

TAYLOR'S
BIO-PSYCHOLOGY

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TAYLOR SCHOOL OF BIO-PSYCHOLOGY

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Speaking as Metaphysicians Goethe, Warner and Browning declare:

"All truly wise thoughts have been thought already thousands of times; but to make them truly ours, we must think them over again honestly, till they take root in our personal experience."—Goethe.

"We have discovered premeditated, orderly, thinking for a purpose matures that purpose into fixed form so that we may be absolutely sure of the result of our dynamic experiment."—Warner.

WHERE TRUTH ABIDES.

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost center in us all,
Where Truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect clear conception—which is Truth.
A baffling and preventing carnal mesh
Binds it, and makes all error; and, to know
Rather consists in opening out a way
Whence the imprisoned splendor may escape,
Than in effecting entry for a light
Supposed to be without."

—Browning.

CHAPTER XX.

THE BIO-PSYCHOLOGICAL LAW OF PROGRESS

BY DAY-DREAMS.

All conscious human progress is the fruit of day-dreams and meditations.

Day-dreams have the same kind of values, functions and formations as night-dreams, and their interpretation is according to the same law. Day-dreams, like night-dreams, arise from the subconsciousness; they form themselves about some immediate experience and build in, mix together and re-arrange materials taken from past history, even of childhood and ancestral origin, into a dramatic form, which is able to pass the conscious censor, whom we have found to be analogous to the body guard of the General, who is the ego-conscious head of the whole organism.

The degree of distortion of the day-dream, through the disguise of ancient and naive materials, and through the work of condensation, of displacement, of reversals and mixtures, depends upon the degree of repression and upon the alertness of the censor just as in night-dreams.

Day-dreams may have a pathological significance also; their purpose, however, is always curative and creative. Day-dreams built out of repressed materials are often the immediate predecessors of hysterical symptoms. Hysterical symptoms are dependent upon the day dream mechanism to elaborate, from the memories of repressed wishes, fixed illusion, delusion and hallucination. Just as in night-dream, a refusal or a neglect to attend to the wish disguised in the manifest content will drive it to express itself in psychological symptoms, or in physiological diseases; so it is in day-dreams.

The following case report illustrates the value of day dreams. I was analyzing the unconscious emotions and ideas of a boy fifteen years of age. He had been afflicted with enuresis nocturnus since childhood and was suffering from a general lack of interest in life. We had been tracing out some lines of thought in which some confusions of ideas were being untangled and all at once the whole process became blocked. He was seated in my studio in which was a stove, he sat in front of it in silence for a couple of minutes, then I said, "What are you thinking of this minute?" He said, "I was thinking 'What if

that stove should fall through the floor.' " "Then what?" "It would set the house on fire." "Then what?" "I would pour water on it." By a line of association, we discovered that stove and fire meant to him fiery passions, water meant his own disease of bed wetting, and floor meant a barrier; a barrier was to him something which one wants to go through and can't. The interpretation of this day-dream revealed the inmost desire of his unconscious mind to be a longing for a return to the mother's womb to be born again. The greatest barrier to him was his mother, that is, he could not get released from her and he wanted to return to the prenatal state and be born again. His incestuous mother libido fixations had resulted from birth shocks which were followed by illness and excessive fondling and handling by her during his childhood.

The secret of day-dreaming is in visualization, and day-dreaming is a most potent factor in human life; it may supply the inspiration and characteristics of genius, yet it may be equally responsible for mistakes in living and become a prominent factor in hysterias and neuroses. Day-dreaming may be more or less estranged from the facts of reality thinking and result in turning the life from its problems in the outer world, else it may be directed so that it is done in the right time and the right place and in the right way to give inspiration to the genius of science, invention, art, literature, morality, religion and philosophy, and to give motivity for the organization of a domin-

ant personality. Day-dreams are the fore-runners of creative thinking and they may be equally the undoing of the one who does not understand himself and the functions of his mind. The relation of emotivity to visualization is of first importance to the painter, the sculptor, the artist, the musician, the scientists, the inventor, the moral philosopher and to every other calling, profession or vocation in life; yet one must learn how to adjust and regulate his emotions so that he will not run the risk of allowing free emotions to become attached to ideas that are not related to any situation we are called upon to face. In trying to organize our personalities, we must learn to appreciate, not only the power of the great primitive instincts and brain strata, but also their subtleties and their immense influence in the formation of various associations so that they become obsessional driving forces in our lives.

We must not confuse dreams and day-dreams with pure fantasy. Illusions, delusions, hallucinations result from pure fantasy. Dreams and day-dreams seek to keep the bio-psychological balance, by giving vent to hurtful repressed affects, by compensations, by awakening the conscious ego to biological needs, and by giving prophetic outlook upon the world and plan of life. Fantasy is an attempt to gratify affective desires in a direct manner, without being hindered by reality. Fantasy tries to ignore reality altogether. It actually displaces reality for the satisfaction of illusion, delusion and hallucination.

Desire says "I want so and so." Reality thinking says, "If so and so, would happen then you would be gratified, but so and so cannot happen for it is not logical," then fantasy undertakes to make it seem real to itself, by a psychic trick.

Primitive thinking dealt entirely with facts as they are and there was then very little imagination and little progress on the part of mankind. The facts of reality were seen and held in the mind as isolated units and there was in language no conjunctions to bind the fragments into a unity, nor subjunctive mode of speech to suggest the possible and the probable from what in reality is. The only parts of speech they knew were the verb and the noun, and the only mode was the indicative. According to bio-psychological laws, the first impressions, the first ideas and the first forms of response, are the most lasting and most highly emotional; the more recent impressions, ideas and forms of response are most fatiguing and are most easily blotted out of the mental processes, because the last learned is most easily forgotten, and the first learned is always doggedly struggling to supplant the more recent arrival; also because the individual is so easily fatigued by the modern and novel, that he is always inclined to regress to primitive habits. We can now readily see how man is prone to drop from his vocabulary all the conjugations which bind isolated fragmentary bits of thought into a related unity, and to accept every detached fragment of thought as real, without any reference to its

relation with other thoughts and with reality. We can also see plainly why he is so prone to drop his subjunctives, since it enables him to turn from the fatiguing strain of dealing with the uncertain and the probable for a restful pose in the certain and the actual.

Fantasy thinking drops the subjunctive qualifications of reality thinking which says, "If-may-might-could and would," and says, "So and so has happened and I am gratified." Here we find regression to the primitive form of speech, when there were no subjunctives, but only positive and indicative modes of speech.

Day-dreaming and reality thinking eliminates the subjunctive modes in another way. Reality thinking says, "Here is a certain need which should be supplied," then the mind automatically sinks that suggestion into the subconsciousness where it draws to itself all other similar ideas with their affective energies and forms day-dream.

All genuine progress in business is on this basis. The day-dream says, "If I had certain capital and equipment, I could supply that demand and make so much profit." Now, reality eliminates the "if" and the "could" by actually procuring the capital and equipment, by loan or rental, and acts upon it, to the end proposed by the day-dream; while, in fantasy, the end is achieved by simply removing the subjunctive through mere assumption. There could be no progress of any kind until the

subjunctives, if, could, would, and should came to be a mode of thinking and of speech. Jung gives the following example: A child is in distress, being frightened by the uncertainty of the future; it wishes security, to fulfill this wish, it engages in fantasy, saying, "If I were not the child of my ordinary parents, but was the child of a rich and fashionable court, and had been merely passed over to my foster parents, then some day a golden coach would come along and the rich father would take me, his own child, back with him to his wonderful castle." The normal child turns again to reality and remembers this fantasy as a work of the imagination. The abnormal child puts it back into the uncertainty of the past and says, "I am not the child of my parents, but of a rich nobleman," by the process of elimination, the "if" and the "but" are automatically dropped out and the child loses connection with the world of reality, and revels in an unreal and an impossible world.

