a fundamental readjustment in their underlying purposes. Classical teaching, while theoretically aiming at human culture, practically tends toward the acquisition of knowledge and other motives. Manual training and technical schools make a similar claim to character development, yet they actually move in the main toward mechanical skill and the accumulation of facts. Incidentally, considerable mind growth results in both cases. When motives and methods are recast and new principles applied the growth of mind will be correspondingly greater.

CHAPTER XXX.

A PROPHECY.

From scientific education not only a new humanity and a new work, but a human life in many respects new will gradually appear. Its central fact will be a general readjustment brought about by the adoption of human growth as its primary aim. This aim will be the starting point of thought, the goal of action. Many material affairs now considered of primary value will in consequence occupy a relatively minor position, resulting in a more refined, more permanent material progress. Facts of a mental, esthetic and spiritual character now in the background will assume their true position. In estimating people the test will consist in discovering not how much they own, know, or have done, but how much they are growing. Knowledge and achievement will not cling to man externally, like barnacles to a ship, disfiguring him and retarding his progress, but they will be assimilated and subordinated, and will be an organic part of his personality and character. The new life will prove that man may be successful financially, in scholarship, or in notable deeds, and yet every penny, fact or deed be represented in mental growth. The man will be larger than his achievements. His taste in Art will be known primarily not by the statuary and paintings in his home, but by the Art products adorning the gallery of his mind. The estimation of his musical culture will rest not upon the operas patronized, but upon the soul symphonies in his mental concert halls and by the impulses these stimulate to activity.

From the new people and a new personal life there will arise a new age in which all things will be established on a new scientific basis. Being the direct efflux of spontaneous, unperverted mind it will be a psychological age. All phenomena will be interpreted from the standpoint of mind. The inhabitable globe will become a vast university of instruction and human development, with the vocations, avocations, trades and professions as the various departments. Schools and colleges will be broader and deeper extensions of the student's previous life. And as the same principles of growth will prevail in school and in life, in graduating and passing to the larger life University there will be no radical transition. Like the perfected mind from which they spring, all elements of civilization will be unified, centralized and harmonized, each line of activity being reinforced by every other and all will be centered in the development of power through perfected ideas.

Perfection of Knowledge Quality
Outline XV

The Perfected Organic Idea

THEME

- I. CONCRETE BASIS** — Personally Emotionalized.
- 1. Vivification—Sense Elements**
- By Sense of Sight*
1. Color
 2. Light and Shade
 3. Form
 4. Size
 5. Dimension
 6. Distance
 7. Direction
 8. Perspective
 9. Location
 10. Motion
- By Sense of Hearing*
11. Sound
- By Sense of Smell*
12. Odor
- By Sense of Taste*
13. Flavor
- By Sense of Touch*
14. Roughness and Smoothness
- By Temperature Sense*
15. Heat and Cold
- By Muscular Sense*
16. Weight
 17. Hardness and Softness
 18. Resistance
- 2. Universal Extension**
- II. NUCLEUS**—Personally Emotionalized
- 1. Vivification—Sense Elements** { Color
Light and Shade, etc.
- 2. Mind Factors** {
- a. *Relational*
 1. Knowledge
 2. Reason
 - b. *Impressional*
 1. Observation
 2. Imagination
 3. Idealization
 - c. *Emotional*
 1. Quality
 2. Complexity
 3. Intensity
 - d. *Moral*
 - e. *Religious*
- } Applicable to human beings only
- 3. Association**
- a. *Intensive Universalization*
 - b. *Causal*
 1. Human
 2. Divine
 - c. *Resultant*
 1. Student's Experiences
 2. Art
 - a. Literature
 - b. Painting
 - c. Architecture
 - d. Sculpture
 - e. Music
 1. Practical Uses
 2. Scientific
 3. Moral
 4. Religious
 5. Emotional
 - a. In the Student
 - b. In all classes of people
 1. Analogical
 2. Idealization
- III. SYNTHESIS**
1. Vivified
 2. Unified
 3. Emotionalized

