

TAYLOR'S  
BIO-PSYCHOLOGY

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*author of*

"The More Abundant Life"

*and*

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*of the*

TAYLOR SCHOOL OF BIO-PSYCHOLOGY

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## PREFACE

In order that the students of this Lecture Course may come into a better understanding of its purposes, and thereby be able to co-operate to greater advantage with the School in carrying forward its ideals and desires, I deem it advisable to give, on behalf of myself and my associates, a brief outline history of the events and conditions which led to the organization and incorporation of The Taylor School of Bio-Psychology.

In 1893, Dr. William Marcus Taylor, a member of the famous Taylor family of Old Virginia, and a near relative of Robert Taylor and Alf Taylor, who served as Governors of the State of Tennessee, became interested in the study of biology and psychology, and during the thirty-year interval since that date he has read, re-read, assimilated and mentally digested every known work by every recognized author on these and affiliated sciences in the world.

Out of this vast storehouse of scientific research, and assisted in his choice by his study courses in the greater Universities of the Country, he accumulated and fitted together all the harmonious principles known to all Schools of biology and psychology, and to this new, resynthesized science he gave the name "Bio-Psychology."



Logically, the next step was to ascertain, by practical application, whether or not these principles, as thus combined, were applicable to the needs of humanity, so to this end Doctor Taylor has conducted a free clinic for the past several years. Physicians, ministers, priests, lawyers, business men, society women, school teachers, professors in universities, as well as all sorts and conditions of men and women, have attended these clinics, from all parts of the Country; and later they departed joyfully on their way, forever relieved of their perplexing problems of domestic relations, professional successes, vocational adjustments, business ventures, educational difficulties, unhappy love affairs, infelicities, or the inefficiencies and failures occurring in every phase or circumstance of life; besides the hysterical and mental diseases so common to this generation.

The ease and certainty with which the principles of Bio-Psychology removed the obstructions to the vital forces in these individuals, giving them a reorientation in life, and remedying their difficulties, as well as Doctor Taylor's success in treating cases of psychasthenia, neurasthenia, hysteria, anxiety neuroses, manic depressions, psychoneuroses, situation and accident neuroses, war neuroses, compulsions, obsessions, phobias, epileptoid fits, paranoid types of insanity, psychopathic personalities, pathological lying, alcoholic compulsions, manias, melancholia, dementia praecox of the psychic types, hyperaesthesias, parasthesias, cravings for stimuli, high blood pres-



sure, goiters, psychic blindness and deafness, prostate hemorrhage, urticaria, acne, psychic stricture, sleeplessness, loss of memory, multiple personality, schizophrenia, to say nothing of the hundreds who benefited in many ways by simply attending Doctor Taylor's lecture courses, given freely to the public, naturally attracted the attention of the prominent business and professional men of Chattanooga,

These gentlemen, realizing the need of humanity in general for a knowledge of these Bio-Psychological principles, and desiring to establish a university wherein these discoveries could be made available to students in all walks of life, prevailed upon Doctor Taylor to join them in founding The Taylor School of Bio-Psychology, a corporation not organized for financial profit.

As a means of carrying forward the purposes of the School, this Correspondence Course of Lecture Lessons was prepared with a special view of imparting a working knowledge of the Science of Bio-Psychology; which knowledge will not only benefit each individual student greatly, but will incidentally create the desire, on the part of many, to pursue the studies further by attending the University, and to later take up the practice of Bio-Psychology as a life profession.

Every individual is more or less hampered by some problem of life, some lack of health, some failure in busi-



ness, or some defect in social desire. Ninety per cent. of such obstructions can be eliminated completely by the application of the methods clearly given in this correspondence course.

No sensible person has need to be told that fame and fortune await the men and women who take advantage of this opportunity to acquire a professional knowledge of the greatest factors in the promotion of health, joy, peace and prosperity that have ever been disclosed to the world since history began.

The time will come when each of us will have to contemplate the record of what we did with the talents and abilities intrusted to our care, and how we used them in our relation to our fellow man. Let us all, on that day, have reason to be pleased with the summation of our achievements.

Sincerely,

WILLIAM F. COLLINS,



## FOREWORD

This Science of Life and Mind has grown out of a series of lectures and experimentations which I have been conducting during a period of several years before my classes in Chattanooga, Tennessee. It is at the persistent and urgent request of the men and women who heard those lectures, and attended my clinics, that I undertake to publish this system of thought in book form. My motive is the same as then expressed in the daily press, "I was led to give this course of lectures on Bio-Psychology, through sympathy for the people who are compelled to live during these strenuous and distressing times, when so many are stricken among us with nervous troubles and disheartenment."

Men of our times are looking without for a solution of their problems, when they should look within themselves if they would set the world at rights. The strains, strifes and conflicts within, are a thousand times more dangerous than those from without.

That soul which knows itself is able to unify its powers in such a manner as to successfully meet any situation. This System of Life and Mind embraces all the principles needed to make men and women well, happy, and successful, in a scientific manner, and to this end I have drawn upon every



school of biology and psychology, and drafted every author on these and kindred subjects, in the world.

I have tried to be true to the principles of democracy, and of eclecticism, as well as to the laws of analysis and synthesis in the preparation of this system of right living, right thinking, and right acting; to the end that the student may rise to the stature of full manhood, and to the power of a sublime personality.

I have used but few exact quotations from the authorities, for the sake of brevity and clarity, but I have paraphrased whole pages, chapters, and even whole volumes in a few short sentences, so as to bring together in synthesis and unity the best of all schools of specialized knowledge and research.

I do not claim that my System of Bio-Psychology is by any means a completed science, for it in no way excludes any truths which may ever be disclosed in any line of thought. I offer it simply as a channel on a level of the common people through which may flow the streams of thought which gush out here and there from the minds of scientists, scholars and specialists, who have ascended the heights of original research and exact technical experimentation; and it purposes to continue to be an open course for the irrigation of the rich but thirsty soil at the ordinary level of human comprehension.

Time and space would fail me, were I to undertake to express my indebtedness and gratitude to the specialists, teachers and writers of all the great schools and universities,



who have published the theses and books from which I have drawn for the purpose of stimulating others to a more intensive comprehensive study of the subject. In my eagerness to grasp every thing for my pupils, I hope I have not been unfair or unjust to anyone. Much of the material I use is well known to students, and many of the facts are matters of common knowledge.

Scientists have freely given us their knowledge of all things, yet we have grown more miserable with every increase of knowledge. This result is because of our failure to form connections between the facts they have so generously revealed to us, and between those facts and our own selves.

It is fragmentariness in thought, and detachment of thought from life itself, that hurts mankind.

In my treatment of diseases arising from psychic disorders, I have often found that the thing which was giving the patient trouble, was well known to the conscious mind. These sufferers were in distress only because of their failure to see the connection between the facts and their own bio-psychological forces. The story of the sister of Red Cloud, recorded in one of these lectures, illustrates this principle. When she sent for me, she had been suffering from nervous prostration and psychic paralysis for a period of two years. I found her troubles rooted in the shock consequent upon the kidnapping of her little brother in their childhood, which incident she had related to others many, many times during the later years. After she was well, she said to me, "Why is it that, although



I had told the story so many times before, I got no relief, but when I told it to you, I immediately got well?" I answered, "Because you never before associated the experiences of your past, and the facts of reality, with your present bio-psychological status."

This case illustrates what I am trying to do in this School of Bio-Psychology. I am seeking to evolve a method whereby men and women will find the relation of all things, of all feelings, and of all thoughts to their individual lives and minds. If I but partially succeed, the results will more than compensate my thirty years of almost constant study, research, and practice.

For the scientific facts and laws bearing upon the principles of biology, and of psychology, upon which I founded the Science of Bio-Psychology, I am particularly indebted to the following:

Millican, Whitehead, Fleming, Towers, Einstein, Lorentz, Moszkowski, Tolman, Merz, Wilson, Slosson, Hough, La-meere, McIndoo, Beck, Flatterly, Aston, Halliburton, Wick-off, Gilmore, Ramsey, Rathburn, Matiegka, Keith, Neuville, Slaughter, Curtis, Turnbull, Evans, Richards, Pictet, Becquerel, Regnault, Luschen, Barkeland, Rose, Baker, Rutherford, Petronievics, Bateson, Coulter, Schmidt, Rogers, Simmons, Moore, Soddy, Shute, Buchner, Kapp, Lockeyer, Lodge, Holman, Perrin, Thompson, Myers, Tilden, Ames, Abbott, Menthenthall, Steinmetz, Fisk, Jordan, Davies, Ward, Huxley, Osborne, Mach, Macfie, Romanes, Von Nageli,



Poffenberger, Ellsworth, Bjorklund, Harrow, Carus, Paton, Lickley, Berman, Poincare, Smith, Watson, Bouvier, Tansley, Kempf, Shaw, Darwin, Haeckel, Forel, Frazer, Parmelee, Dearborne, Loosemore, Wundt, Harvey, Ward, McGregor, Mendel, McLeod, Sternberg, Bandler, Benedict, Sherman, Ribot, Binet, Eimer, Fuller, Jourdain, Riguan, Noire, McDougall, DeVries, Muller, Berkley, Hume, Thompson, Weissman, Schwalbe, Hoffding, Kropatkin, Krofft, Neitzsche, Ebing, Holmes, Christian, Hudson, Schofield, Dubois, Emerson, Keller, Goddard, Yerks, Carrington, Funk, Hyslop, Crooks, Friedman, Bleuler, Hitchman, Abraham, Abrams, Sachs, Jelliffe, Tavastine, Ferenczi, Frink, Holt, Stekel, Hollingsworth, Angel, Ladd, Sherrington, Thorndyke, Woodworth, Blanton, Bergson, Martin, James, Royce, Munsterberg, Hall, Adamson, Robinson, Firth, Fosbroke, Blackford, Brill, Silberer, Jung, Freud, Dewey, Coe, Pratt, Coriat, Tridon, Morell, Swisher, Walsh, Geley, Holmes, Pierce, Baudouin, Long, Russel, Prince, Sidis, Crile, Cannon, Bousfield, Sadler, Adler, Varendonck, Pfister, Blanchard, Carpenter, Lay, Patrick, Brooks, Jackson, Coue and White.