Fantasy is irrational and childish; it belongs to antiquity and the lower races, being naive and regressionary. In infancy the child gets complete gratification by mere wishing. As he grows older, desires increase and reality requires effort. He now gratifies his desires in symbol. Symbols are precious to him because they represent reality, as in finance, paper money represents a gold standard.

Brill says: Neary all games played by children represent unattainable desires. One day a girl wanted a toy,

the mother told her that she could not have it, she drew a picture of the thing and played with it as though it was the real toy. Boys want to ride horses, and, being denied, they ride sticks and hobby horses.

As desires increase and reality becomes more difficult to obtain, one extends the symbol to the unreal and fantastic. The fantastic becomes real to him because it gratifies a desire, which he subjectively experiences as real. Being experienced as real, he visualizes fancies as such and becomes fixed in illusion, delusion and hallucination. The desire which fantasies satisfy is the result of a strong affective craving, and for one to undertake to undeceive or to undeceive those self-deceived subjects of fantasy is to take away that which satisfies them, and to evoke and to draw unto himself all the force of anger resulting from that disappointment.

Those who are gratified by fantasy resent any attempt to displace it with reality. This is why people love to be humbugged. This is why so many religious fanatics fight science. It is because science deals only with reality and makes their fanciful worlds seem unreal. Pure consciously directed ego reality thinking as mere cold intellectuality is also equally dangerous; because it represses desires and emotion and attaches itself to materials and to symbols of materials only, and becomes fixed and rigid; such knowledge is fragmentary and by it the content of consciousness is reduced to encyclopedic statistics and the mere enumeration of isolated facts.

We have observed that man is endowed with two modes of thinking. The first is the action of the subconscious mind which works with the materials of bio-psychological memory, and these materials are many; for all the things which have happened to us from the earliest existence of life on earth to the present time; continue to exist in the form of unconscious neurograms and instincts. All the memories of the experiences of life stored in the subconscious are charged with emotional energy, since nothing ever happens to life which does not produce definite emotional reactions, which take the form of love, hate, jealousy, happiness, fear, anxiety, desire, and so forth. And these give affective tone to all the neurograms, which hold in unconsciousness the image of the idea and event experienced. The earlier or more primitive the experience recorded in memory, the stronger is the emotion which accompanies it, because first impressions are most lasting, and each additional similar experience accelerates the force of the original repressed emotion.

If one remains infantile in his response to adult stimuli, his emotional response is illogical and all out of proportion to the immediate need. For example: If one meets a house on fire with fear and a sense of weakness instead of putting it out with water, or if he meet an insult with rage instead of reason, he is acting from the infantile emotion stored in subconsciousness, the result of an original experience which has been accelerated by every similar emotional state in a series of following experiences.

Blueler denominates this kind of thinking as "Autistic thinking." He says it is one of the most important symptoms of "schizophrenia" i. e. "A predominance of the inner life with active estrangement from the outer world." Autistic thinking has a definite tendency. It gives the illusion that wishes are being fulfilled, it thinks obstacles away, it transforms impossibilities into possibilities and the fantastic into reality, so far as the subject's experience is concerned. In autistic thinking one is carried along by affectively toned habits and he follows a stream of thought by means of associations corresponding to his aspiration, whilst the pre-occupation in this single thought checks all opposing ones. He remains logical but his hypothesis is only a wish which is out of line with reality.

Representations which correspond to the mood of the moment without taking reality into consideration seem real to the subject. When these fantasies of autistic thinking become reality to him and displace actual reality in consciousness, they result in hysterias, manias, and insanities of the paranoid type; because thinking remains hallucination in this instance, since, in autistic thinking, there is no recognition of the subjunctive mode of speech, such as "ifs" "buts," and since only the indicative is recognized by them; the blind see, the lame walk, the dumb talk, the dead live, the poor are rich, and the "if I were" of conscious thought comes to be the "I am" in the unconscious including the subconscious.

The second form of mental action is the consciously guided realistic thinking, including both memory and fact as well as actual and possible.

Conscious, or realistic, thinking deals with objective facts through sense perception, and when it is isolated from autistic thinking it is governed entirely by observation and statistical fact. It is, therefore, properly called cold intellectuality, because it represses from consciousness all the life elements of affects and emotions; it is driven all the more persistently to interest in objective things as it proceeds, because it comes to fear more and more the affects which it represses in the unconscious. It dare not look within nor listen to the voice of the subconscious, hence it must become all the more absorbed in the objective world to avoid the persistent efforts of frightful affects in the subconscious which disguises its wishes in the form of dreams, nightmares, obsessions, manias, hysterias, melancholia and insanities, in its fights for recognition by consciousness.

In any case, where there is a divorcement and an independence of action between autistic and realistic thinking, the autistic or subconscious gains the ascendancy. The reality thinking is laborious and exhausting; it deals with material substances; it works in new and untried situations; it seeks novel acquisitions; it advances only by toil, and it must depend upon newly developed and inexperienced brain cells and nerve centers for the knowledge of

external objects and for the reduction of them to words, figures, and symbols; all of which it must synthesize into general laws for a wider adaptation of life to its world. Realistic thinking is all the more fatigueing, because pure realistic intelligence has only the stored physical energy upon which to draw for its laborious task, since it has cut-off the emotional sources of power through repression.

While, on the other hand, autistic thinking advances without toil; it is spontaneous in action; it deals with history and reminiscences; it is not hampered by reality, from which it turns away; it has at its command the more primitive and experienced instinctive nerve and brain centers; it has no affective desires to repress; it has immense reservoirs of emotional energy from which to draw, as well as habit formations for action, and it assumes no responsibility in adapting itself to the external world. The materials and the emotional power of autistic thinking are within one's self and are therefore always at hand. The subconscious is never fatigued, never exhausted and never needs rest or sleep.

There are innumerable degrees in autistic thinking as well as in realistic thinking. Realistic thinking deals with reality and the symbols of reality. Autistic thinking images forth that which corresponds with the affect or the feeling. Realistic thinking aims at a correct knowledge of its environment and regulates our relations with the outer world. Autistic thinking accentuates pleasurable

affective representations and represses the painful ones. Realistic and autistic thinking may stand in opposite relations to one another; or they may alternate in cyclic fashion; or they may be divorced and act independently of each other to the hurt of the individual life: or they may correlate in co-operation. And health, happiness, hope and progress are only possible through the union and co-operation of both in harmonious interaction.

Dreams and day-dreams are the biological means of bringing and keeping realistic and autistic functions together. They are the parents of all possibilities, in which alone the inner and the outer worlds are united in a living whole. They build the bridge between the object and the subject, between the introvert and the extrovert, and undertake to reconcile the antagonistic claims between the subjective and the objective interests of the personality.

When one turns his mental glance inward in order to avoid painful ideas that crowd in from the objective world, it either remains there in fixation or else it goes in search of pleasureable experiences, which it aims to bring up to the surface for the purpose of solving the problems confronting the conscious ego.

Directed conscious reality thoughts may be sunken into the subconscious in the form of auto-suggestion and serve to unify the confused affects and ideas of subcon-

sciousness, which in turn reflects them into the intellectual reality consciousness in the form of imaginative idea, carrying with it emotional tone sufficient to cause the integration of the brain, nerves, and muscles towards its realization, in both the objective and the subjective worlds. Here is the logical explanation of the stimulus prescription which I have deduced from the Nancy School for use in our daily living: "Day by day, I am growing better in every respect." This idea acts as a growing and unifying principle, when it is received by the subconscious.

All the ideas and affects of the past experience in life, instead of being dormant or latent, are always active in the subconscious. They are like dissatisfied and antagonistic atoms in a gas bag, which beat against the walls of the bag, or like a hive of bees flying hither and thither in utter confusion, when for any reason the queen bee is lost from their instinctive sight. Just as electric ions will unify themselves about a piece of steel in the form of a magnet, when it is thrust into their midst, and just as a hive of bees will gather themselves about the queen bee and become calm and organized for co-operative work in the flower garden, when she is placed in the hive: so any conscious suggestion, which may be accepted by the subconscious through the process of auto-suggestion, serves as a magnet or as a queen bee for all the innumerable free flying, confused and antagonistic affects, ideas and wishes of the subjective autistic thinking. It will unify them;

and, being thus unified, they rise to the field of conscious manifestation in the form of emotionally toned idea, which correlates, unifies and integrates the entire organism toward health, happiness and prosperity.