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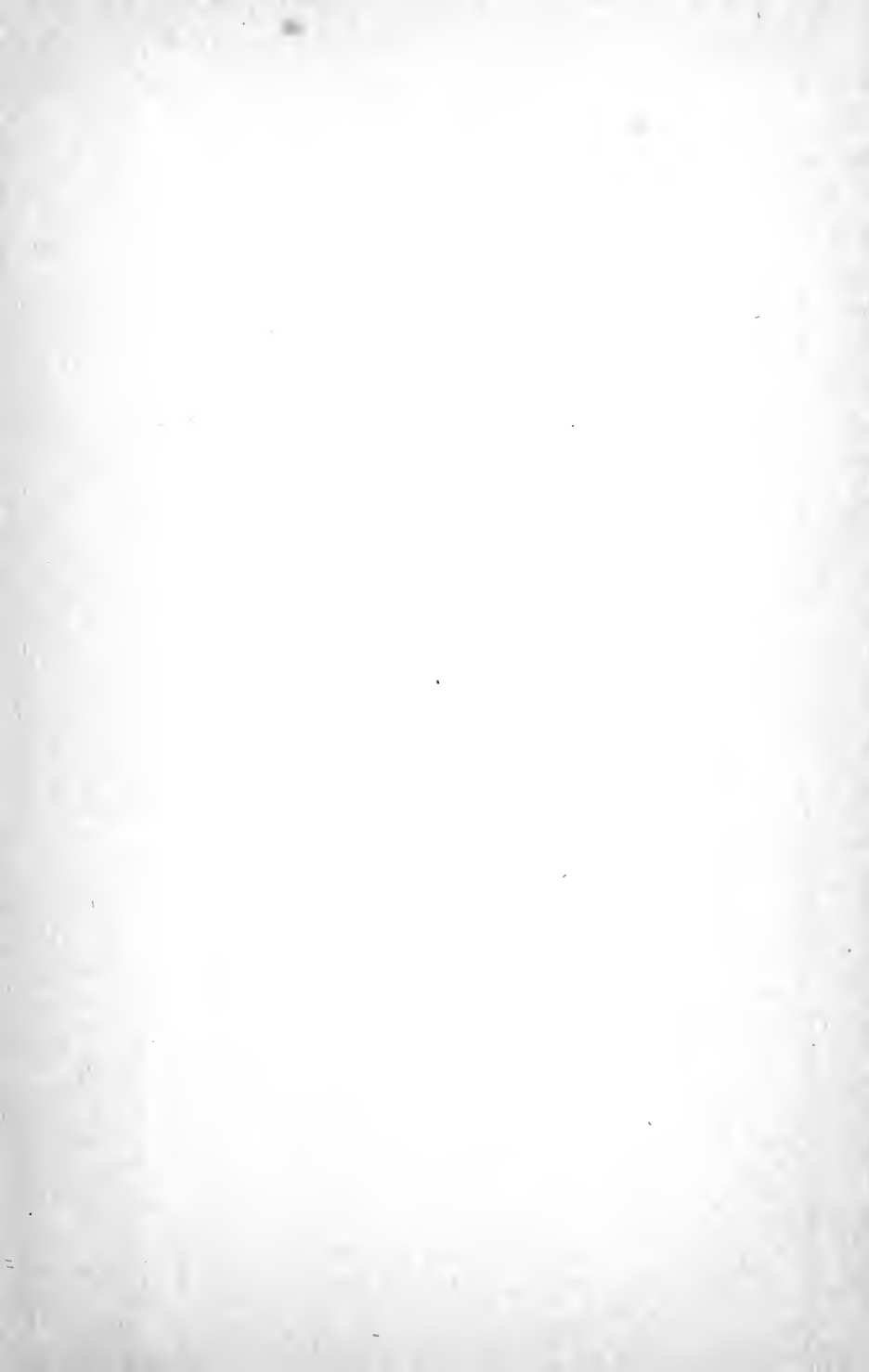




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