For special personal guidance and encouragement in my studies, experimentations, and writings, I feel deeply obligated to my brother-in-law, Dr. R. E. Lee Smith, Superintendent of Eastern Hospital; Andre Tridon, Author and Writer; the late George B. Foster, my Professor of Philosophy in the University of Chicago; Dr. Isador H. Coriat, formerly Professor of Psychiatry in Harvard University, and Dr. William A. White, Superintendent of St. Elizabeth Hospital for the



United States Government at Washington, D. C.

I also take this opportunity to thank my other friends who have, in many kindly ways, assisted me in preparing this work.

WILLIAM MARCUS TAYLOR.

The following voluntary expressions of appreciation and evaluation of these lectures, I submit without apology; because whenever any man leaves the old beaten paths of standardized knowledge and goes pioneering, he cannot know whether he is on the right track or whether his speculations and ideas are true, except by the unprejudiced evaluation of them by his compeers in the light of their experience. These lectures are of a pioneer order, for they undertake to synthesize the deductions of original research scientists into a new system of bio-psychology. The following are voluntary expressions of appreciation of the value of my course of lectures in bio-psychology:

Dear Doctor Taylor:

Just a line in appreciation of those splendid lectures you are giving us on bio-psychology. My husband and I have been benefited so much.

Four years ago during the flue epidemic, due to a run-down condition I "got it." After that complications, operation, complete nervous collapse, winding up with eight months in a rest cure sanitarium. Every doctor in this city had a "try" at me. The reason why your lectures help, you have explained "me to myself" and I am sure that much of my trouble has



been due to psychic causes. You have explained many symptoms so clearly that I have puzzled and puzzled over and that no doctor has been able to satisfy me about. I want you to know that I am getting help and inspiration from your lectures.

Wishing you success, I am

One of your appreciative audience.

A—

Another lady wrote to a friend, saying: "I am a music teacher of twenty years' experience. I attended Dr. Taylor's lectures on bio-psychology and the benefit received from them, including a few private consultations, is wonderful. My health and general efficiency is greatly increased. My income has been doubled; each day brings me new strength, a keener mind and a greater love for humanity. Respectfully,

M. B.

A man wrote as follows:

Dear Doctor Taylor:

I am fifty years old and have considered myself one of the mediocrity all of my life. After reading the statements of banks and insurance companies, I was ready to number myself with the ninety-six per cent. of the men of my age and to agree with Doctor Osler. This spring I attended your series of lectures on bio-psychology, and by following your teachings I learned to no longer regret my age, but to consider it an asset,



because I can draw to better advantage from it a lot of inspiration through the experiences of past performances. I am no longer satisfied to take a place among the mediocrity, but I am steadily pushing upward. I gained considerable confidence in myself and never at any time felt as fit and full of pep as I am at present. My three boys find in me their best pal to play and romp with.

I gave up my easy chair and carpet slippers to take up a lot of social activities that seemed absurd to me ten years ago, and I began to enjoy life as never before. I would not take five hundred dollars to have missed those lectures, for I consider them the starting point toward the discovery of myself. and they have led me to a healthier, happier and more successful life. My efficiency and strength have been increased as if by geometrical progression and my earning capacity is increased one hundred per cent. without the least fatigue. I shall never be able to cancel my debt of gratitude to you, Doctor Taylor.

Sincerely,

N. D. W.

This man's efficiency was so improved by virtue of his interest in these lectures that, without any solicitation on his part, the president of the corporation called him into his office and increased his salary very materially.



Dear Doctor Taylor:

Your class work and lectures have been instrumental in helping me find myself and my work, which I consider the greatest blessing which can come to a man or woman.

I can unqualifiedly recommend your course to anyone who is seeking health, prosperity and more abundant life.

HELEN G. HOGGE,  
Editor Child Welfare Journal.

Dear Doctor Taylor:

It would be impossible for me to exactly estimate the value I place upon the course of lectures delivered by you.

Through these lectures I have been able to understand myself and other people to the degree that I can now do constructive, creative work, where before a darkened understanding, intolerance and lack of confidence made me unsuccessful and very unhappy.

Sincerely yours,

MISS NANCY PEARSON,  
Author and Writer.



RESOLUTIONS OF APPRECIATION ADOPTED BY DOCTOR  
TAYLOR'S CLASS IN BIO-PSYCHOLOGY

(Copied from the Chattanooga Daily Times)

Dr. William M. Taylor closed a twenty-week series of lectures on bio-psychology last night to a large audience and the following resolutions were adopted by his class, which numbered more than 250 members:

"Resolved, That Dr. William Marcus Taylor's class in bio-psychology is under extraordinary obligation to Dr. Taylor for the series of twenty lectures on bio-psychology: or on the science of health and prosperity, through the science of right living, right thinking and right acting. These lectures answer the what (?) the when (?) the where (?) the how (?) and the why (?) of human conduct. They lead one into a rational self-knowledge, self-control, self-sufficiency, self-direction and self-maximation.

"In his instructions to us, Dr. Taylor has drawn upon every school of biology and psychology for his facts, and has united these facts into a natural science of life.

"The various schools of biology, psychology, psychopathology, physiological and behavioristic psychology, symbolic and metaphorical psychology; the schools of perceptual, conceptual and apperceptual psychology; of the schools of emotional, volitional and imaginative psychology; and the schools of analytic, synthetic, suggestive and pedagogic psychology



are made to yield their materials to his system of bio-psychology.

"Dr. Taylor's lectures, while profound, have been lucid and practical, so that every member of his class has been able to reduce the principles to use in the promotion of good health, both physiological, mental, and social; and also to service in the achievement of success in business and in creative activities. They have given us hope, courage and a sense of well-being.

"Dr. Taylor's lectures have shown us that life is the essential value and power, and that psychology is the controlling factor, which may serve to crush and bruise life or else to sublimate and elevate it to the realm of spiritual essence, in the form of guiding and comforting ideas.

"By these resolutions Dr. Taylor's class thank him for his efforts and for the profound benefits each member of the class has received.

GUS H. MILLER  
CHARLES C. MOORE  
FRED ARN  
ROLAND W. OLMSTED  
ADELPHIA LOFTIN  
C. NORTON MALLORY.  
Committee."



# THE TAYLOR SCHOOL OF BIO-PSYCHOLOGY

[Biology, the science of Life; Psychology, the science of Mind;  
now combined under the harmonious and comprehensive  
science of Life and Mind, Bio-Psychology.]

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WILLIAM MARCUS TAYLOR, A. B., Ph. G., BP. D.  
*Founder and President of the Faculty*

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*Organized and incorporated by business and  
professional men of Chattanooga, Tennessee,  
for the purpose of scientific research, experi-  
mentation, dissemination and practice of Bio-  
Psychology and kindred sciences.*



## SYLLABUS OF LECTURE COURSE

In this small space, it would be impossible to give any other than a very brief synopsis of the questions and matters elucidated at length in this interesting and instructive course of lectures, so no attempt has been made to give even a list of the major subjects discussed.

The first half of the course treats of the Bio-Psychological Principle as an inherent leaven diffused throughout the substances composing the Universe. The process of the development of this Principle is followed, in detail, as it forces its way upward through the grosser materials to a stage where it is able to compensate physical, physiological, and social defects, and imperfections. Due consideration is also given to the tensions, the hypo-tensions, and the hyper-tensions, which arise from the resistances offered by these substances to this Bio-Psychological Principle in its evolutionary and resistless march of progress.

The second half of the course treats of the Bio-psychological Principle after it has extricated itself from the limitations of the grosser materials, and achieved a world of symbolism and ideal from which to turn upon and exercise dominion over existential factors of the Universe. It also deals with the tension, the hypotensions, and the hyper-tensions, arising from the resistances in the physical, physiological, and the social worlds; and also with the free exercise of its power of control, and with the perfect indentification of itself with the cosmos.

The first half of the course consists of ten lectures, preceded by a lecture entitled, "Bio-psychological Self-Knowledge." This introductory lecture is given for the purpose of acquainting the student with the general trend of the regular lecture course to follow, and it considers, among many other features, the following:

Your high birth and great inheritance. Importance of a well-balanced diet. Importance of a well-balanced mind. Self-knowledge necessary to success. Why ignorance of the Bio-psychological



Laws is self-destructive. Why seventy-five per cent. of the adults of this country are engaged in vocations for which they are naturally unfitted. Why such mis-fit employment is really a slow form of self-destruction. How self-knowledge, self-appreciation and self-direction, enable one to rise to congenial employment, and to obtain all of its consequent rewards. Why Henry Ford was right when he said, "Most men who are laboriously saving a few dollars would do better to invest those dollars, first in themselves, and then in some useful work." A tribute to Psychology by Gustavus H. Miller.