It is by this method that various systems of new thought and applied psychology are able to obtain results and to strengthen individual personality. The individual is instructed to take some motto or stimulus word which is given by the teacher, go into some quiet room, recline or assume a comfortable pose and then meditate upon the motto or word for a few moments each day until it actualizes itself in his life. This is introversion with a purpose and is called by some "going into silence." The older and more generally accepted the motto, or the stimulus word, is, the more effectual and quicker the results will be, for the reason that they are already instinctive to the individual and species subconscious by virtue of their long use and unquestioned value. To obtain wish fulfillment more surely and readily, the wish should be attached to some word or motto; such as love, truth, justice, righteousness, wisdom, freedom, liberty, purity, virtue, courage, temperance, godliness, brotherliness and charity. These have already become inherent though latent in the human subconsciousness, through ages of unquestioned acceptance and admiration.

Every business man, professional man or housekeeper should have a quiet shrine, or accustomed place, to which

they retreat at intervals during the day for quiet meditation upon their problems in their relation to these great principles. In fact all really successful men and women do have such a practice. This is the well of which Jesus said, "If ye drink, ye shall never thirst, but from you shall flow streams of living waters." The subconscious is the well, the motto is the bucket, the faith is the drawing power, and the reality is the fulfillment of the wish.

The following specific directions may prove helpful to meditation and day-dreams; Enter a darkened room, lie on a couch in a perfectly relaxed state. Let the head be toward the north pole in order that the magnetic meridian of the earth forces may better take hold of the body and step up the vital energy through the visceral plexuses and sympathetic nervous system. If one wishes to gain knowledge of mineral wealth and earth values, he would facilitate his day-dream search by lying on, or being attached to, the ground; but, if he wishes to gain social or Cosmic knowledge of a high spiritual nature, he may facilitate his day-dream search by being insulated against the earth by lying on a couch with glass castors. These laws have been tested for us by one of our well equipped, discriminating Physicians, who is a student of this school. He is also a specialist in electric, magnetic and biologic energies and the laws governing their action in relation with the body.

By actual experiment upon individuals with the electrometer and the bio- or vito-meter, he has shown that the potential of the bio-psycho-dynamics, or vital and psychic-fluidic energies, are increased from three to ten millimeters, when the individual is standing with his face to the north or is lying with his head to the north. It is also evident that one's power of concentration of thought in meditation and day-dream is likewise increased by assuming this posture towards the north pole. This enables the individual to form a catagory with the material world and the bio-psycho-dynamics of the universe through gaining harmony and rapport with the magnetic meridian of the earth. There should also be fasting and a formal commitment of one's problem to his subconscious.

Art, music, literature, philosophy and religion are valuable for the unification of the personality, if they will but follow the same process of introverting thought about a realistic fact. After the fact has become saturated and inclosed by the ideas and affects of subconscious experience, it elevates it again to the field of imagination, where it clothes it in conscious forms and symbols and then extroverts it toward the external world of reality as an object of sensuous contemplation.

Normal life is a perpetual interaction between the conscious and the subconscious by introversion and extroversion of the conscious attention and interest. So long as one has this resiliency, and rebound, he continues to enjoy

good health and virility. Such a one does not grow old but is forever growing young. When one becomes introverted and fixed in the naive and childish, he has what is called senile decay or softening of the brain: and when one becomes extroverted and fixed, he becomes hard and materialistic. Then he suffers from anxiety neuroses, arterio-scleroses, heart trouble, acidosis, and paralysis from apoplexy, or the bursting of blood vessels in the brain. One does not suffer from the swing of work but from the anxieties arising from the extroversion and fixation of his attention. One does not suffer from introversion and introspection, but from reversion or regression and fixation of interest in the past childish experiences of fancies and fears. Narrow minded, one-sided individuals always suffer from the refusal to acknowledge both sides of all questions including all factors of his nature, because the unrecognized side is not only lost to service, but it also raises an army of invasion against the other side which has usurped control.

Day-dreaming is life's method of knitting together the two phases of thinking, the conscious and the unconscious. It is, also, a process in which is manifested great streams of Cosmic energy, and by which it draws upon the universal storehouse of materials. Day-dreaming is a process of weaving the choicest fibres of psychic materi-

als both realistic and idealistic, objective and subjective into a fabric of aesthetic design, which binds into a unity. It does this by the chain of biological emotion, which colors all by affective tones.

Day-dreams may be of a regressionary type, by which one places himself back in some former situation. They may awaken memories, emotions and ideas, and cause abreactions through which one lives over again that particular period in all its apparent reality. Such illusions and hallucinations seem so actual that they are often interpreted as the return of the spirits of the dead.

Communication with the dead is often super-induced by going into the room most associated with the dead person, where only the furniture and tapestries which were associated with the departed are placed. The individual goes into the room at intervals and remains for several hours placing himself back in the past and forming day-dreams about the mental image of the one with whom he wishes to communicate. Finally, he has an abreaction which makes these day-dreams seem real and he believes he has had communication with his dead friend. His descriptions of experiences gained in this way show the Doctor of Bio-Psychology that his experiences are memory abreactions. This is an explanation of one of the various phenomena of spirit communication, and by adding to this the power of telepathy or mind communion we come to an understanding of some but not all phases of spiritual mediumship.

Day-dreams may have a teleological character; they strive toward the future; they seek to obtain some prospective advantage for the ego; they prepare for the accommodation and adaptation of life to environment, and they complete the functions of consciousness without mental strain. Day-dreams are marked by a strong tendency to persist; a single day-dream may be elaborated for months and years, with immense expenditure of affect, until finally a whole romance is spun out and dramatized from a small beginning. Day-dreams are closer to reality than night-dreams; being aided and guided by reality thinking, they are less distant from the domain of possibility than night-dreams and fantasies: hence they are also less bizarre and absurd.

Day-dreams reveal the deepest meanings of life when recognized, analyzed and understood by consciousness. Day-dreams should be consciously directed by furnishing them materials upon which to work. When the two ways of thinking collaborate and unite in day-dream, invention, inspiration and intuitional knowledge result.

All geniuses are day-dreamers. All literature, all music, all art, all philosophy and all religion and all stages of progress in human life have been the outcome of day-dreams.

A creative day-dream is a drama having three acts: First, there is attentive directed thinking upon intellectual

symbols of objective facts, on the conscious level. Second, there is undirected autistic thinking on the unconscious level. Third, there is directed thinking on the conscious level, which may include all the mental and emotional acts.

Poincare, Author of the Foundations of Science, who worked out various systems of non-euclidian mathematics, said that one must first gather and work over all the conscious materials within his power, until he has exhausted all his resources and feels his conscious faculties fatigued; then, he must formally commit the whole problem, with all the materials at hand, to the subconscious and leave it there, while he engages in other activities, rests, or sleeps. Suddenly and without warning the subconscious will return the materials in proper form to the consciousness; and, finally, one must take the problem back into the conscious mind and give it artistic expression by carefully directed thought. Mozart said that he devoted some time every day to directed conscious study; then he introverted with the new materials and committed them to undirected, or autistic, subconscious thinking; after a little time, there would pour back into his conscious mind whole completed symphonies; then he would attend to directed conscious thinking, until he analyzed and isolated every part of the symphony and gave it the proper notation and instrumentation; and finally, all of the parts, he would re-synthesize into a grand symphony.

