

Practical Psychology

*A Course of Lessons disclosing the Secret
of Health, Efficiency, Happiness
and Achievement*

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COURSE IN HUMAN EFFICIENCY, HEALTH, HAPPINESS AND ACHIEVEMENT

BY DR. HENRY KNIGHT MILLER

LESSON ELEVEN.

CHILD PSYCHOLOGY.

It is of fundamental importance as we come to study the child to understand that the child is not a diminutive adult and therefore amenable to the same rules and in possession of the same consciousness as the mature person. The child is a child and has a psychology all its own. It must be studied as such and an effort made to sympathetically understand its peculiar type of consciousness and the character of its mental processes and emotional reactions.

Were it not tragic it would be amusing to hear some doting mother or grandma

exhort a little savage of twelve to “be a nice little gentleman.” If that boy is a real boy he could not be “a little gentleman” if he wanted to—and he does not want to! It is his place to be what he is—a boy, and our duty is to accept and understand him as such.

Various Stages of Child Development:

The child in its unfolding consciousness passes through every stage of racial history. This is the key to a proper understanding of the child. If we can see the child not as a very imperfect imitation of father or mother, but as a product of social evolution, at the various stages of his growth reënacting the history of his primitive ancestors, we will have infinitely more patience with his otherwise inexplicable behaviour.

History of Man:

Whether you accept the theory of man's ascent from lower forms of life, or adhere to a literal interpretation of Genesis, you must understand that prim-

itive man was a gorilla-like being, more beast than man, who lived a crude, hard life, dwelling in caves, at war with all other forms of life, and interested apparently in but one thing—a blind instinct to preserve his own life in the brutal, selfish struggle to survive.

A slightly advanced stage shows man less of an individualist, establishing some social structure for mutual protection, but still a savage, cruel, blood thirsty, rebellious of personal restraint. The principle laws were desire and strength. What he wanted he had if he was strong enough to get it.

For seemingly innumerable millenniums man was a wandering nomad, without property or fixed interests. Then with the discovery of agriculture he settled down. The land he tilled he claimed as his or his tribes.' He built rude homes, domesticated animals and acquired other bits of property.

Then followed the more marked development of the gregarious instinct. Man ceased to be an individualist or a

wandering savage. His social interest, at first limited to his family, grew with the expansion of tribes and nations.

At first, in the relation of man with his mate there was evidently little or no romantic love. His union was either temporary or marriage was communal. If it was permanent and monogamous the woman was the mere property of the man, sort of between slave and domesticated beast of burden. Then slowly evolved the epoch of romantic love. The male wooed his mate with tender and passionate songs of love.

Then was born the philosophic spirit. Where first man just accepted the universe with no thought as to its meaning or mysteries, now about the tribal campfires he weaved his legends of Gods, angels, demons, witches, fairies, creation, floods, miraculous visitations, hymns of adoration, epics of war and adventure.

Finally the interests of man became exocentric in place of egocentric. He dreamed of service, brotherhood and al-

truism and established ethical principles and ideals.

Egoistic Period:

Now the child relives each stage of this measured ascent from savagery to civilization. The infant is utterly egoistic. Its interest begins and ends in itself, personal pleasure and pain, comfort or discomfort are its only mental criteria. The mother who fondly imagines her baby loves her is enjoying a false hope. The baby loves only itself. The mother is a mere means of ministering to its comfort. "Me wants this," "Me wants that" are its first thoughts and among its first original words.

Now this is perfectly normal and natural. The infant is reliving the egoistic stage of human life in its infancy. The only tragedy is when one fails to outgrow this period. There are all too many adults who remain in this infantile stage of purely egoistic interest. Their only interest in life is self. Anything apart from self bores them to distrac-

tion. They are thirty, forty or fifty year old babies.

The Savage:

The child—especially the boy—merges from this infantile state into the consciousness of the savage. His interests are still largely egoistic but he grows oppressive, delights in inflicting pain, fights against restraint, wallows in dirt, engages in fist fights, breaks windows, ties tin cans to the dog's tail and throws snow-balls at the preacher.