## FIRST LECTURE

### BIO-PSYCHOLOGICAL SOURCES AND METHODS

What Bio-psychology is. Every individual a potential genius by inheritance. Why an appreciation and understanding of the Bio-psycho-dynamic of the cosmos will make you well, strong, wise, creative, prosperous, and happy. Why brain and mind, bodily tissues and functions, organic form and social activities, are one and the same. The first step towards creating for yourself riches, honor, and happiness. The Law of Suggestion. The Nancy School of France. Emile Coue and his formula. Hypnotism and mental catharses. The work of Freud, Pfister, Jung, Kempf, and others, along the line of psycho-analysis. How Bio-psychology combines the discoveries and previously-isolated, or wrongly-related facts of all schools of Biology and Psychology into a harmonious and constructive science.

## SECOND LECTURE

### BIO-PSYCHOLOGICAL RELATIONS OF MAN WITH THE UNIVERSE

The three hypotheses, Pluralism, Dualism, Monism, which affect the subject of Bio-psychology, human sanity, and health. Man's relation to the material elements of the Universe; to living organisms; to the



thought world. How ponderable matter came to be. The similarity of atoms and emotions. The Relating Force. How cancer is formed, or broken up. The sub-conscious influence of colors. How the sub-conscious is affected by the sun; by the planets; by gravitation, by mental telepathy.

### THIRD LECTURE

#### BIO-PSYCHOLOGICAL EVOLUTION

A further elucidation of man's Bio-psychological relation to the Universe. What genius actually is. Why the material world, even to the constituents of the mineral kingdom, is alive, forever pulsing with energy and action. The inward strain, and not the floor, that breaks the falling china dish. How metals act when "married" to other elements or metals. Why the stone breaks at the hundredth blow of the hammer, and not during the previous ninety-nine impacts. How the biological principle is always converting inorganic substances into organic life. First forms of animal life on Earth. Why life cannot be created by chemical formula in a laboratory. How the creative factors for every tissue, gland, organ, hair, tooth, etc., come to be in our germinal cell. What determines the sex of the offspring of insects; animals; man. How the embryo of the frog recapitulates more than forty-five million years of history. Why man did not come from the monkey. No "missing links." How the prenatal development of each of us is a complete review of all the forms of life through which we have evolved.

### FOURTH LECTURE

#### THE BIO-PSYCHO-CHEMICAL PROCESS

Man's body a society of more than sixty trillion intelligent individuals, or cells, which are capable of individual and collective action. How they co-operate to build up the body, or, if thrown into conflict, permit it to be torn down. The four plexus systems, and their several functions. The glands, and their functions.



How the gland secretions are influenced, or modified, by the mind. The effect of over-action of the glands during prenatal and the preadolescent stages of one's growth. Gonad secretions and sex development. How to analyze individual personality in those you meet.

## FIFTH LECTURE

### BIO-PSYCHO-PATHOLOGY

Progress is the Law of Life and Mind. The penalty man pays when his impatience leads him to take a hand in his own progress with special attention to speed. How organic life began, and evolved to its present forms. The Bio-psychological reason why it is impossible to cross-breed a lion with a deer. How our senses of feeling, tasting, smelling, hearing, and seeing, were developed. How fear, anger, grief, despair, envy, or jealousy, are all results of the active life of our remote ancestors. How disease is created. How profound emotions, such as accompany warfare, cause epidemics of disease.

## SIXTH LECTURE

### THE BIO-PSYCHOLOGICAL DEVELOPMENT OF CONSCIOUSNESS

The first action a response of the simple cell. The awareness of simple organisms. Four functional divisions of the nervous system. How instincts are passed on. How instincts provide well-worn grooves for the expenditure of energy in action. How consciousness is increased by education. Four reasons for man's superior intelligence. How wishes and desires come and go. Automatic cravings either acquisitive or avertive. The means provided whereby strong emotions are compensated. Love, from a scientific viewpoint. How life and mind are influenced by the fluids, tissues, glands, organs, and functions, of the body.



## SEVENTH LECTURE

BIO-PSYCHOLOGICAL FUNCTIONS OF ORGANISM WITH  
ENVIRONMENTS

Our organism as analogous to an electric dynamo; to electro-chemistry. How health, mental balance, and sanity of the individual, depend upon a harmonious relation to the environment. How undesirable Bio-psychological effects are often due to lack of chemical balance. How drugs and minerals influence the action of organs, glands, and nervous systems of the body. The Bio-psychological effect of abnormal growths or conditions. The condition of the blood which causes death, and how it is produced. How transformation of energy for work is accomplished. How primitive man's periodical sex excitement has now become constant and complex. The inward and the outward conflicts.

## EIGHTH LECTURE

## THE BIO-PSYCHOLOGICAL DEVELOPMENT OF PERSONALITY

How a multitude of potential personalities are unified to form the individual one. How undue repression of the appetites and desires creates a life of pain and misery, — self destruction. How strength of personality depends upon the harmonious co-operation of all the glands, viscera, muscles, nerves, and brain. The five major stages in the development of the personality, from infancy to old age. The five gland types of personality, and their endless combination. The whole industrial problem as related to the Bio-psychological Principle. The Law of Desire, and its methods of operation. Why all schools of therapeutics, medical, surgical, physiological, and psychological, must work co-operatively.



## NINTH LECTURE

## THE BIO-PSYCHOLOGICAL DEVELOPMENT OF THE EGO

Wherein primitive impulses of human and animal differ. Society's mistake in seeking to control human instinct, instead of educating it to exercise its own renewing and reorganizing potentialities. Why perverseness and variety of crime are the natural results of rigid customs and high civilization. The basic cause of war. The remedy for all industrial evils. Why men and women resort to artificial stimulus, alcohol, narcotics, sexual debauchery, after a period of economic hardship, or other restraint. How an understanding of Bio-psychology assists in the proper training of a child. How prudish parents' neglect fosters foul mouthed instructions by perverts. Bio-psychology of the marriage relations. Why a majority of our men and women are mentally under twelve years of age.

## TENTH LECTURE

## THE BIO-PSYCHOLOGICAL LAW OF COMPENSATION

How fictitious goals have become the neurotic compensation for real Bio-psychological motives. Why fatigue, or fright, or the fear of failure, causes loss of health and early death unless neutralized by the power of compensation. How weak sense organs are often compensated for by the psyche. The cause of neuroses and phychoses. Why developing a compensatory protective superiority quiets one's fear of failure to win social esteem. The twelve planes of action whereby compensation takes place. Why the misfortunes of our friends are never wholly displeasing. Why men who have a sense of inferiority marry beneath themselves, or engage in under-valuating their wives. How to read character by the law of compensation.



## SECOND HALF OF THE LECTURE COURSE

## FIRST LECTURE

## THE BIO-PSYCHO-DYNAMIC

Why some children are virile, while others are lethargic. How the child, at time of conception, is usually robbed of its rightful endowment. The tragedy of all tragedies,—the unwelcome child. The "Libido," in its multiple phases. Why our economic and social conditions, with their antagonism between the nutritional and propagational systems, lead to race degeneracy and many forms of insanity. How a host of perverse and auto-erotic habits and psychic states have come to torture human beings. The main cause of undeveloped sex nature. The seven rules for gaining Bio-psychological virility. Why the brain is the master tissue, the most powerful factor in the human organism.

## SECOND LECTURE

## THE BIO-PSYCHOLOGICAL EFFECT OF SUPPRESSION

How each individual, between the time of conception and birth, recapitulates, in an abbreviated form, the phyletic history of at least a hundred million years. The million years reviewed during the first three years of infancy. Those covered, in the same way, during later development. How homo-sexuality is ignorantly promoted in the young, by uninformed parents and nurses. How parasitical parents crucify youth's virility upon the cross of filial craving. Some plain, unadorned truths about the married relations of the average couple. Why the declining years can be the richest and finest of all the experiences in life. Why faiths, rituals, prayers, idols, fetishes, or mannerisms, are necessary to allay fear. The effect of suppression, or repression, of emotions and desires. The type of religion the World needs to liberate it from petty conflicts and chronic fears.



## THIRD LECTURE

## THE BIO-PSYCHOLOGICAL DANGERS OF REPRESSION

How cravings can be sublimated through suppression, but are perverted through repression. Practically all of our social diseases are bound up in individual, or group, narcissism. Why plumage, song, grace and nests of birds, and the poetry, art, literature, homes, schools, and religion of mankind are all libido transformation of sex. One husband who was actually driven to drink. Guiteau, the assassin of Garfield, an example of extreme repression. Instances of the physical effect of sustained repression. Why repression of affects, that are under stimulation, is like sitting on the safety-valve while the fires under the boiler continue to roar.

## FOURTH LECTURE

THE BIO-PSYCHOLOGICAL USES OF REGRESSION AND  
FIXATION

When suppression of one's craving is necessary and disciplinary. How the Bio-psychological Law demands that the individual libido must progress onward and upward, in accord with the physical and organic evolution, in order to become psychically normal and potent. The causes that often-times turn the libido back upon itself, carrying the personality backward to childhood, or even to infancy. Why cigarette or opium smoking, drunkenness, or gum chewing may be on the same debased level of self abuse. Why every neurosis is a manifestation of infantilism. Why introversion, for the purpose of re-birth, is a valuable form of Bio-psychological action. The many re-births necessary to attain perfect adulthood.