Buddha, Jesus and all other great philosophers and teachers of mankind have been day-dreamers. The day-dream is fabricated in the cerebral cortex; its field of imagination is the creative source of everything that has ever meant for humanity a progress in life. Imagination is a psychic function and has its roots ramifying the depths of the unconscious; by actual experience we know that it assists conscious living; it plans the future; it composes the texts of letters; it devises arguments for discussions; it warns us when we are on the wrong road or train; it prompts us to keep appointments; it puts forgotten memories at our disposal, and it watches over our safety, when our waking thoughts are busy elsewhere. Day-dreams organize autonomous actions, and form themselves into dynamic psychisms and dynamo-neurograms. Repressed ideas are charged with affective energy, and, by day-dreams, are transformed into affective motor reactions, which objectify all unconscious affects and ideas into representations acceptable to the senses. Thus the day-dream raises affective materials, however long repressed in unconsciousness, up to consciousness, and it puts them into the service of the individual for the achievement of the work at hand.

Automatisms in motor action, which have emotional tone, are the result of autistic thinking. Automatisms may be in the form of disease or abnormal functions of the body or of the brain. They may also, be in the form of automatic speech and writing. The cerebral motor

images and neurograms are subconscious; therefore, in automatic writing the hand writes phrases which the subject has not foreseen; they may even astonish him, because they may even conflict with his conscious tastes and ideas, although, it is a fact that they emanate from the depths of his own being. This phenomenon of automatic writing occurs when some stimulus awakens the neurograms below the conscious brain and causes them to form motor images which are transformed into movement, then the subconscious movement is transmitted and passes through the written word center of the brain in the form of words and symbols.

When artistic geniuses, musical geniuses, literary geniuses, and philosophical geniuses, give autistic expression to the subjective content of their minds, they feel this impulse as inspiration.

Day-dreaming is essential to progress in wisdom and power, it being the interaction between conscious and subconscious thinking; the subconscious has at its command all the senses, affects, and memories developed by previous human experience. These cryptic faculties and metasenses are differentiated into such functions as psychometry, telepathy, self-projection, clairvoyance, clairaudience and sympathy. This mechanism is of exceeding importance; for in day-dream, at its best, the whole Cosmos is thinking in and through the subject and drawing conclusions, judg-

ments, and prophecies from an infinitely larger range of materials than the conscious thinking has ever been aware of.

Gustavus Hindeman Miller, Author of "What's In A Dream," is one of the world's greatest authorities on the prophetic value and subjective interpretation of dreams. He considers man a microcosmos in the macrocosmos, or as a thinking and acting center in the great expanse of Cosmic intelligence. He says, "Man is a microcosm of a miniature world. He is a soul and mental firmament, bounded by the stellar dust and the milky way, and filled with the mystery of suns, satellites and stars. These he can study best by the astronomy of induction and introspection. He has also, a physical plane, diversified by oceans, lakes, rivers, fertile valleys, waste places and mountains. All are in Cosmic interdependence as they are in the microcosm." He speaks of the portents of the Cosmic universe, with which the dream life of man may come in rapport. This he translates into conscious guiding principles as follows: "Before great moral or physical revolutions or catastrophes occur, clouds will darken the horizon of the dream mind; storms will gather, lurid flames of lightening will flash their volatile anger; the explosive thunder will recklessly carry on its bombardment." These complexes which are found in the great Cosmic realm are too subtle for the senses of the conscious mind to grasp, but in the dream life they are as obvious and as significant to subconscious judgments as the actual storm

cloud, which passes in broad daylight, is to the conscious. The subjective senses bear these messages in symbolic form to consciousness in dream and day-dream, just as the weather bureau prognosticates weather conditions. Mr. Miller says, "Dream life is fuller of meaning and teaching of the inner life than is the exterior life of man. The mind receives education from communing with the dream composition in the great circle." "Spiritual and helpful warnings will fall upon the dream mind, as gently as dew upon the flowers and as softly as a mother's kiss upon the lips of love." "Consult with your whole nature or circle before beginning a serious work; partial consultations, or material advice only, often brings defeat of objects sought, when a true home council would have brought success and consequently happiness." Below I give some phenomena which he describes in his book.

"A few years ago a person whom I will designate as "A" related a dream to me as follows: "I take no interest in pugilism or pugilists, but I saw, in a dream, every detail of the Corbett-Fitzsimmons mill, four days before it took place out West. Two nights before the fight I had a second dream in which a favorite horse was running, but suddenly, just before the judge's stand was passed, a hitherto unobserved little black horse ran ahead and the crowd shouted in my ears, 'Fitzsimmons wins!' " This dream came true.

"B" relates the following as a dream: "I saw the

American soldiers, in clay-colored uniform, bearing the flag of victory two weeks before the Spanish-American war was declared, and of course before any living being could have known the uniform to be adopted. Later, I saw, several days before the actual occurrence happened, the destruction of Cervera's fleet by the American navy." This dream was a true prophesy.

"Just after the South African hostilities began, I saw in a dream a fierce struggle between the British and Boers, in which the former suffered severe losses. A few nights after I had a second dream in which I saw the contending forces in a long drawn contest, very disastrous to both, and in which neither could claim a victory. They seemed to be fighting to frazzle." Signed "C."

"D" related to me at the time of its occurrence the following dream: "It had been suggested to me that the two cereals, corn and wheat were too far apart, and that I ought to buy corn. At noon I lay down on a lounge to await luncheon: I had hardly closed my eyes before a voice whispered, 'Don't buy, but sell that corn.' 'What do you mean?' I asked. 'Sell at the present price and buy at $23\frac{7}{8}$.'" The foregoing dream was related to me by a practical successful business man who never speculates. I watched the corn markets and know it took the turns indicated in the dream. In this dream we find the dreamer conversing with some strange intelligence possessed of knowledge unknown to objective reason. It

could not, therefore, have been the waking thoughts of the dreamer, for he possessed no such information. Was the message superinduced through the energies and activities of the waking mind on the subjective mind? This could not have been, because he had no such thoughts; besides, the intelligence given was free from the errors of the calculating and anxious mind."

Mr. Miller, I have personally and intimately known, for thirty years, to be one of the most accurately truthful and scientific men of my acquaintance: and I also personally know A. B. C. and D to be absolutely trustworthy. A reasonable explanation of these dreams is that the subconscious is in rapport with the Cosmos which holds in solution all facts and all laws; these form themselves into compounds and complexes, and then precipitate themselves in the form of symbol and of prophesy into the dream life; just as the individual conscious mind may grasp the meteorological reports from the weather bureau, and formulate them into prognostications concerning the temperature, wind, electric storms, rains and crops.

This principle may be reduced to a practice in the solution of all life's problems. If one is up against the problem of choosing a business, a trade, or a profession; of finding a vocation, a husband, or a wife; of selecting locations, partners, superintendents, clerks and workers; of efficiency in salesmanship, in architecture, in business or in professional undertakings; he can make no mistake

in learning and following the law of day-dreams. This law is: Do conscious thinking until the conscious materials are perfectly familiar and the resources for such materials are exhausted; after earnestly, honestly, doing this, formally commit the whole matter to subconscious autistic thinking; then when the subconscious gives a hunch, in the form of impulse or dream, follow that hunch consciously and directly until the solution is materialized. The inefficiency of so many who are not even suffering from inward conflicts and abnormal complexes is due to the fact that they do not take advantage of this law and use this faculty. They either follow conscious thinking altogether or autistic thinking altogether, instead of using both together and engaging in reality day-dreams for the sake of achieving success.