All this is to be expected. Accept it as a normal stage in the child's growth. Guide the young "savage" more by suggestion, tactful reason, and strategic shifting of attention, than by brute force. Force brutalizes and exaggerates the savage propensities. And why beat them for acting according to racial instinct and type. Rather guide them out to the next and higher planes.

The Gang:

In the early reënacting of the con-

sciousness of the savage, the child is interested primarily in the immediate family. This is true to type. Its love life having evolved out of the narcissistic stage of self love has broadened out to include the mother, father and members of the family group.

In the later half of this period the interest extends to others of the same sex and age. So far as the opposite sex is concerned this is a period of sex antagonism. To the boy, girls are weak, insipid, tattling things too fragile and tearful to deserve attention. To the girl the boys are "horrid things," rough, unkempt and unlovely. The love life is (innocently for the most part) homosexual.

But the gregarious instinct finds expression in the gang, especially with the boy. The interest in home, school, church and all else becomes secondary to the exploits of the gang. The good opinion of parents and teachers is of only nominal importance so long as is won the approval of the gang.

This period serves a useful purpose. The consciousness is broadened from narrow and selfish boundaries and the bases for social sense and solidarity is laid. Do not fight the ganging instinct, but direct it. The boy scouts, girl scouts and kindred organizations are ideal efforts to give constructive expression to this phase of the growing child's consciousness.

The Acquisitive Stage:

This corresponds to the period when man began to acquire personal property. It is the period when the girl delights in possessing dolls, ribbons, doll houses, furniture, toys, etc. The boy comes home with his pockets bulging full of marbles, tops, stones, acorns, nails, buttons, and an innumerable array of other objects worthless to all but the possessor but of sacred value to him. Do not ridicule these things and call them "junk." That is a terrible insult to the happy possessor. They are the first things he has acquired. Encourage him to acquire

other and more useful objects and help guide his activities along socially acceptable lines. This is a normal stage of development but again one must not stop here. Some acquire an accumulation fixation. Their whole life is an inordinate struggle to get, save and accumulate. Wise direction of the child to other and firmer interest will relegate this instinct to its proper and proportionate place in life.

Period of Phantasy:

There follows the epoch of phantasy and imaginative development. The boy lives in a world of indians, cow boys, pirates, soldiers and fighters. This is the real life to him. All else is tame and diluted in comparison. The unreal seems real. He tells great tales and is accused of falsehood when as a matter of fact the things he relates are quite truthful to him. They seem to have happened.

The girl dreams of fairies, castles, prince charmings and creates a world of

vivid illusion more alluring than the drab world of objective reality. This is an important period in the evolution of genius. Imagination plays an important part in all great success. It is a prerequisite of all great invention, construction, industry, art, literature, music and drama. Do not seek to dry up the fountains of imagination but guide it deftly. Children must be made to see for themselves the difference between reality and phantasy so they will not develop a neurosis in later life attempts to evade the hardness of life as it is in the neurotic flight from reality.

Romantic Love:

Likewise the period of romantic love has its important and proportionate place. It should be encouraged not warped and repressed, lest the love life turned to unnatural inversion or perversion, burn itself up in autoerotic, homosexual and other negative channels.

The first discovery upon the part of the 16 year old boy and 14 year old girl

of vital interest in the opposite sex is often jeered at by their elders as "puppy love." Sometimes the entire subsequent love life of the child is ruined by these ignorant taunts and ridicule. The love of children in life's springtime is the sweetest, purest, most natural, unselfish and uncalculating love life ever knows. Let no unwise cynic of maturer years, disillusionized by their own imperfect love experience, touch with impious hands this holy of holies of the child lovers. Let us rather seek to carry over something of the vigor, romance and unsullied sweetness of their simple, beautiful affection into our less lovely passions of later years.