## FIFTH LECTURE

## BIO-PSYCHOLOGICAL ACTION IN THE UNCONSCIOUS

The eight phases of the unconscious mind. How it registers and conserves all that comes in contact with it in life. How these details, and emotions attending



them, are reproduced in neurograms. Why memory reproductions, in dreams and fantasy, are not true to original impressions. Why our mental state and bodily tensions are necessarily one and the same. Why surgery cannot cure an ailment that is based on a psychic cause. Why health and happiness are impossible to one who is under hypo- or hyper-tension, either in the body, or between the body and its environment. How repressed wishes and desires become complex in the unconscious. How these repressed impulses lie in wait until some opportunity is offered them to ride out in a guise that is socially allowed. Why we seldom lose anything we value highly. Why many insane people have the collection mania. How Bio-psychology is liberating the present generation from its doubts and fears.

## SIXTH LECTURE

### THE BIO-PSYCHOLOGICAL POWER OF HYPNOTIC AND AUTO-SUGGESTION

How each unit of the physiological structure surrenders a part of its autonomy to the structural federation exercising the next higher function. How our mental activities, on all planes, are much like the activities and discipline of an army. Why a knowledge of the laws of hypnotism and auto-hypnosis is essential to the analytic Psychologist. Why no one has the power to hypnotise without the free consent and co-operation of the subject. Why suggestions may cause or cure disease, and even produce death. How fear is an effectual force in producing such symptoms as vertigo. Why we "lose" our memory, and how to regain it. Psycho-analysis defined; with several illustrations of its practical value as a therapeutic science.

## SEVENTH LECTURE

### BIO-PSYCHOLOGICAL ANALYSIS AND SYNTHESIS

How a disease, which is due directly or indirectly to psychic cause, can be cured by a new orientation to-



wards the whole of reality by the whole reunited individual. How our vegetative organs, the heart, lungs, stomach, kidneys, liver, etc., were the inventors and elaborators of our bones, motor-nerves, and brain. How "shell shocks" actually occur many years previous to their outward manifestation. How any intelligent person can use Bio-psycho-analysis for his or her own improvement, and also for the betterment of others. Why no vice is so injurious as the means usually taken to conceal it. Methods used in Bio-psycho-analysis, and instances of cases. Why many people do not want to get well.

## EIGHTH LECTURE

### THE BIO-PSYCHOLOGICAL VALUE OF TRANSFERENCE

The chief concern and aim of mankind, and how it is brought about. Why mankind, in the thousands of years that have past, and on down to the present time, has had so many gods, saviours, priests, and physicians. The Bio-psychology of John Burroughs' ripe old age. Positive transference. Negative transference. Suggestions to those who desire to become Psychiatrists. Why the precipitates of early repressions can only be dissolved and swept away by a new flood of the same passion. Why Bio-psychological transference is the greatest factor in sublimation and elevation. How hunger and sex desires have been gradually sublimated into the forms, customs, and requisites of civilization.

## NINTH LECTURE

### THE BIO-PSYCHOLOGICAL VALUE, FUNCTION AND INTERPRETATION OF DREAMS

Why dreams are the reversed action of the senses. Why they are but little understood or appreciated. Why there is no reduction of mental action, but rather an increase of it, during sleep. Rest is by no means inaction. What constitutes the motive force in dreams. Why dreams are important for the protection of the



sleeping consciousness, and essential to the sanity and health of the individual. How compensatory dreams enable the balance of personality to be maintained. The cause of night-mare. How in dreams, by condensation various repressed affects are fused into a single emotion, and composite pictures are formed, covering all the factors of each complex. Why a dream content is both manifest, and latent. Suggestions as to interpretation of dreams, with a view of disclosing manifest material for analysis.

### TENTH LECTURE

#### THE BIO-PSYCHOLOGICAL LAW OF PROGRESS BY DAY-DREAMS

Why all conscious human progress is the fruit of day-dreams. Why dreams, and day-dreams, must not be confused with pure fantasy. Primitive thinking, and what it dealt with. Why the last thing learned is the most easily forgotten. Why man is prone to drop all the conjunctions which bind fragmentary bits of thought into a related unity. Why day-dreaming is constructive, while fantasy thinking is not. Why people love to be hum-bugged. Why religious fanatics fight science. Why autistic thinking advances without toil, while the progress of pure realistic intelligence is a laborious task. How dreams, and day-dreams, are Bio-psychological means of bridging and keeping the realistic and autistic functions together. How conscious suggestions are taken into the subconscious. The Bio-psychology of auto-suggestion. The Bio-psychology of automatic writing. How to find a solution for every problem of life; a principle in Bio-psychology that has produced every success since the beginning of time.



## INTRODUCTORY LECTURE

## BIO-PSYCHOLOGICAL SELF-KNOWLEDGE

My message is to you. You the consummate flower of the evolutionary processes. You the potential of what is. You the prophesy of what is to be.

You were born from the matrix of mother substance. You were not born in a day, nor was your birth a painless process. The whole creation was in travail and labor pains for eons upon eons, for a single purpose, to give birth to you, a potentially free moral agent. The only reason why you are not living a life worthy of your high birth is that you have allowed some of your greatest and finest faculties to seem small and worthless and have, therefore, failed to adapt yourself to your environment. Perfect adaptation to the world you live in would mean for you riches and honor; health and happiness and the joy of a long and useful life.

You are by nature an adaptive organism and your success depends fundamentally upon two things: the knowing yourself and the knowing of the world you live in. These branches of knowledge are absolutely essential to your harmonious and rhythmic adaptation.

The students of nature have gone forth to gain knowledge and to achieve control over a material universe. They have toiled and suffered that they might know; they have succeeded in their quest, and they have brought the wealth of their



knowledge of the earth, the sun and the stars down to the apprehension of the child. This is a great contribution for which we can never pay our debt of gratitude.

But the other world, the world of self, has been the object of study for only a short period of time.

"Know then thyself, presume not God to scan;  
The proper study of mankind is man."

"To thine own self be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

It has been the tendency to seek to know as little about the self as possible, and to flee from the very thoughts of the self. 'Tis true the anatomists and physiologists have gained knowledge of the human body as a mechanism, but the real self that has to do with adapting itself to the world in which it lives has not been an object of general study.

Until very recently, few, if any, gave any thought to the subject of the relation of diet to physical health and strength. We have just begun to learn that the lack of a well-balanced diet is the cause of the rickets, neuritis, scurvy and other physical diseases. Now a great school of dieticians are studying the vitamin principle and the caloric principle of food and are seeking to establish a diet for caloric energy and vital strength. They have discovered that most of the bodily diseases which can be traced to physical causes are deficiency diseases, and



while very few are actually suffering with the rickets, beri beri, scurvy or pellagra, yet these slight food deficiencies cause a great number of symptoms, which, if allowed to become complete, would come to be one of these loathsome types.

In other words, most diseases which can be traced to physical causes are primarily due to a lack of well-balanced diet, and, while they are not always typical because the lack of balance is so slight, they are known as borderland diseases. They are also being cured by teaching the people the formula for balanced diet and urging them to heed the warnings of slight symptoms. This is a great stride in the right direction.

Nevertheless, it requires two things to make a well poised and prosperous man. As an adaptive mechanism he must have a well-balanced diet and a well-balanced mind. A well-balanced diet goes a long way toward a well-balanced mind but at the same time a well-balanced mind is essential to the proper appetite and the effectual metabolism of the food. A perfectly well-balanced diet may be converted into rank poison by a poorly-balanced mind.

Some psychiatrists have said that ninety per cent. of the people are insane or out of mental balance. This may seem to be an extreme statement because only a small percentage of the people have decided cases of insanity, dementia, or maniac obsessions; but it is a fact that the majority of people are troubled with borderland symptoms due to a lack of mental and vital balance and of poise. These symptoms of nervousness and uneasiness rob us of our good health, happiness and prosperity; and if they persist, will cause us to be miserable



failures in all of our undertakings.

The big obvious things in life make us take note of them, for we are trained to observe and respond to their impingements. But the small things in life we pay little attention to in spite of the fact that it is always the small thing to which we need to give careful consideration. Heed to the small things makes men great and successful geniuses, for it is the small things which serve like the weight of a hair to turn the scales of human destiny.

If you aspire to be good or great, you cannot treat your most insignificant thought or feeling with indifference. If you are chemically disturbed in mind, you are ill; mental illness is declared by psychiatrists to be even more real, more dangerous and more painful than illness from the loss of your limbs, or from the ordinary physical ailments.

You should be even more careful of your mind than of your body, for your greatest asset is your mental power. You can do some things with material wealth and physical power but you can accomplish with your mind what no number of men, working throughout eternity, with material and physical forces, could accomplish by hard toil. Your intellectual power depends upon your ability to concentrate your thoughts upon the freedom and health of your intellectual faculties.

Self-knowledge is the prerequisite to intellectual success. Self-knowledge you must have if you would rid yourself of the anxiety, worries and nerve racking things that undermine and break down your physical and mental health.



You are entitled to comfort, luxury and happiness. You have ability to exercise executive, financial and political power. If you are not succeeding as you wish it is because you are deficient in self-knowledge; you lack the poise and power to impress your best self upon mankind. You cannot afford to waste your life; to let some good guesser catch you in the net of his purpose. You may and you must learn a scientific method of discovering the native ability and genius in yourself and in others if you wish to be more than a slave, and to avoid the possibility of going down into oblivion and ruin by default.