A great deal has been said by teachers of applied psychology on the subject of the psychology of salesmanship and it is one of the important phases of the subject. Many suggestions have been made on the method of making sales by the domination of the customer's personality, by over-riding it by great enthusiasm, or by hypnotism, or by suggestion, which throws a man off his guard, and by securing his signature while he is under the spell of the salesman; suffice it to say that such is not the method of Bio-Psychology. Bio-Psychology teaches the salesman to gather all the facts possible concerning the conditions, circumstances, abilities, and habits of the thought and life, and ambitions of the prospective custo-

mer; to relate, according to the laws of day-dreams, all of these into a single symmetrical picture or system of business or practical life; then to find some weak point in that man's life which the article of the proposed sale will make strong, a blank place it will fill, or an expansion of opportunities it will make, making sure that the finished picture or system is vitally related to the man himself. And then impress that whole system of business upon the mind of the prospective customer in such a manner that he will feel a sense of lack or of void without the article, and, when the salesman turns to leave without taking the order, the obstinate customer will feel as if he is tearing a hole in his future prospects and rending his life. If the customer becomes impressed with the picture drawn by the salesman, he will either buy his wares at once or will yearn for his early return so that he may consummate the deal. The salesman who talks system and relates that system to the life and ambitions of the prospective customer is so much more powerful in his appeal over the salesman, who talks individual facts, as an army of well drilled and co-ordinated soldiers are more powerful than a like number of isolated individuals operating independently and out of relations to the point of attack.

Suppose a man has a family to look after, a business to conduct, a home to maintain, a social standing to uphold, and a personality to improve, and suppose a salesman should come along with automobiles for sale; he might talk the subject of automobiles from the standpoint of

facts without making any favorable impression upon the man, but if he will stimulate the man's ambitions by showing him the possibility of improving his conditions and then show him how a certain automobile will be an indispensable help to him in looking after his family, conducting his business, maintaining his home, upholding his social standing, and improving his personality, he will not be able to get away from that man until he has done his utmost in aiding him to supply that demand, which such a system of ideas has created in his mind and life. It is true that the strongly vital and domineering type of salesman may, by taking technical advantage and using hypnotic and suggestive methods, sell some prospective customers some things which they do not need; but such sales result only in dissatisfaction and will not repeat. It is also true that the conscientious salesman, who creates a place and a demand for his wares by expanding the ambitions and prospects of his prospective customer, by systematizing his business ideas and activities into a synthetic life principle and method of progress, will be able to sell most of his prospective customers and the results will be satisfaction, which will continue to repeat and grow and expand indefinitely.

The salesman must also bear in mind that he cannot approach his prospective customer with an air of aloofness or superiority with any expectation of bringing him to his superior point of view; but he must enter into sympathetic relationship with him and get the vision from his

point of view. He must begin by relating all the facts to his own life, and leading him on point by point and step by step by evoking expressions of interest from him and giving him the fine sensation which comes to every man in the process of self-expansion. Any sale, to be genuine, must not be a grudging response to over persuasion or unreasoned exactions; but, on the other hand, it must be a volutary order given and prompted by the motives of a deeply felt want or need, legitimately and honestly awakened, stimulated, or created, in him by the salesman.

Let the salesman properly appraise his wares, then make a complete survey of his field, then make a list of prospective customers, then commit the whole matter to subconsciousness through day-dream or meditation, and finally follow the guidance of the dream reaction.

The piece of work that counts for most always, and that which remains permanent or abides; whether it be in salesmanship, in plastic art, in painting, in invention, in poetry, in music, in philosophy or in personal character; is the offspring of the union of the action, reaction and interaction between the conscious and subconscious thinking, which issues in the form of day-dreams to be realized in the bio-psychological processes through actualizing them into human experience, in the form of personality.

The organic unit is the loom, the bio-psychological

forces are the power, time in duration is the warp, infinite Cosmic vibrations are the fibre, day-dreams are the design, personality is the fabric, and eternal progress of consciousness toward universality is the ultimate goal of human thoughts, ideas, emotions, volitions and activities.

Man has made the mistake of cultivating only the five specialized senses and depending altogether upon them for his knowledge, else he has jeopardized his world by depending solely upon his subjective intuitive sense. Either course is hazzardous, one must go beyond the scientific knowledge of the specialized senses and exercise his intuitive sense. Either the specialized senses or the intuitive sense working alone may delude man unless they are disciplined to discriminate between facts and impressions by interaction. Neither of these powers were full formed in the beginning, both are primarily mere potentialities of the bio-psychological organism. All human faculties are in embryo and must be subjected to education and training if they are to be trusted; yet man treats the intellect as though it was an embryonic faculty to be developed by education, while he, at the same time, either neglects the subjective intuitional faculties as if they did not exist at all or else he treats them as if they were full fledged and perfected faculties which are to perform miracles for him by revealing to him infinite truths without any training whatever; the first course improverishes life and the second course leads into a life of illusion, delusion and hallucination, which scandalizes the whole subject

of psychology. It would be as reasonable to condemn a child for making mistakes in mathematical calculations, who had never been trained to think in mathematical terms, as it is to condemn subjective intuitive thinking because the untrained and undisciplined mind sometimes deludes one, or leads to fanaticisms.

Bio-Psychology comes to a world which is burdened with facts, which have been the result of the research of conscious intelligence; this academic knowledge is not organic to life, but it is super-added in statistical, technical and encyclopedic form and is detached from actual living; such knowledge remains compartmental, fragmentary and distracting. Instead of its being a function of life, it is a staggering burden. Men pursue educational vocations and are pupils of the schools in order to use what they may learn as an instrument by which they may make a living and gain a social standing. That their education, vocation or profession is not a function of life, but is artificial and repressive, is evidenced by the fact that most every one works with the view to gaining leisure so that he may actually live, some seek that leisure through the shortening of their hours of labor, while others seek it by working through many years of stress and strain in order to gain a competency, which will enable them to retire from the duties of their business and have leisure in their old age, at which time they hope to actually begin to live.

The object of Bio-Psychology is to unify all one's faculties and to train them to discriminate and to judge properly and to reduce all of one's knowledge and technical skill to the terms of life so that they may function as such. This will guarantee to man wisdom, power, skill, comfort, hope and joy in whatever he may undertake to do.

Genuine day-dreams are not phantasy; phantasy is the result of an effort of the repressed affects to find gratification by going around reality, while day-dreams are the super-sensuous concepts of actual realities on the spiritual plane. Through meditation and contemplation, the mind digests and assimilates the affects and the facts of sensuous knowledge and forms them into spiritual concepts or day-dreams, through imagination.

The senses are organized material instruments for the purpose of discovering the qualities of material substances. Then sense perception of objects is knowledge of matter by matter. A creature endowed with sense perceptions, only, could not go beyond the knowledge of material objects and of inward cravings and affects.

The primary sense was the sense of craving, or of desire, and the corporeal senses were developed to satisfy this sense in the discovery and classification of objects and to value them according to whether they might be of use in gaining pleasure and avoiding pain, or giving security and avoiding danger to the organism.

Even yet, the lower forms of life are guided solely by the sense of use, they have even developed a language of desire, but they have no names for things. Animals can say "I want" but they cannot say what they want. They do not therefore rise above the sensuous perception of use in things.

Man is different from animals in that he has acquired a faculty of considering objects apart from their use in satisfying his desires; he becomes great in proportion to his ability to meditate upon sensuous experiences and to contemplate values in things over and above their use to him.

Language is the result of the day dreaming of mankind. Only because of his powers of contemplation of things, independent of his desire interests, has he been able to develop a language and a literature, and, by this language, he may become more and more spiritual and less utilitarian. Then, words, symbols, metaphors, rhetoric, poetry, science and philosophy are forms of spiritual expression of values over and above the sense perception of things in the light of use to the individual, and they are also the means by which man raises himself above the greedy sense of selfish use.

Man felt, acted, spoke, and thought long before he reflected, or day dreamed, over why and how and upon what ground he felt, acted, spoke and thought; but when

he did once begin to digest and assimilate his experiences through reflection, meditation and contemplation, he began to build for himself more stately mansions in the ideal spiritual world through day dreams and to endeavor to make those dreams come true here and now.

The first step from the low plane of desire and sense of use to a spiritual evaluation of things is functional beauty. The sense of beauty arises from the perception of things which are beautiful and also satisfies the sensuous function of being useful; as, for example, music is a thing of the sense and of use and at the same time it is beautiful. Beauty in things has a functional value, beauty in practice has an artistic value and beauty in contemplation, or day-dream, has an aesthetic value.