Altruism:

At 19 the normal boy is an incorrigible idealist and the girl's interest likewise becomes exocentric. The ideal of heroic service and self sacrifice looms large. This is the age that fights the world's battles. This is the age of decision for priesthood, ministry, social service, serv-

ing professions and other unselfish careers. It corresponds to the highest evolution of racial consciousness in our ancestry and answers the call of the Great Servant who said "I am among you as one who serves" and who instituted a new piety—the cup of cold water in His name!

Guiding Principles:

1. Never repress a child at any of the foregoing stages of development. Each epoch is a normal expression in its unfolding cycle of life. Repression never cures but always aggravates. It is the basic cause of every neurotic complex. Rationalize, redirect, but never repress.

2. Let the child see the reason for every command. They respond readily to every appeal to reason, justice and necessity but vehemently repudiate every apparent injustice and inconsistency.

3. Do not bully a child, compelling him to do your will simply because you are larger and can beat him if he disobeys.

This is the rule of mere brute force, the law of the jungle, unmitigated tyranny and unworthy of mature and reasoning parents.

4. Appreciate the power of suggestion. The child is functioning largely in the subconscious. The impressions which will determine its subsequent life are being stored up. Never say a single word to a child which you are not perfectly willing to have become a permanent part of his consciousness. Avoid all negative suggestions. Use constant constructive suggestions.

5. Never scare a child by threats. "Look out or the boogy man will get you." "Be good or the rag picker will put you in his bag and carry you away." "Do what I say or I'll beat you within an inch of your life." "If you don't behave you will go to Hell and burn for millions of years." These damnable, destructive, fear suggestions have done more to warp, cripple and curse human life than all other factors combined. Character is never matured through

fear, only through reason. Hundreds of criminals, derelicts, failures and paupers with whom I have talked attribute their ruin to "fear complexes" fastened upon them by their parents, ignorant of psychology, teachers of the old school and irrational adherents of the devastating errors of the more unintelligent forms of religious propaganda.

Better scar the child's face forever with a branding iron than scar its soul with the degrading and ruinous poison of fear.

6. Never "break a child's will." You had just as well break its back. Thank the powers that be that your child has a will and therefore some hope for the future. Direct it, guide it, but do not seek to break it. This is one of his most priceless possessions. He will amount to nothing in life without it. To break it is to send him into life's battle unarmed, doomed to defeat.

7. Appreciate the fact that the child is a great imitator. They love to act out in the realm of phantasy the drama of life

as they see it. Give them, therefore, the best possible material by living a reason controlled life, free from negative emotion of anger, fear, worry, jealousy and envy.

8. Seek to overcome bad habits in the child through redirection of attention and replacing the negative with constructive habits. Do not emphasize the badness of negative habits but show the desirability of the good habit with which you would replace the bad. You can do much with sleep suggestion in this field. While the child is asleep suggest quietly that he will do the desirable things and his negative habits will seem undesirable to him and therefore be broken.

9. Never discuss sickness, weakness, poverty or any other limited or negative conditions. The child who is constantly reminded that he is not as strong as other boys, has a bad heart, his father died of some harrowing disease, is being encouraged by his mother to grow up weak, neurotic and sickly. Let him get out and rough it, play, wrestle, fight

and toughen up. Plenty of exercise, fresh air, wholesome food and an untroubled mind will largely overcome any physical handicaps.

10. Make a chum and confident of your child. Talk to him constructively about life's problems and mysteries. Never shame him for a natural curiosity concerning his origin and the meaning of life's functions. Let him think of sex as a normal and beautiful culmination of life's progressive evolution, the seal and consecration of his future life union.

LESSON TWELVE.

SUCCESS.

What Is Success:

There are almost as many different theories as to what comprises success as there are individuals. After all, success is a relative thing. What would mean success to one is failure to another. The curse of false estimate is nowhere more evident than here. The masses mistake the transitory and effervescent for the abiding and permanent. Mere means to the end are persistently mistaken for the end itself. Tinsel is taken for gold. The superficial obscures the real.