As a result of ignorance of self, great possibilities lie undeveloped in nearly all men, which work to their destruction, for it is a demonstrated fact that possibilities for creative work are destructive when not expressed in artistic creativeness.

In our day of crass economic necessity and strained social demands, self-expression is smothered in uncongenial toil. Natural born artists are made mechanics; natural born business men are made musicians and natural born agriculturists are made professors, lawyers and doctors. At least seventy-five per cent. of the adults of this country feel that they are in the wrong vocation, and they are suffering from the tragedy of the misfit, all because they merely drifted into their vocation or were ill advised by parents, teachers and friends.

Roger W. Babson, expert statistician says: "One of the greatest handicaps to all classes today is that 90 per cent. of the people have entered their present employment blindly and by chance, irrespective of their fitness and opportunities."



Dr. George W. Jacoby, neurologist, says: "It is scarcely too much to say that the entire future happiness of a child depends upon the successful bringing out of its capabilities, for upon that rests the choice of its life work. A mistake in that choice destroys all the real joy of living—it almost means a lost life."

It is claimed that natural talents and individual peculiarities are so distributed among mankind that, if each one should find himself and his place and fit into it, every worker would receive the greatest income possible for himself, the greatest joy from his work, and the largest leisure for happy diversions; and that, while under these conditions continually increased production would supply every one with luxuries, yet there would be no overproduction in any line.

Misfits everywhere are battering their heads against a stone wall: men with weak legs and strong arms are trying to win a foot race: men with strong legs and weak arms are living sedentary lives and depending upon their arms for service; good poets are steel workers, and farmers are fiction writers.

Not only is there an ineptitude of fitness by virtue of men's having to depend upon their least effective mental and physical equipment; but, worse still, they suffer a waste and atrophy of their best powers through disuse. No wonder misfits hate their work for it is not only a kill-joy but it is actually killing them. The man who is trying to do work for which he is unfitted, feels repressed, baffled and defeated. His work, not being a means of self-expression, becomes a slow form of self-destruction.



Prerequisites to success and happiness, according to specialists in this line, are fitness, interest, loyalty, concentration and enthusiasm. Edison is so endowed with fitness, interest, loyalty, concentration and enthusiasm for his work, and he is so well adjusted to it, that thoughts of rest, food or sleep do not rise to consciousness and the results are incalculable. Suppose every man was as adapted to and interested in his work as Edison—what then? Suppose Edison had missed his vocation? What a loss! What a tragedy! May this not also apply to you?

Any man, who is a misfit, is on a descending spiral leading down to poverty, disease, crime and death. In him a vicious circle is formed composed of the elements of misfitness, inefficiency, unhappiness and ill health: this leads on to more inefficiency and finally to absolute failure and misery. On the other hand, a man travels an ascending spiral when his life is composed of the elements of fitness, efficiency, happiness and well being, which leads on to more efficient and phenomenal success and happiness. Man thus endowed lives in and through his work and he is an expression of the divine within him. His work gives him joy, both in its doing and in its results, because it develops his highest and best talents and powers. Such a one hungers for his work as he hungers for food. The almost universal cry for leisure in our day is due to the almost universal ineptness of men and women for their work. Yet there is no happiness in leisure; the only happiness is in self-expressive activities; leisure itself drives one to games, sports and play. This proves that man was not created to be



idle and inactive Every man is a bundle of possibilities. Every man has a right to usefulness, prosperity and happiness. These are possible only through self-knowledge, self-appreciation, self-direction, through knowledge of others and knowledge of work, and the ability to make the right combinations of self, others, and work in a single complex.

According to Blackford and other specialists, the wasteful conflicts between capital and labor are due to two causes.

First, the laborers, from lack of self-knowledge, have drifted into some undesirable work and habits of living and have become fixed and handicapped by ironclad limitations and restrictions in their affairs and environment. They find that they are unable to adapt themselves to new situations or to find new jobs.

The only remedy is self-knowledge, which would enable them to enlarge their positions and gradually rise to a more happy station in life.

Second, employers, even though versed in the nature, qualities and combining powers of material substances, have not acquired the power to discriminate and classify men. They select men unfit for the task, they confine them in repulsive environment and they associate them in inharmonious groups. Their workers are nervous lest they displease their boss, because there is no mutual co-operation between them, and their native talents are repressed. The remedy for this terrible situation is in self-knowledge which also enables one to know others in their relations.



Happiness is not in any particular kind of work, but everyone who can find symbolic expression of his life and of his native abilities in any work is happy. Just as when the native instinct for music in the negro finds expression even in driving spikes in a railroad track; as he beats out on iron, by terrific strokes, the music of his soul, he never tires; so it is with everyone who has found his true place. The difference between you as a failure and you as a success is adjustment, and adjustment depends upon self-knowledge and self expression.

Self-knowledge is the first step in self development. Through an understanding of one's aptitudes and one's talents he may find the fullest expression for the highest possibilities of his intellect and his spirit may also gain affluence and honor as a compensation.

The key to self-knowledge is intelligent, scientific self-study. Men, not knowing themselves, wait for someone to come along and discover them. Occasionally there has arisen some man who had intuitive power of guessing what is in men and the daring to place them in positions of trust, honor and influence. Such men were Pericles of Athens, Ceasar of Rome, Napoleon of France and Carnegie and Morgan of America. But such men are few and far between, and they can only lift a few individuals, as if by a miracle, to serve their purpose while the great number of men of superior talents are left to pine away undiscovered and undone.

You need the freedom of movement in the open air and healthful exercise in the enjoyment of the beauties of nature, of which you are deprived. If you are weak it is because



you are dissipating your working energy in inward conflicts and drudgery, which self-knowledge would enable you to overcome, while multiplying your efficiency, so that you could develop your aesthetic faculties for the attainment of the highest enjoyment.

You are naturally an idealist and you are living in an ideal world; you need the company of ideal people under ideal conditions. Of these things you are deprived, because of some little idiosyncracies of which you can rid yourself by self-knowledge.

You are a creative genius and you like to see things done, but you do not succeed in doing useful and profitable things, because you are wasting your vital forces trying to hold down the frightful emotions and appetites which clamour for unattainable gratification. You may be released from these disabilities by self-knowledge.

You are a good father and a generous husband but you are suffering from domestic infelicities and your children disregard your wishes and distress you. Self-knowledge will reveal to you the peculiarities of the members of your family and bring about adjustments which will fill your life and home with harmony and joy forever.

You want to be well in body and in mind, but you are suffering from disease symptoms, not imaginary, for they are rooted in your emotions and imagination and are buried in your subconsciousness, from whence they rise to torment your soul, break down your body and run you distracted. You can gain



your liberation from these things only by self-knowledge and by the re-orientation of the self to reality. You were born to success; you were created to have dominion; you ought to be at the top notch in every respect and there is a place high up in the temple of genius for your name. All the best things of life were intended for you, and you were intended for the best, but you are bartering away your birthright for a price, for which you blush with shame, because of your lack of self-knowledge and self-evaluation.

No one will ever think more highly of you than you think of yourself; self-appreciation is the first step toward success, and self-knowledge is prerequisite to self-appreciation. You know the big things about yourself; your failure is not in them, but it is in the small things, the things you are so ashamed of and that are so painful to you; or it is the things which you consider of such small importance that you have repressed them out of your consciousness, not knowing that it is these small things that constitute the sand in the gudgeon, the explosives in your basement or the leak in your vital reservoir. These must be brought to light, they must be made to yield up the vital forces, which they have been destroying, into consciousness: and this can be done only by self-knowledge.

You have failed of the mastery, because of your inability to grasp detail: your phantasy life has separated you from the practical and you overlook and forget the small essentials to success.

Opportunity is before you. Do not, like timorous mortals, shiver on the brink of a sea of opportunities and fear to launch:



but begin at once an inspection of the craft; so that, by knowledge of yourself and your power and of your destiny, you may launch out into the deep. You cannot afford to be like those of whom the old bards sang:

“But timorous mortals start and shrink  
To cross that narrow sea,  
And linger shivering on the brink  
And fear to launch away.”

If you are afraid to launch out into the open sea, whose shining ports beckon to you, it is because you are divided against yourself. You cannot get yourself together; you are tied up to fears and griefs that draft your energy.

The successful man is the man who knows his resources, who can compass them and direct them, and who is all there on the job all the time.

Human success and efficiency may be reduced to a mathematical equation. Three men of practically equal education and native ability are commercial salesmen. One of them, starting out to work, leaves forty-nine per cent. of his biopsychological energy at home bound up in past fixations and present worries or homesickness; he may take orders from those of his customers who are sixty, seventy-five or even hundred per cent. men, provided they actually need his goods, and cannot get them to equally good advantage from some one else. His salesmanship is reduced to those men who are under fifty-one per cent. on the job. The other one is a seventy-five per cent. man, having only left twenty-five per cent.



of his bio-psychological energy attached to domestic worries. He may sell those of less but can only take orders from those of over that degree of efficiency who happen to be in great need of goods.

The third man goes out leaving none of his forces behind; he is the hundred per cent. man; he will sell all prospective customers who measure up to ninety-nine per cent., and stand an even chance with the one hundred per cent. customers.

Which would you rather be, simply an order taker or a salesman?