The second step from desire and sense of use towards spiritual evaluation is goodness. Goodness is in social relations which are primarily good, they are also perceived by the senses as useful. Goodness as a relation has functional value, in functional use it becomes artistic expression and artistic value becomes abstract spiritual morality through contemplation and day-dreams.

The third step from desire and sense of use towards spiritual evaluation is truth. Truth is more abstract and spiritual than beauty and goodness, being a spiritual concept of universal relationship of things and people and ideas in spite of desires and sensations of objects them-

selves. Truth is that ultimate reality in the terms of which all else, including function and desires, can be explained. Things first are perceived as having functional use, functional use is elevated to artistic expression and artistic expression becomes abstract spiritual truth through contemplation of values and day-dreams.

From the standpoint of use, the lower order of existents in the world may seem to be a godless enemy of life because they have less of that which man has, less sense of service, less appreciation of art, less consciousness of self and others, and less idea of the beautiful, the good and the true; but, by the contemplation of the existents in the universe in the light of the beautiful, the good and the true, purified of all sensuous desire and all sense of use, they are conceived as being manifestations of an omnipotent, omnipresent, omnificent, and omniscient life, which is itself immanent in all things.

By the exercise of the spiritual concepts of day-dreams, man is able to see life as spirit expressing itself and becoming more and more itself through the mastery of matter, he will also be able to see the difference between himself and other forms of life to be one of degree and intensity; he will see that consciousness is a greater intensity of life than sensation, that reason is a greater intensity of life than instinct and that reflection, meditation and contemplation in day-dreams is a greater intensity of life than all other manifestations taken together, that is because they

have a greater mastery over matter than all the rest of man's faculties; it is through day-dreams of this character that all matter is to become finally mastered by spirit.

Life is constantly immanent in the universe, the earth is crammed with it and every bush is aflame with its spirit. In all the processes of bio-psychological evolution, the individual units are being charged with some particular phase of vital power. As the electric fish two thousand leagues under sea is so charged with life that it flashes its light where the sunshine cannot penetrate, so every mineral substance, every organic thing, every bush and tree, every leaf and blossom and every fruit and seed of nature is a concentration of life.

In human civilization, all the arts, sciences, poetry and philosophy of mankind are outbursts of this same life concentration in the form of artistic and aesthetic expression. The poet felt this principle and gave expression to the following lines:

"Lo as some bard on the isles of the Aegean,
Lovely and eager when earth was young,
Burning to hurl his heart into a paean,
Praise of the hero from whose loins he sprung:

"He, I suppose with such care to carry,
Wandered disconsolate and waited long,
Smiting his breast, wherein the notes would tarry,
Chiding the slumber of the seed of song;

"Then in the sudden glory of a minute,
Airy and excipient the proem came,
Rending his bosom, for God was in it,
Waking the seed, for it had burst into flame."

This life concentration increases as the ages come and go. The sad part of it is that, after ages of concentrations of life in individual units of nature, there are so few who have developed the eyes to see and the ears to hear. The spiritual eyes of contemplation have been calloused in favor of the crass senses, with which men have been trained to deal with appearances in the light of sensuous use.

The spiritual senses of reflection, meditation and contemplation can conceive the mystical forces of life in every thing and weave them together through day-dreams into purpose and character that envelop and engross man with the feelings of possessing majestic Cosmic powers, by which he can transfigure and transmute all animal passions and physical forces into spiritual omnipotence.

The key to the whole problem lies in this; the bio-psycho-dynamics flow to the point of interest. If the attention and interest are centered upon physical sensation, these forces will act for the gratification of fleshly cravings; but if the attention and interest is shifted to the higher mental levels, then these life forces will find an outlet in creative activity upon these higher levels and

drain the pressure from the physical. Hence, we see that both physical and mental diseases are Nature's efforts to repair in which she has over-reached herself. The very vehemence of disease symptoms are but evidences of the strength of the vitality of the individual and of his creative possibilities. Then disease symptom are a good sign of vitality as well as an index-finger pointing the way towards sublimation into creative acts. Thus we observe suppression to be a beneficent method by which man may increase the power of his life.

Sensuous and perceptual knowledge of facts and a progressive scientific education are essential to growth, as a renewal of the food supply is necessary to body; and, in either case, the process of digestion and assimilation is essential. To cram the perceptual mind with mere factual knowledge is like cramming the stomach with incompatible elements of food; it creates a painful disturbance and reduces health and strength instead of increasing them.

Through the process of day-dreaming and meditation, man digests and assimilates the acquired factual and scientific knowledge and converts it into mental health and power; he gains rapport with infinite being and forms universal catagories which work for him; he hitches his purpose of progress to the north star of the heavenly constellations; he harnesses the shining galaxies, and the stars become his flaming steed; he holds the solar systems in

line with his purpose by the reign of his thought and whips them into obedience by the lash of his will; he encompasses the firmament with the speed of light to surver his inheritance; and finally, he arrives at the capital of health, happiness and success and confidently claims his immortal dominion.

Meditation, concentration, imagination and visualization in the form of day-dreams constitute the most progressive principle and the most potent force in the evolution and maximation of human life. Throughout all the centuries of human history, mankind has had day-dreams of expansion of soul and prolongation of life. Romantic spirits and scientific minds have sought constantly for the fountain of youth whose thirst slaking waters might perpetuate youth and rejuvenate old age, not knowing that they carried that fountain of youth within their own individual personalities. Bio-Psychology has discovered the sources of the waters of vernal springs and the laws by which one may be young at one hundred years of age. (See Book 12, pages 520-24.)

It is a recognized scientific law that life units must be forever renewing themselves by increasing their range, for monotonous repetition of experience within a limited range must result, at first, in hypnotism then in death. The chemicalization of old elements with new ones, in such a manner as to establish a new and more receptive complex on a higher plane, as in birth, will extend life in all direc-

tions including the time dimension. Hence, every life unit must progress onward and upward through the process of the new issuing from the old, which in turn renews the old and enlarges its range of experience.

Just as a young virile man entering the old decadent community with new and better ideas will conserve the youth, rejuvenate the senile and expand and prolong the life of that community, so will a new vigorous gland being grafted into the decadent human organism rejuvenate and extend its life over a period of years. This fact has been established by gland grafting in surgery.

A still more potent factor in the renewal of life and its extension in time is the surgical operation, known as Steinach's incision, by which a gash is made in the interstitial membranes of the gonad, or sex, glands of the individual. This incision causes the generation and birth of vigorous new cells in the formation of scar-tissues to fill in the gash, and these cells, being young and virile, rejuvenate and prolong the life of the decadent individual in a more decided and satisfactory manner than the grafting of glands.

Histologists, or microscopic anatomists, have discovered that the generation of new brain cells and their organization and re-organization with the old is a still greater and more powerful factor for the prevention of senility and the perpetuation of youth and the rejuvenation and pro-

longation of the life of the decadent individual than any or all the other methods working together. That is to say; if the grafting of youthful glands or the hyper-proliferation of interstitial gonad cells caused by a wound will rejuvenate and prolong life for a period of years, then the hyper-proliferation of brain cells by some method more natural will produce even better and more lasting results.

Histological psychologists assert that the fore-brain of man is still in a state of evolutionary growth, that there is sufficient gray matter already in reserve to generate many billions of new cells, and that these cells are capable of being re-organized into an infinity of new complexes with an infinite reach of extension in both space and time experiences; they also assert that new brain cells are generated with every creative thought or imaginative speculation, this fact is also evidenced by the invigorating thrills one feels every time he or she actually creates a new idea or generates a new vision or hope of creating something.

Then it becomes very evident that the surest, most potent, and most lasting method of perpetuating the virility and creativeness of youth and of preventing senility and rejuvenating decadent age is that of meditation, concentration, imagination, and visualization of ideas, such as naturally belong to the scientific practice of day-dreams. Hence it is to hyper-proliferation of brain cells through creative thought processes that we must look for the

sources of the fountain of youth. "The world's greatest psychologists and teachers have said repeatedly, "As a man thinketh in his heart so is he."