The mere possession of money does not mean successful life, yet the picture which the word success conjures up to the average person is money. There are thousands of people with vast material wealth who are pitiable failures, over-rated derelicts who encumber the earth. They are neurotic, lonely, despondent. Any miser can have money, but no

miser ever achieved any worthwhile success.

Money is a means to success, if rightly used. Its possession is not to be despised. It represents power and generally indicates alertness along some particular line. Its possession and wise use may greatly facilitate the quest for happiness and success, but it is a means to that end, not an end in itself.

Neither is fame synonymous with success. Many people spend their entire lives in an agonizing struggle to gain public recognition, only to find amid the "huzzas" of the rabble no sense of satisfaction or success. Fame is an illusive thing;—here to-day, gone to-morrow. The fickle, shallow mob raises its heroes to the pinnacle of approval to-day and hurls them into oblivion to-morrow, at the slightest whim; cheers to-day,—hisses to-morrow; utter forgetfulness in a few months;—this is the tragic experience of nearly all who bask for brief moments in the sunlight of popular esteem.

Wellington, the hero of Waterloo, preserved to his dying day his helmet, crushed in by stones thrown by infuriated mobs in London, shortly after his frenzied welcome as the conqueror of Napoleon and saviour of civilization. Alexander the Great's body lay for thirty days after death with none to render a decent burial. Julius Cæsar ruled the world one day and was stricken down by ungrateful friends the next. Our own Admiral Dewey was accorded such welcome as never an American had received, and in six months was relegated to the discard by his fickle, sensation-loving compatriots. The soldier heroes who fought in France and turned the tide of the great war, welcomed home with ostentatious parades, were scorned, neglected and robbed before the sound of brass bands and whistles had ceased to reverberate through the land.

There is but one satisfactory standard of success. That is the development of a full orbéd, harmonious personality in which power is exemplified, poise en-

shrined, sympathy evident, love supreme, and happiness possessed.

Such success is rare, but its possession is a revelation to those who attain and those who behold. It creates a super race of Godlike men. They dignify human life. They pitch the tents of the race on loftier altitudes. Their very presence is a benediction. Their torch turns all to music, laughter, sunshine and gold. They are the saviours of the world, the advance guard that lead us on in our quest for the good, fronteersmen on the far flung horizon of hope, benefactors whom to the struggling masses are as the shadow of a great rock in a weary land.

How to Attain Success:

This success, which enobles and exalts life depends upon certain principles, several of which have already been set forth in this course. Even these however, will bear recapitulation.

1. The physical basis must not be overlooked. Someone mistakenly iden-

tified success as an over-plus of health, a manifestation of surging red blood corpuscles and good digestion. This is hardly true, as all will agree who think of not a few specimens of utter nonentities we have known who were in perfect health. Nevertheless, given the other essentials of success, the man with a splendid body and perfect health will more readily achieve the goal.

Therefore carefully observe the laws of health on the physical and mental planes. Use the entire lung capacity in purposive, conscious breathing. Be scrupulously careful to secure perfect elimination of bodily wastes. Observe the principles of harmonized diet. Exercise every day with the will to evolve a perfect body. Learn to relax and save the body from devastating strain of tension. Then observe the laws of health on the mental plane. Think health in place of sickness. Control the negative emotions of fear, worry, depression, anger,—and health will almost certainly reward your efforts.

2. The second essential for success is to think correctly and in harmony with the law of reason. Learn to think straight instead of emotionally in circles. Rationalize your subjective life but do not become morbidly introspective. Let your interests be exocentric instead of egocentric. Use the inductive method of thinking, reasoning from the known to the unknown on a basis of the facts, not assuming things or accepting gratuitous assumptions, and reasoning from these deductively to utterly unjustified conclusions.