You will do well to heed the advice of Henry Ford, who said: "Most men who are laboriously saving a few dollars would do better to invest those few dollars—first in themselves, and then in some useful work. Eventually they would have more to save. Young men ought to invest rather than save. They ought to invest in themselves to increase creative power; after they have taken themselves to the peak of usefulness, then will be time enough to think of laying aside, as a fixed policy, a certain substantial share of income.

"You are not 'saving' when you prevent yourself from becoming more productive. You are really taking away from your ultimate capital; you are reducing the value of one of nature's investments. The principle of use is the true guide. Use is positive, active, life-giving. Use is alive. Use adds to the sum of good."

The following tribute is from the pen of G. H. Miller, one of America's most successful business men, whose rise from



comparative poverty to that of large affairs he attributes wholly to an intelligent application of the methods and principles now given in this lecture course.

"Psychology is the master-science. Parents should know its worth in training of children; business men should anxiously await the time when, through its application they may scale the heights between failure and success, reach the goal of destiny by planting their footsteps upward along the straight and narrow path of distinction, and avoid the downward broad and beaten way to oblivion.

"We should crown every thought and effort with the righteous ambition to tap and use the Unconscious Self, the source of Spiritual power. Through the King's gateway, Self-Control, we may enter the wierd borderland, and in its shadows commune with the unknown in language more subtle than the whispering zephyrs.

"As the tiny subterranean streams thousands of feet beneath the surface of plain and mountain, away from the swish of bird and butterfly wing, the howl of beasts and the jabber of men, in endless circuit onward, murmuring, kissing and singing lullabies to rare and precious metals as it carelessly trickles towards the molten mass; so man, lost in the cosmic urge of tireless research, without a compass feels his way over a trackless sea, and through the wreck and ruin of the millions who have gone before; and with that golden pass key, the psychology of work and faith, brain and brawn, finds a door in every wall, a detour around every obstacle, and from day to day unlocks marvelous chambers resplendent with the price-



less objects of his wonderous search."

Walt Whitman said truly:

"The whole theory of the Universe is directed unerringly to one single individual—namely to you. For none more than you are the present and the past. For none more than you is immortality."

When you awake and find yourself, you may exclaim with him:

"I am the acme of things accomplished, and I am incloser of things to be.

Immense have been the preparations for me,  
Faithful and friendly the arms that have helped me.  
Cycles ferried my cradle, rowing and rowing like cheerful boatmen;

For room to me, stars kept aside in their own rings;  
Now on this spot I stand with my robust soul."

Emerson gave his diagnosis and prescription thus:

"In the great society wide lying around us, a critical analysis would find very few spontaneous actions. It is almost all custom and gross sense. We are students of words; we are shut up in schools and colleges and recitation rooms for ten or fifteen years and come out at last with a bag of wind, a memory of words, and do not know a thing."

"He who knows that power is in his soul, that he is weak only because he has looked for good out of him and elsewhere, and so perceiving; throws himself unhesitatingly on his



thought, instantly rights himself, stands in an erect position, commands his limbs and works miracles."

The whole Cosmic Universe is your treasure house, its dynamic forces are your power, its infinite experience is your judgment, its inexorable laws are your instinct of righteousness, its omniscience is your wisdom and its eternal urge is your conscience. To know yourself in relation to them is to put yourself into harmonious rhythm with and enjoyment of your natural and rightful inheritance, to endow you with the subjective Cosmic instincts and spiritual faculties which enable one to sense, like the migratory bird, the fragrance, the beauty, the harmony, the comfort and the inexhaustible riches of far distant climes. As the seasons of pleasure and pain and of profit and loss are shifted from one realm to another, you may be enabled by these subtle powers of your finer and larger subjective self to seek the one and avoid the other.

You may not know it, nevertheless, naturally and potentially, although latently, you are your very self infinite knowledge, infinite wisdom, infinite power, infinite wealth, infinite truth and infinite goodness, by virtue of your being the offspring of the Infinite and Eternal and Allwise Creator, and an intelligent, living, creative center of the universe. It is now your privilege and obligation to come into a realization of your sublime endowments. Whether or not you do so is not a matter of ability but of will and determination to use your ability towards an ever larger increase.

The difference between man as a failure, and man as a



success is the difference between self-ignorance and self-knowledge:

Bio-Psychology has come to say to you:

"Be not discouraged. No matter how often defeated, you were born to victory. Depend not upon others for your success. Obedience to genius is one's only liberating influence. You are more than human. Persons are organs of supernatural force and super-human genius."

The motive of Bio-Psychology is the extension of man on all sides, till his hands touch the stars, his eyes see through the earth, his ears understand the language of birds and beasts, and his feelings sense the magnetic cosmic currents so that heaven and earth talk to him through his subjective senses, and elevate him to control over his powers and dominion over his world.

"The world stands out on either side,  
No wider than the heart is wide;  
Above the world is stretched the sky,  
No higher than the soul is high.  
The heart can push the sea and land  
Farther away on either hand;  
The soul can split the sky in two,  
And let the face of God shine through."



## CHAPTER I

### BIO-PSYCHOLOGICAL SOURCES AND METHODS

Bio-Psychology is a comprehensive term composed of two words, biology, the science of life, and psychology, the science of mind.

The bio-psychological status of each individual is different at each moment, for enmeshed in the texture of every living organism are the modifying elements impressed by the experience of all preceding generations up to the level of its development and this process goes on forever. The blood and lymph are saturated solutions of vitellin washed from the soil of history which course the arteries and veins and flood the cells and glands with power. The brain is the treasure house of symbol and metaphor charged with the dynamic of ancestral thought. Every individual is a potential genius by inheritance.

The generations that preceded us have given us birth through the labor and pain of their souls; they wrought out upon the anvil of material substances, with the hammer of experience, the factors of genius. The flame of their lives heated their passions to incandescence and fused new elements into their germinal seed to be passed on to their posterity by inheritance. These factors lie cool and latent in us, but when heated by the flame of interest and passion, their dynamic force



drives us irresistibly toward the conquest of the world. Over and above the latent potential and the transforming flame of every individual life, there is a cosmic bio-psycho-dynamic: that is, a living, feeling, thinking power, which constitutes a constant urge pressing upon man for transformation, differentiation and expansion in unique forms of new and finer qualities.

The bio-psycho-dynamic of the cosmos and of history are concentrating the forces of infinity upon you that they may come to consciousness in you through your rationalizing faculties. If you recognize it, it will make you great and powerful, but if you decline to recognize it, it will leave you to flounder in littleness and weakness. An appreciation and understanding of this living, thinking power which is actually present and working in you in so far as you are able and willing to give expression to it, will make you well, strong, wise, creative, prosperous and happy. It will increase your earning power, raise your social standing, enable you to heal others of their hysterias, empower you to interpret history, literature and religion in the light of human life and hope. It will give you a knowledge of the value and power of dreams, and stimulate you to utilize the hidden potentialities within and about you which are able to lift you far above the present human best.

Specialists have busied themselves in the search for the sources of spiritual power; all of them have returned from their metaphysical and philosophical deductions, and from human experience with the unanimous verdict that mind is



supreme; and from this verdict there have come down to us many finely wrought mystical systems clothed in symbols and formula which have appealed mightily to the credulity of the people. Brahmanism, Buddhism, the Yoga philosophy, Theosophy, Christian Science, New Thought, Unity, Applied Psychology, Hypnotism, Suggestion, Auto-Suggestion, Spiritualism and many other systems of philosophy and religion have grown out of the speculations concerning the truth, which still remained wrapped in a mystery because it is impenetrable to deductive speculations.

Bio-psychology approaches the subject by the inductive and analytic process, which brings the hidden mysteries to light and puts an adamant foundation under whatever truth any of these systems of philosophy may contain. It leads to the rationalization of the mystical elements in them, it displaces credulity with reason and gives one a grip upon the sources of health, wisdom and power.

Bio-psychology is an inclusive system. It recognizes all schools of biology and of psychology and all methods of approach to these subjects. It proves its findings as the mathematician proves his problem. It begins with physical facts and physiological senses and it reasons by induction down to metaphysics and on up to metaphor and idea. When it has accumulated a rich store of facts from experience in the world of physics and physiology, it rationalizes them by deduction into metaphysics at one extreme and into personality at the other.

Biology and psychology are very old postulates but are of



most recent scientific development; the study of the laws governing them having been thwarted by a dual or plural philosophy. The body, the life and the mind were considered as separate, as things apart; and so long as this attitude was maintained, little could be known about any. When it was discovered that all of them were but differentiated manifestations of one and the same principle, which is denominated above as Bio-Psycho-Dynamic, great and rapid advances were made in each department of knowledge and in its application to practical life.

Bio-psychology not only draws upon all schools of biology and psychology, but it synthesizes the proven and established principles in each of them into an all comprehensive system of living and thinking. The friendly approach of all schools towards actual living and thinking has made all students collaborators, and each scientist in his turn has made his contribution to the subjects so that every department of knowledge may become organic to the life processes by coordination. The schools of biology, including those of Darwin, Weissman, De Vries, Mendel, Osborn, as well as the various medical schools and universities too numerous to mention, have been working separately but in harmony and the results of their research are used in the development of bio-psychology, which is necessarily somewhat selective and yet universal in its scope, but in no way out of reach of a single mind, which is open to receive the streams of thought pouring out from all of these minds and schools.