Mere reading, or the cramming process of education, does not fulfill the above requirements, it is doubtful if such a process generates new brain-cells. They are created by co-ordinate, synthetic and philosophic thinking, whether a man is educated in letters or not. Many of the unlettered are great philosophers, hence may live to a great age as well as the ones versed in literature and science.

There are two kinds of conscious directed knowledge recognized by psychologists and philosophers of the old schools; first, a' priori knowledge, which is the result of logical deductive reasoning from assumed hypotheses, from known or accepted causes, laws, intuitions and innate ideas as the basic reason toward actual or probable facts; second, a' posteriori knowledge, which is the result of logical inductive reasoning from facts, phenomena, effects and discrete thoughts in an attempt to account for causes and laws behind them. For example, the a' priori thinker postulates a God, because he needs him to account for what is, while the a' posteriori thinker sees design in phenomena and inducts himself into the idea of a designer behind what is.

Bio-Psychology recognizes a third kind of knowledge; a' *contempori* knowledge, which is the result of the conjugation between both the a' *priori* and a' *posteriori*, or deductive and inductive processes, by which the past and future, or history and prophecy, meet together simultaneously with all that is present in relationship within the individual, giving issue to infallible judgment and wisdom and conscience and creative power through the individual personality. This is brought about through day-dream and meditation which opens the mind in all directions and invites the concentration of the Cosmic mind within, while expanding self-consciousness to infinity in all directions. Instead of finding God from necessity, or from design, the a' *contempori* reasoner finds him as a present experience through the sense of unity and sympathy with him, and instead of acting toward him as a fact, he feels him as the essence of his own being.

It is through the process of meditation, concentration, visualization and idealization of your desires that you get what you want in life. You should bear in mind that, what you want wants you just as badly as you want it, what you need needs you just as badly as you need it. In other words whatever you need in reality is seeking you just as certainly as you are seeking it. It is also certain that what you seek will find you if, in your own seeking, you make conditions right for it to find you. This is evidently what Jesus meant when he said, "Seek and ye shall find, Knock and it shall be opened unto you, Ask

and it shall be given you." The man, who fails to enter into meditation and communion with reality, fails to make conditions proper for the blessings, which are seeking him. The powers and opportunities which are seeking him cannot get hold of him because he makes negative conditions. It must be born in mind that, every man's fortune is seeking him whether he is seeking it or not, and, if he makes conditions favorable, it will find him and take hold of him, the two units seeking each other will embrace each other at the proper time and in the right place; but, if the individual makes the conditions negative, opportunity passes him by, leaving him impoverished.

We have learned that the great subsistential world is a metapsyche, that thinks and gives itself expression through units of awareness which we call psychons; that all existential things are composed of these units of awareness in synthesis; that man himself is such a unit; that, in the final analysis, there is a unity of identity between man and his world, and that, since all things are the creation of thought, man, the thinker, may think creatively. He may convert psychons in minerals into food products without planting the seed to grow into the plant and be eaten by the animal before it is available for his own sustenance. Synthetic foods through the application of vitochemistry manipulated by thought may be far more palatable, more nutritious, and less poisonous than some foods we eat today.

The admonition of present day physicists, who have reduced all material substances to energy is; "Look after the Energy and the Matter will look after itself;" may be paraphrased "Look after your thoughts and things will look after themselves."

THOUGHTS ARE THINGS.

"I hold it true that thoughts are things;
They're endowed with bodies and breath and wings;
And that we send them forth to fill
The world with good results, or ill.
That which we call our secret thought
Speeds forth to earth's remotest spot,
Leaving its blessings or its woes
Like tracks behind it as it goes.
We build our future, thought by thought,
For good or ill, yet know it not.
Yet, so the universe was wrought.
Thought is another name for fate;
Choose, then thy destiny and wait,
For love brings love and hate brings hate."

—Van Dyke.

When old prophets declared "Where there is no vision the people perish," they were talking of day-dreaming. Their assertion fits in nicely with the Cartesian hypothesis "Cogito Ergo Sum," I think, therefore I am. That is as much as to say that, when I cease to think, I cease to be. I know that I am absolutely dependent upon something within myself which is not yet my conscious self. This something is Infinite Life. In my daily life, I have to do with persons and things, they are external objects, being

outside of me. The question arises, How may objective facts, things and persons become known to me?

All objects and persons are existential manifestations of infinite subsistential being and the infinite subsistential being inheres in each unit, so that it becomes the subjective and the relating principle in each unit of existence. So we, as individual units, may go out of ourselves and find in everything that which is deepest in us, "He that loseth his life shall find it."

There inheres in Infinite Being the qualities of the Good, the Beautiful, and the True, and the principles of space, time, mathematics, laws, and forms. These qualities and these principles inhere in every created thing. Infinite Being is therefore the soul, or subjective self, of every individual unit of existence. Therefore Infinite Being dreams through us. The unity of knowledge and the unity of creativeness dwells in each as immanent being and as transcendent, they also work in each the will to do according to the good pleasure of Infinite Being.

Man desires perfection in all things. It is not from himself alone that he desires perfection. His visions and dreams of progress onward and upward forever are due to the urge of Transcendent Infinite Being upon the Immanent Qualities and Principles of Itself which inhere in the individual man. These reign from within with absolute sway. This is evidenced by the fact that Virtue

is still Virtue whatever happens, and even though vice is triumphant in the world it is forced to disguise itself under the mask of hypocrisy. Vice is compelled to render homage to virtue by adorning itself with her charms. The most vicious men cannot entirely efface the idea of virtue. Virtue is the universal language of the soul. The Inward and Universal Teacher declares the same virtues at all times and places. We may refuse to listen to It but we cannot contradict It. Only by consulting this Inward Teacher through dream and day-dream can man ascertain the real truth of a proposition.

Through dreams and day-dreams man is continuously in a state of evolutionary progress whereby he is adjusting his internal relations to his external relations. When men refuse to follow their day-dreams toward progressive dominion, when they inoculate themselves solely with the past, they give themselves to melancholic disease. Hence there must be no backward flow of life.

There are two kinds of progress, scientific and romantic. Science is the method of knowledge of the external. The admirable guesses of science unceasingly approach truth but they never really grasp it, being only combinations of contingents which may neutralize, cancel or obliterate each other as well as to accelerate one another. Through scientific perception, we may comprehend the starry heavens and connect them with the consciousness of our existence, for the starry heaven begins from the

place where we stand in the external world of sense and enlarges our connection therein to an unbounded extent with worlds upon worlds and systems within systems. But the expansive view of the starry heavens almost annihilates us midst the countless worlds, so that we see our animal nature and material selves as mere specks in infinite systems of existential things. Thus scientific perception alone reduces man to a bond servant of such smallness and meanness that his importance vanishes.

Romance is the method of knowledge in the subjective self. Art and morality are the manifestations of romantic thinking or directed day-dreaming. Art is the progressive creation of form and beauty, containing the qualities of the unchangeable perfect, which abides always and is felt in man as the urge toward perfection. Morality is felt as the law of duty, as the voice of infinite perfection, in the heart of men, dreaming and speaking through them. The romance of aesthetic art and sympathetic morality begin from one's invisible subjective self or personality and exhibit him in a world which has true infinity with which he may discern himself in a universal and necessary connection. It infinitely elevates a man's worth as a rational personality and assigns to him a destination reaching into eternity. Thus he becomes the incloser of infinite and eternal qualities and principles.

Morality joined with the aesthetic arts furnishes the true motive for religion. True religion of romantic

reason, in which inheres faith, hope and love, gives radiance to life, subjectifies the infinite, gains levitative speed of light and makes a trail of glory through the wilderness of worlds, as it achieves the unity of perfection on the super-conscious spiritual plane of being.