3. Control the negative emotions. Never let them control you. Success is for the man alone who is master of himself. Those who give way to fear, worry, depression, anger, jealousy, are not masters but slaves. Rationalize your emotional life. Shift your attention to constructive interests. Get a sense of perspective and a sense of humor. Redirect your energies. Replace negative with positive emotions. Be supreme in your own subjective

world. Set your own emotional house in order.

4. Develop your power of observation. See that which the other fellow fails to perceive. Fill your subconscious with a wealth of sense perceptions of form, color, sound, motion. Live in a large, rich world of observation. Study things in detail, buildings, trees, flowers, mountains, oceans, rivers, people, animals and all else. A careful study of the most common leaf, flower, or stone by the way-side will reward you. Perception is the basis of all successful achievement in invention, industry, arts or letters.

5. The imagination plays a prominent part in the achievement of success. Develop your imaginative faculty by persistent practice. Close your eyes and form exact mental pictures. See things in new relations. Imagination differentiates man from the beast, and the life of dull, drab mediocrity from that of creative, aspiring achievement. It is also the soul of sympathy and service. You must be able to imagine yourself in the

other fellow's place to adequately sympathize with or serve him.

6. Success depends also upon the joyful exercise of creative effort. He who would succeed, must find a positive satisfaction in his work.

“This is the gospel of labor
Ring it ye bells of the kirk,
Heaven is blest with perfect rest,
But the blessing of earth is work.”

To do each day's task as if it were our masterpiece makes the humblest task an evangel and the most commonplace duty an anthem. Put imagination and enthusiasm into your work. Find your deepest pleasure in creative activity. Be among the doers, the architect and builders of the unborn to-morrow. Do not be afraid to originate. Slaves perform their task unthinkingly as millions before them have done. The great souls find easier, quicker and more effective ways of doing things. They blaze new trails and inaugurate new regimes.

7. While performing well the daily task the successful man keeps his eye on a goal. Those who have made history have dreamed while they worked. See yourself doing the big thing that you really want to do. Let each commonplace task faithfully be but a preparation for your life's real objective. Keep your eye on the summit. Tie your vision glorious to a constant star.

8. Utilize your subconscious powers. The springs of success are within. Those who speak of the "slumbering genius within" are not altogether dwelling in phantasy. Wilfrid Lay, the celebrated psychologist, asserts that in the subconscious we are essentially alike. The genius differs from the failure largely in that he has perhaps through chance broken through to the subconscious resources of power.

9. Render a service if you would succeed. This is the supreme law of life. Be among the great servers, the benefactors. It is the only path to lasting success. "Give, and it shall be given

unto you.” Make society your debtor and you may find your place among the immortals. The selfish never succeed. Build a supreme selfhood in order that you may serve your fellows more largely. Do not look for return,—you need not look,—it will come. The law of compensation will see to it. Be a spendthrift of devoted and sympathetic service to your fellows. Make life richer, sweeter and happier for some. Each morn go forth to feed the hungry, to cheer the desolate, to stimulate the discouraged, to shelter some from life’s fierce storms. This is the law of service and this is the path to success.

PSYCHOLOGY OF SALESMANSHIP.

It is not our purpose here to give an exhaustive analysis of the art of salesmanship, but to set forth the fundamental principles which make for success. In a sense we are all salesmen. We are selling commodities, ability, ideas, personality all the time. The essentials are herein set forth.

1. Sincerity. This is the foundation. Without this rare but basic element, all that follows will be insecure. Emerson once said "What you are speaks so loud, I cannot hear what you say." One of the prophets said "The show of their countenance maketh them known." A man's real self rings out in his voice, peers out through his eyes, and stamps itself upon his face, bearing, attitude and all that he does and says. Value sincerity. You may not conform to the ideas of others, but whatever set principles you select as your invisible code, be true to them, believe in them and exemplify them.