The schools of perceptual, of conceptual, of apperceptual,



of physiological, of histological, of Mechanistic, of behavioristic, and of analytic, synthetic, symbolic, metaphoric, and dream psychology, are tributary streams all pouring their rich treasures of experimental facts and speculative theories into the ever increasing volume of bio-psychological currents of thought. So long as each specialized school of biology and of psychology remained in isolation, each claiming to have the whole truth, there was weakness and confusion with but little benefit resulting to the mass of mankind. Even those who recognized some value in each system of thought were impotent to give practical results because their knowledge remained in compartments and to them man was a multiple being composed of a number of separate and distinct parts, mind, body, muscles, nerves, blood and bones, tissue and glands, instinct and intellect.

The first step toward the unification of man was the discovery that the brain and mind are one. The next step was taken when the mind became identified with the whole nervous system. Later it was learned that the whole body, including all its tissues and functions are the organ of mind. In bio-psychology all matter, all organic form, all vital forces and functions, all cosmic forces and all social activities are recognized as one single system of life and thought processes.

The schools of psychology in England, France, Germany, Austria, Switzerland and America have passed through various phases of the subject but some of the students have suffered arrestment and fixation at various stages, so that there are a number of branches in each school. Therefore, there are



a multitude of distinct attitudes assumed by the people in general towards life, mind and the world, due to a confusion of tongues.

First, there are those who are afraid to think and afraid to live; they have no plan of development and no outlook upon the future, being entirely motivated by fear and avoidance. They spend their nights in horrible nightmare and their days in avoiding the things of which they are afraid.

Second, a large percentage of mankind is engaged in following others and imitating their thoughts and actions with no initiative of their own.

Third, many individuals are eking out a bare existence, taking comfort in the fancy that the unexpected may happen miraculously, turning fame and fortune in their favor.

Fourth, there is a considerable number who are very busily engaged in the rounds of sensuous pleasures and are dissipating their lives in a vicious circle of treadmill gratification.

Fifth, some men are not producers but live by their wits, being expert in persuading those who do produce that it would be to their advantage to turn over their earnings to them.

Sixth, many capable men having the pioneer spirit are discoverers of values in whatever line they pursue and Columbus-like, are brave and willing to suffer for the purpose of bringing new worlds to light; they are discoverers.

Lastly, a minority of a still smaller number are creative;



they actually produce genuine values which enrich mankind without loss to anyone.

It is within your choice and power to belong to any one of these classes and it is for the purpose of assisting you to the place of highest creative value that I am giving you this course of lectures. It is with a sense of joy and pride that I look upon the advances made by some of my pupils in the past; some of them restored to health after years of physical and mental agony; some rescued from a sense of inferiority and sent on the way rejoicing in the knowledge and grasp of their powers; some saved from emotional unbalance and suicide and elevated to poise and power; some finding open doors from routine jobs of drudgery to positions of honor and creativeness; others, having their incomes materially increased, have found new comforts, and all of them have increased in efficiency, happiness, health, confidence and creativeness. Their deaf ears have been opened to harmonies of which they were not aware, their blind eyes revel in the appreciation of beauties they had never dreamed of before, their hearts beat in optimism and altruistic love to the magnification of life and to the achievement of successes beyond their most sanguine hope.

These same and many more blessings are your inheritance also, when you have come to yourself and recognized your right of possession. It is useless that I should tell you of the latent forces within you or of the potential values of your mind. You know that you were made to create and exercise dominion. You know that the world lies at your feet, and you also know that the forces of the universe are yours to com-



mand. You have been told these things over and over again and still, you persist in impotency and misery, because you have not learned the laws of life and mind, which is the first step toward dominion over what is, to the end that you may create for yourself riches, honor and happiness.

Men knew the power of the ever present force of gravity long before Newton's day, but they were helpless in its grasp until he learned the law of it. Now by the knowledge of its laws they turn it to beneficent uses.

The power of electricity was recognized for centuries by men as they crouched in fear before its mystical and sporadic manifestations in the clouds, but not until they learned the laws that govern its actions did they lose their fear and dread of it and turn it into motor power, therapeutic measures and aesthetic glories.

At this moment the greatest, the most subtle, the most creative and the most illuminating of all powers are felt even within us and our chief response to them is fear. There is nothing of which one is more afraid than his own mystical nature, mystical and fearful only because its laws are not understood. The moment you become acquainted with the laws of your own life and mind you will be delivered from fear, your creative spirit will rise to its exalted station and your hand will be upon the throttle of the locomotor engine which transforms the Bio-psycho-dynamic of the cosmos into beneficent action and movement here in our world. This is no fancy of a lone deluded mind, but it is a self-evident fact which must sooner or later be consciously recognized by every one, even



as he now faintly feels it stirring within him.

The modern schools of psychology had their beginning with the perceptual psychology of the English scholars, prominent among whom were Locke and Hume; Berkeley of England and Kant of Germany developed the idea of conceptual psychology; Wunt of Germany, Hoffding of Holland, and James of America developed the system of apperceptual and experimental psychology; Moore of England and Watson and Perry of America have been strong advocates of behavioristic psychology; Thompson, Crile, Cannon and Dearborne have emphasized physiological psychology; Frazer and McDougall have advanced the principles of sociological psychology, and Crookes, Wallace, Lodge, Doyle and Klein have given dignity to psychological research in its spiritualistic and mystical phases.

In this course of lectures we shall have to confine ourselves to the findings of the recognized schools of science for the materials with which we shall work, drawing largely from the medical schools and clinical reports, because these are tested by the most careful experimentations on the part of painstaking and honest students and scholars.

A century ago the school of Nancy in France became the most important center of psychological study and experimentation. This school has been the basis of activity for such men as Charcot, Bernheim, Binet, Ribot and Janet, and is today active in the investigation and application of the science. This school worked upon the theory that: first, the body is controlled by mind; second, the mind is controlled by suggestion;



third, suggestion is made effectual by hypnotism. The power and value of suggestion have been fully demonstrated; but at the end of a century of investigation and experimentation the conclusion has been reached that the principle of auto-suggestion is basic in this system; by this is meant, the conviction of the conscious mind of the individual may be impressed upon the subjective mind and exercise control over one's bodily functions and actions and also over his conscious thinking.

It has been discovered that auto-suggestions are most readily taken into the subconscious, when one is in a relaxed and passive state and that the most effectual consciously directed auto-suggestions are those which one makes to himself just as he is falling asleep or awaking from slumber in what is known as the hypnogogic state through which all pass on going to sleep.

After many and varied forms of suggestion both the positive and the negative have been tested by the experts of this system, and Emil Coue is a recent product of this school. He recommends that only positive suggestions be used, and he has given out the following formula as a most effectual, and as a most generally applicable one, to be used as a tonic prescription: "Day by day I am growing better in every respect." This formula should be repeated over many times just on going to sleep and upon waking without discussing its merits with one's self and without impatience as to the time necessary to procure obvious results, for impatience causes strain and discussion causes inward conflict.

The analogy to the principle is found in the instinct of the



bee. Just as a swarm of bees is in a state of distressing confusion without a queen but becomes unified, calm and composed when a queen bee is thrust into their midst: so the thousands of distracting and distressing thoughts that are perpetually flying in confusion in the fore consciousness of the individual are unified into calm and harmonious action upon the thrusting of a queen bee of constructive thought into their midst by auto-suggestion. The bees of fear, anxiety, worry and discontent which have been wasting the vital energy by beating against the threshold of consciousness for recognition are now federated about the idea of making honey and they begin to co-operate in constructive work, the hypertensions of the individual constitution are relaxed, the facial lines of suffering and misery are displaced by calm and restful smiles, the lack of lustre of the anxious eyes is turned into brightness and the pallor of the cheek takes on a rosy hue, and the whole personality gains strength and happiness by the harmonious unity and co-operation of all the thoughts and emotions. This is why good suggestions which sink into subconsciousness make people well, prosperous and alive, while bad suggestions tend to cause ill health, adversity and death.

In the early history of the French schools of psychology, many experiments were made with hysterical cases under hypnosis and it was discovered that many diseases, even hysterical paralysis, may be produced by suggestion, especially under hypnosis; and that in like manner such cases may be cured. A distinct advance was made in the science when Janet cured a complicated case of hysteria by hypnotizing and taking a girl



back by introversion to the time when the shock that caused it was received, and by then suggesting to her, while under hypnosis, that the shock was harmless. The girl entered the hospital at nineteen, suffering from periodic convulsions and deliria, outcries of terror, blindness in one eye, vomiting of blood accompanied by muscular contractions. He hypnotized her and carried her back to her sixteenth year, where she recalled seeing an old woman killed by falling from a stairway; he explained to her that the woman was not killed but that she only stumbled; from that time she was cured of her cries of terror.

Placing her under hypnosis at another time, he took her back to the age of thirteen; she told of her shame and distress due to the first sign of adolescence which frightened her, filled her with disgust and set her to acts of repression and concealment; he explained to her nature's laws governing female life and convinced her that the thing which she was frightened about was something to be rejoiced over rather than frightened, that it was divine creative energy coming to life in her and from that instant her convulsions ceased.

Under a third hypnosis she was taken back to her sixth year of age; she described how at this age she was forced to sleep with a scrofulytic child who had a very sore eye; he told her that the child was now well and beautiful; at this point she was cured of blindness in her eye, and feeling was restored to that side of her face.

This case convinced Jenet and his associates that it is necessary for one, who has become abnormal through fear or



shock, to return to that period, to live the experience over again and to rationalize the whole situation if he or she would be free from the troublesome symptoms arising from it.