Man is therefore both subsistential-self and existential-self. The latter is very imperfect, selfish, prejudiced, rash, obstinate, ignorant, limited, changing, wandering and weak. It possesses nothing that is not borrowed. The former is the super-self. It is perfect, eternal, immutable, ready to be communicated, to reclaim the erring, to give self freely for all, yet it is inexhaustible and indivisible. Through day-dreams it taps the incomprehensible resources of spiritual light and power.

Man is the workmanship of Infinite Soul as truly as the swinging pendulum is the work of Gravity; and, as Infinite Gravity fills the pendulum with its laws and forces, so Infinite Soul fills finite man. Man is one in nature with the All. The Infinite Soul leaves a spark of its essence at the heart of every atom of matter, this spark constitutes the soul, so that physical nature and human nature are uniform with consciousness. Therefore man can become conscious of All Things from his-self as center. The invisible things are clearly seen and understood by the things that are seen and felt.

The inherent spark, as the soul of things, is endowed with the potential of knowing and being known. Self-realization is the ultimate impulse of self. To know self is to know Infinite Soul whose presence each unit is. Consciousness of self is possible only through consciousness of objects. A worldless soul is as impossible as a soulless world. Perfection of self-knowledge is possible only through unity and identity of self with objects. Man, including the Whole, is perfect. The limits of human personality are the limits of knowledge and ability; since all nature is uniform with consciousness and since a part may stand for the whole, man may grow vicariously.

Through day-dream man gains vicarious growth. By day-dream he reasons vicariously from fact to principle in knowledge, from actual sovereignty over a few things to vicarious ruler over many things in power, from actual self-consciousness to vicarious God-Consciousness in love. This vicarious knowledge, sovereignty and consciousness constitutes sovereign personality, which is endowed with the heroic spirit of romance. It has power of discovery and invention. Such a personality goes forth, Columbus like, against all contradictory facts and surface waves, holding to the larger all inclusive principle before which all contradictions become as naught, he goes forth and endures as one who sees the invisible. He plucks new hemispheres from the darkness across turbulent seas and adds them to his dominion. He rises to the stature of a

god and invents means by which to conquer earth, sea and sky with all the forces of nature to serve him. Thus, through day-dream, man comes to know the truth and to live the truth in such a manner as to lift him into the enjoyment of what formerly seemed only the prerogative of the gods.

Finite man, who has become Infinite through vicarious knowledge, sovereignty and love, becomes transfigured in his world of finiteness. His body is glorified by his soul, the finite soul charged with the potentialities of the Infinite Soul, shines out through the body. The body and features of man grow beautiful as the soul radiates its effulgence through them. There can be no beauty without soul and there can be no ugliness with it. As, through occasional meditation and day-dreams, some great souls are transfigured at intervals, so, through constant meditation and day-dreams, it is possible for all-souls to transfigure their body. Such personalities go out to heroic deeds, they rise above all conflicting proximate and immediate demands by gaining the long and broad view. They hold on to their heavenly visions of principles, invisible to the perceptual and material-minded individuals.

The day-dreamers, who practice rigid self-discipline and live stocially, become the leaders of mankind. Like Joseph, Jesus and Napoleon, they awe into self-conscious surrender the enemies, whom the nations of the earth send out to arrest them; by a wave of the hand, the flash of an

eye and the magic of a word, they conquer the world and establish universal empire. It is the day-dreamer, who feels the workings of the Infinite Soul within his own finiteness, that is transfigured into a glorious personality. He is the brave pioneer and his shining countenance is the search-light of human progress.

Now we have traveled far together. We began our journey as atoms of Cosmic star dust impregnated with pulsating thinking life, by the emanations from Infinite Being. We have recapitulated our life history through the aeons of time measured only by the convulsions and cataclysms, which struck the hour of destiny against the ponderous material crassness that stood in the way of life's evolutionary processes. We have seen how persistent life has been in working its way up through material substances and in resisting the congealment and crystalization of monotonous repetition in order to keep itself fluidic and to gain freedom from the hampering walls of crass matter. We have learned how life built into itself the impacts of experience and took on itself the bondage and humiliation of the carnal cravings and vicarious suffering, in order that it may sublimate and concentrate them, through divine tragedy, into inward spiritual tension for the enlargement of freedom and dominion. We have observed the dominant ego personality arise through continuous stress and strain and concentrate in itself the purified and elevated cravings, appetites, desires, and emotions of the flesh as it sought blindly to fill the void of emptiness, felt as a com-

pulsion, until it could turn upon and exercise masterful control over its complex organism and its environment. We have felt the void of unconsciousness like an empty cistern, draw into itself knowledge and wisdom from the firmament. We have seen man become expert in organizing materials into mechanisms of progress and in holding the reins of the steed of multi-form powers and in guiding them, as they draw us toward the apex of regnant authority over all kingdoms of materials and forces. We have been engaged in gathering together all the published facts and knowledges of this genus called man, in order to synthesize them into a consistent system of practical laws and principles. We have learned how to face out the imperfections, evils, crimes and uglinesses of life, and how to convert the scar tissue from soul wounds and heart bruises into rejuvenating and longevinating health, happiness and prosperity. We have discovered how to break the hardening complexes and the shells of callous and seared conscience so that the holy ointment of pure life impulses may fill the whole world with the aroma of the volatized spiritual essence, distilled from the beautiful flowers growing in the rich soil of the garden of human passion. We have conceived how to hush the clamouring voice of carnal greed and selfish desires so that the true voice of the soul may be heard as it reveals the wisdom of the Subsistential Universe, which inheres and breaths and dreams through it in idealistic sentiment and symbol, and rises to existential self-consciousness through the forensic mind of man.

We have polished the perceptions, purified the emotions, clarified the reason, and extended the intelligence to include and subjectify the qualities of all times and spaces, eternities and infinities, sublimities and divinities, so that they become in us consciously felt urge of the exquisite heroism and insatiable romantic spirit of Omnipotent, Omnipresent, Omnific, Omniparient, Omnipercipient, and Omniregent, Becoming, which demands perfection in each of us. Here we find ourselves the epitome and consummation of innumerable ages of suffering history and the promise and prophecy of a joyous and endless future, because we have come to know ourselves and to use our faculties and powers to form proper relationships, and to exercise skill to organize and direct the materials and forces of the Cosmic Universe for beneficent and life giving purposes.

Yet we have just arrived at the threshold of a new kingdom, where there is creative work for every one to do. Future centuries will be given to the perfection of the science of Bio-Psychology, in which lies the happiness and hope of mankind. It does not yet appear to conscious perception what you shall be. But we do know that you shall never rest or be satisfied until you shall have sublimated and subjectified all values and all knowledges with wisdom, faith, hope and love into a romantic and heroic will to live the fullness of life, and to exercise conscious intelligent dominion over all existent things.

AN IMPORTANT ANNOUNCEMENT

The Faculty advises the student to make a diligent study of "The More Abundant Life or Bio-Psycho-Genetics," by William Marcus Taylor. This book is the digest of a thousand volumes in one; it gives a philosophic treatment of the science of Bio-Psychology in relation with the many sciences, philosophies and religions of the centuries and of the present entire world of knowledge; it deals with the genetic or creative principle and laws just as the text-books on Bio-Psychology work out the principles and laws of pathology and therapeutics through analysis and synthesis.

The More Abundant Life or Bio-Psycho-Genetics is in reality an advanced text book of this course of study. One student of the science, who is a multi-millionaire business man, of literary achievement and scholarly attainment says: "The More Abundant Life in connection with Taylor's Bio-Psychology is without doubt the greatest book of this age." Another man of philosophic ability says, "This book begins where all other books quit off." A Scientist of international reputation says, "I am more and more amazed at the philosophy of Bio-Psychology set forth in this book."

*The More Abundant Life May be obtained by addressing the Secretary of The Taylor School of Bio-Psychology
Chattanooga, Tennessee.*

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