2. Believe in yourself. We have to sell ourselves before we can sell commodities. If we do not believe in ourselves, how can we expect others to believe in us? A reasonable amount of self confidence is an utter necessity. Eliminate every vestige of the inferiority complex. Consider yourself as good as anyone else and look the world unflinchingly in the face. Sincerity makes

you the fellow of all. When you stand before a prospect, think "I'm just as good as you are and have a perfect right to offer you this business opportunity." As soon as you become apologetic either in your inner consciousness or outer demeanor, you are lost.

3. Believe in your goods. Convince yourself that what you are selling is the finest product of the kind. Believe in it. Love it. Sell yourself first;—then it will be easier to sell the other person.

4. Enthusiasm. Nothing so clearly distinguishes the master salesman as enthusiasm. When a man is so enthusiastic that his face lights up, his eyes shine, and his voice is vibrant, he compels attention and his words carry conviction. Learn to talk with your face. The man who never changes expression seldom amounts to much. He whose face so registers his thoughts that a deaf person would be drawn to him intensifies his impact manifold. A baseball game minus the enthusiasm would be a dead affair. Likewise a political rally, a stag

banquet or a church service. The stove salesman who became so enthusiastic he jumped right up on the stove pouring out floods of praise of its merits, sold more stoves than any other salesman in that line.

5. Service. Make "service above self" your watchword. Refuse to make a sale unless it will serve the other fellow's interest as well as your own. You will lose nothing in the long run. This is the only ultimate justification for any business transaction. By developing the exocentric interest, not merely grasping, not trying merely to get, but to give, we actually get more. "He who loseth his life shall find it."

6. Interest. The law of the mind is that attention follows interest. You cannot sell unless you gain attention. Your command over the other fellow's attention depends on gaining his interest. Strive to locate his point of interest and use this as a point of contact. However altruistic, every man is interested in himself. Show how this is going to ben-

efit him. If you are selling insurance and cannot interest a man in leaving his family provided for, try him on a twenty-year endowment policy that will take care of him in his own old age.

7. Imagination. Appeal to your prospect's imagination. Try to make him see the article in his possession. If it is an automobile, have him take it out and drive it. If a piano, give him a paper pattern that he can lay down in his parlor to see how it fits. His imagination will see the piano there and the sale is made.

8. Suggestion. Remember the law of the subconscious is suggestion, and the subconscious is nine-tenths of our mentality. You must sell the client's subconscious as well as the conscious. Offer direct, clear cut suggestions that will make an impression, that will bring favorable consideration of your proposition.

9. Practice constructive autosuggestion. Tell yourself you are going to present your case clearly and with con-

viction that you will succeed. Now you may not, but your chances are infinitely better if you think you will succeed than if you go in expecting defeat. Nerve yourself on with "I can succeed and I shall."

HAPPINESS, THE GOAL OF LIFE.

The adherents of the Utilitarian school of ethics weigh all conduct in terms of its capacity to yield happiness for all concerned. That is judged right which produces more happiness than pain. The summum bonum or highest good of life is declared to be happiness.

The utilitarian is largely right. What is life without happiness and what satisfaction is there to the struggle of life if we do not gain happiness. The older religionists abandoned hope of happiness in this life, pictured this world as a "vale of tears" and dreamed of happiness in the life which is to come.

But the supreme Teacher of both religion and philosophy said "I am come that ye might have life and have it more

abundantly." We can and should be happy.

There is an essential difference between pleasure and happiness. Pleasure is temporary, transient, effervescent. We have it to-day. It is gone to-morrow. We spend weeks, months or years in a feverish quest for it only to find no satisfaction or content in its possession. The prize we so greedily longed for turns to dust and ashes at our touch.

Happiness is the goal for which pleasure is but a possible pathway. Pleasure at best is but a means to the end. Happiness is the end in view. The professional pleasure seekers are never happy, because they are in a blind alley from which there seems no escape. Happiness is a state of mind. Happiness is in giving, not in getting.