In 1880 Breuer and Freud discovered that by free association of ideas under hypnosis, one may be led to live over again his past experiences; these he may be caused to remember upon awaking so as to relate them to consciousness, and then by talking them out he may find relief. This gave rise to the principle known today as mental catharsis. The theory is, that impressive but forgotten scenes in one's past life produce hysterical symptoms, that these symptoms are the result of abnormal use of undischarged sums of excitement, and that when one is led by free association under hypnosis to reproduce these symptoms, the catharsis takes place upon reviewing them after awaking.

Breuer and Freud came to the conclusion, after thirteen years of experimentation, that hysterical patients are suffering from reminiscences whose energy has been converted from psychic to physiological symptoms, and that the cure is effected by bringing the reminiscences, accompanied by their suitable excitement, into cognition and then allowing them to fade normally out of consciousness.

The pent-up affect is thus brought to consciousness by association of ideas and abreacted; i.e., they are lived through again and talked out; and this process of elimination is called catharsis. In 1895 these men published a thesis entitled "Studies in Hysteria," in which they state the following conclusions:



1st, Hysterical symptoms express symbolic ideas which lie below consciousness.

2nd, These ideas were once conscious but were repressed because they were painful to the individual.

3rd, Some parts of repressed idea occasionally break out in consciousness, while other parts remain under repression.

4th, All hysteria rests on repressions.

5th, The content of repressed idea is of a sexual nature.

6th, Analogous present causes must be present to produce the symptoms of repressed energy.

7th, Hypnosis can be dispensed with in treatment.

8th, Resistance to free associations must be overcome in analysis.

9th, Impressions from earliest childhood, called previous analogous experience, must be considered as very important.

10th, Dreams reveal the repressions in symbol.

11th, By transference the patients come to desire to do to the analyst what they desired to do to the one involved in the former similar experience.

12th, Treatment consists in placing the patient in a comfortable position and in having him speak out what comes into his mind, in the presence of the analyst, however foolish or irrelevant it may seem.



The school of Nancy has incorporated into its theories the findings of the analytic school, but still holds the principle of hypnotism and auto-suggestion, and is represented in America by Morton Prince, Boris Sidis and others. The school of Salpêtrière holds to the original findings of the Nancy school and has added the principle of the strengthening of the will by lectures and exhortation; its American representatives are Dubois, Sadler, Walsh and others. Freud established his school of psycho-analysis in Vienna. His discovery that abnormal use of sex energy is the cause of hysteria, that repression is the main pillar of psycho-analysis, that resistance must be overcome, that transference must be accomplished, that there is sexuality in children, and that dreams reveal the unconscious desires, proved shocking to the people and set the more prudish individuals to a severe criticizing of the whole science.

Such general opposition filled some people with the germs of onto-phobia (fear of facts) and even learned men repudiated and denounced psycho-analysis without taking the pains to investigate it.

It is a matter of common knowledge among the practitioners of medicine that when there is a matrimonial mating of a sexually potent and fervent individual with one who is frigid or impotent in sex, hysterical symptoms always result. When this knowledge came to the young physician Freud from his more experienced contemporaries, he was shocked by their flippant remarks and came near turning from his profession, so very averse was he to discussing the subject of sex. Yet it was



the impatient jest on the part of the doctors, that carnal gratification of unsatisfied sexual desires would cure the hysteria, which shocked Freud into a serious consideration of the subject of repressions in general and led to the finding of the truthfulness of what they had implied in the form of a jest; this discovery in turn shocked many of the doctors into a denunciation of Freud's theory because of their fear of public sentiment.

It was in this dark hour that Freud turned to the ministers and teachers for assistance in the application of his principle to human life. Pfister, being both a preacher and a teacher of great ability and unhampered by prejudice, wrote the first book for this class of students on "The Psycho-analytic Method." He was one of the first to discover that the impressions of early childhood control the later development of the individual even to the peculiarity of style in dress, choice of vocation, selection of a life mate, and in all most vital things.

Adler made a splendid contribution to psycho-analysis in his presentation of psychopathology as based upon a neurotic constitution. Jung enlarged the principle by the addition of synthetic psychology and Kempf and other American authors carried the principle still further in its application to glandular and segmental hypo and hyper-tensions.

Now, the leading scientists in the field of medicine and psychology all over the world are coming to recognize its value, not only as a therapeutic measure but also for its interpretative usefulness. Thus, what was once a matter of jest and vulgar



insinuation led to the discovery of a far-reaching principle and the law of its application; instead of the prescription which the doctors knew and discussed with each other, but dared not prescribe to the patient for moral and social reasons, we have come to the knowledge of the principle of elevation and sublimation by which repressed energies and materials may be transmuted into spiritual powers.

In America, Brill, Coriat, White, Ranks, Sachs, Jelliffe and Kempf have made many valuable contributions to this school. Along with the development of hypnotic analytic and synthetic psychology, as based on past experiences and future hopes expressed in dream and day dreams, symbol and metaphor, there have been others working in the lines of physiological and behavioristic psychology. Crile, Cannon, Paten, Berman, Watson, Perry and a large number of other profound scholars are working on these lines.

Bio-psychology makes use of all these methods of investigation for the purpose of separating the mental processes into their constituent elements, tracing them back to their causes, eliminating the evil and illogical in them and reforming the good into a synthetic and organic unity with life itself.

Bio-psychology demands the greatest amount of knowledge and the highest moral standards. It allows no contradiction of man's finest spiritual nature. It stands for absolute honesty, unadulterated purity, and unalterable high mindedness. It enriches the life of the individual by the expurgation of evil, the purification of motive, the conservation of values, the elimination of waste and the exercise of creative power.



Just as the sunshine makes manifest and at the same time purifies the disease breeding cesspools by its light and warmth, so bio-psychology makes manifest all that is in human experiences and at the same time purifies and empowers life by the rationalization of the facts under the light of intelligence and the warmth of love.

Its mission is to salvage humanity. It saves countless numbers of individuals who are down and out, worthless and criminal, who bring only grief and heartaches to others and who are helpless because of their neurotic condition.

Bio-psychology saves the enormous loss of love for one's fellows, the immeasurable loss of power for work, and the unmentionable perversions of the moral nature which are unknowingly suffered by the individuals as a result of unfavorable childhood, false education, and forgotten shocking experiences. It not only saves virtues and culture for man but it changes men themselves into healthy, agreeable and useful personalities who are the glory of human existence and the justification of all things.

All men and women realize that they are living below their possible best and are suspicious that their deficiency is due to their failure to understand themselves or to utilize their own rich endowments. But the great trouble with this generation lies in the failure of the individuals to relate themselves to the wealth of already discovered facts; their lives are fragmentary and full of conflicts because they are torn assunder by diverse interests.

We are not lacking in factual knowledge but our distress



is due to the unrelatedness of the things we know and our treatment of things as isolated from life and mind. We are living in an age of specialized research. There is no end to the books and libraries filled with its knowledge of single facts. In no age has the light of factual knowledge ever approximated that of the present time. But what we know is so highly specialized and is bound in so many separate volumes and in so many separate compartments of the brain, that the specialized facts are in isolation one from another and from life itself; for this reason, our very achievements in knowing become our undoing.

To know isolated facts is necessary and the highest specialized thinking is essential to progress, but fragmentary thinking on fragments of knowledge is distracting. It is well to know the alphabet but to profit by that knowledge, one must know the letters in relation. It is better to know three letters of any alphabet in relation than to know the whole Chinese alphabet in isolation. The discrete is necessary to the concrete and the concrete is necessary to life. The knowledge of the materials in an electric arc has been common property of the minds of men for ages, but not until the knowledge of the materials was brought together in relation and in form through mind did the arc appear with its flame of light. There could never have been any light, heat or power from electricity until the mind of man had gained the knowledge of facts, had related those facts to each other, and had related the form of related facts to electricity itself. The same is true of life. And just as unrelated or wrongly related facts, when forced upon electricity,



result in the repression of the current, the dissipation of the power, or the disintegration of the form; so facts in isolation or wrongly related, when pressed upon life, repress it, dissipate it, or else life itself disintegrates in form.

Bio-psychology undertakes to relate every thing into form and system and all to life itself. It tries to avoid the repression of life with unrelated facts or its dissipation through unrelated forms; and it seeks to make it unnecessary for life to find free expression by destroying the integrating forms into which it is being forced.

Bio-psychology, instead of repressing or dissipating life by loading it with unnecessary burdens or by trying to force it into illogical and strained relations, would conserve, enrich and empower it by bringing facts into harmonious relations with it.

Our present system of life and thought is a prodigal dissipation of bio-psychological energy. As one grows older he feels his strength going until at last he is in weakness and senility at a premature age. This order may be reversed so that life shall be ever on the increase, ever enriched and empowered as the years come and go; until death itself shall be but a leap of the Spirit to higher realms only because it has become so mighty that it is not possible for the present form of matter to hold it and give it expression.

Bio-psychology relates everything to life as the center and draws all wealth and power into it rather than to impress life upon everything until it is exhausted in isolated fragments.



Wherever bio-psychology finds a concrete object which is not properly related to life, it analyzes it into its discrete elements and resynthesizes it into a new form of concretion in harmony with its nature.

Bio-psychology places an arch over all the activities of life and mind; it spans the millions of years of history between the first throb of incipient life on earth to the ultimate goal conceivable by human imagination; and it ramifies in its reaches every subject to which life has in the past or may in the future relate itself.