Buddha spent his life in an effort to discover the cause of unhappiness in the world. He renounced his regal estate as a prince of India's most powerful state and went forth, clothed as a beggar, to study life. He returned years

later with the conviction that the curse of life was desire. Our own Bible warns us not to covet that which belongs to others, to be content, to seek first the Kingdom (an inner state of harmony and tranquility).

Now the followers of Buddha carried his doctrine to extreme and used it to stifle all ambition so that his religion has been a negative and retarding factor. Some Christians have made the same mistake. Our lesson is to desire personal betterment for the sake of rendering a larger service not for the mere sake of getting. Happiness is not in getting. The miser is always miserable. The grub worm consciousness never produces happiness. We are all cry-babies, wanting what we cannot have and wailing because of those things denied us. Let us have a wholesome desire for self improvement, but not a mania for the possession of that which never satisfies. We must rationalize and spiritualize our wants.

The ancient philosophy of Stoicism

has an important message as touching Happiness. The main tenet of the stoic was the maintenance of inner calm regardless of events. It is not what happens, but our reaction to what happens that makes for happiness or unhappiness. The Stoic sat unmoved while the heavens crashed about him, tranquil and content in the citadel of his own complacency. He went too far and permitted himself to become calloused and hard. But his main principle is basic for all happiness. We rise superior to circumstance, events or environment when we learn that nothing has power to harm us or impinge upon our inner calm except as we let it.

Two men fail in business. One shoots himself. The other smiles and climbs over the ruin of his failure to a more ultimate and aspiring success. It is not what happens but our mental reaction that makes for happiness or misery.

A basic principle of happiness we gain from the greatest psychologist, the Carpenter of Galilee. He said "I am among

you as one who serves.” The greatest happiness is in the contribution we make to the happiness and well being of others. Service is the supreme law of happiness. Give and it shall be given unto you. He who loseth his life (in unselfish service) shall find it (in unfathomable happiness.)

Then there is the happiness which comes from creative effort,—the joy of dreaming, creating, building, whether in painting a picture, writing an epic, singing a song, composing a symphony, devising a new invention, creating a vast industry. Work is the great redeemer. It has therapeutic value. It brings happiness.

QUESTIONNAIRE COVERING LESSON NUMBER ELEVEN.

For Self Examination.

1—*Child Psychology.* Have Children a Psychology of their own?

2—Explain your conception of the History of Man and his progress.

3—Give your idea of the formation period of the “*Ego.*”

4—State your conception of the “savage” and of the “gang” spirit.

5—What do we understand by the Acquisition Stage in the History of Man?

6—How would you explain the Period of Phantasy, and what is the reaction of this period upon later Manhood?

Write fifty words describing your idea of how to teach a child to speak the truth; also, to respect other people's property.

7—How would you explain Romantic Love?

8—What do we understand by the so-called

"Puppy Love," and what part does such love play at times in later life?

9—What do you understand by "Altruism"?

10—Which are the guiding principles in the bringing up of Children? (There are ten.)

11—Would you apply these principles to your child? If not all, give your reason.

12—Has this lesson helped you to better understand children? How?

QUESTIONNAIRE COVERING LESSON NUMBER TWELVE.

For Self Examination.

1—State your conception of Success. Make it general enough to apply to all types of effort.

2—Explain in brief “How to Attain Success.” (There are 9 underlying principles given in this lesson.)

3—*Business Psychology.* Give your idea of Successful Salesmanship.

4—How can successful Salesmanship be attained?

5—What do you understand by real service in Salesmanship? State a concrete example.

6—Explain the value of Auto-Suggestion as related to successful Salesmanship.

7—What is your conception of “Happiness”? Do you believe that it is the Goal of Life?

8—Who was Buddha? What did he do to discover the cause of unhappiness in life?

9—What is Stoicism? Is it a Philosophy? Is it in any way related to present day Psychology?

10—Who was the greatest Psychologist? How did he prove the value of Psychology?

11—Why has “Work” a Therapeutic or Healing value?

12—How do you measure your own happiness?